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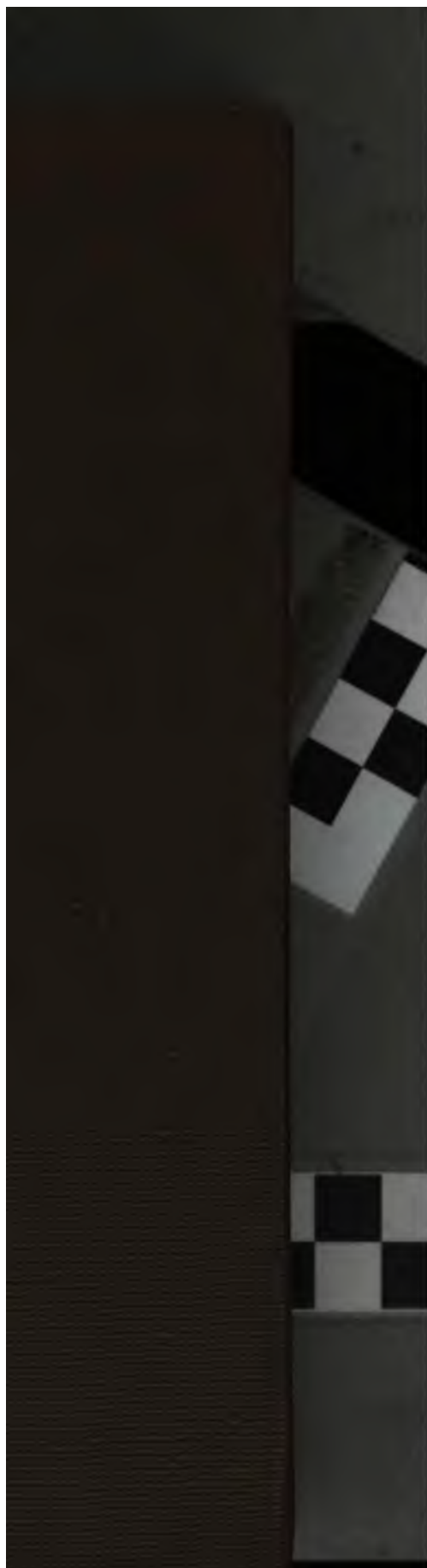
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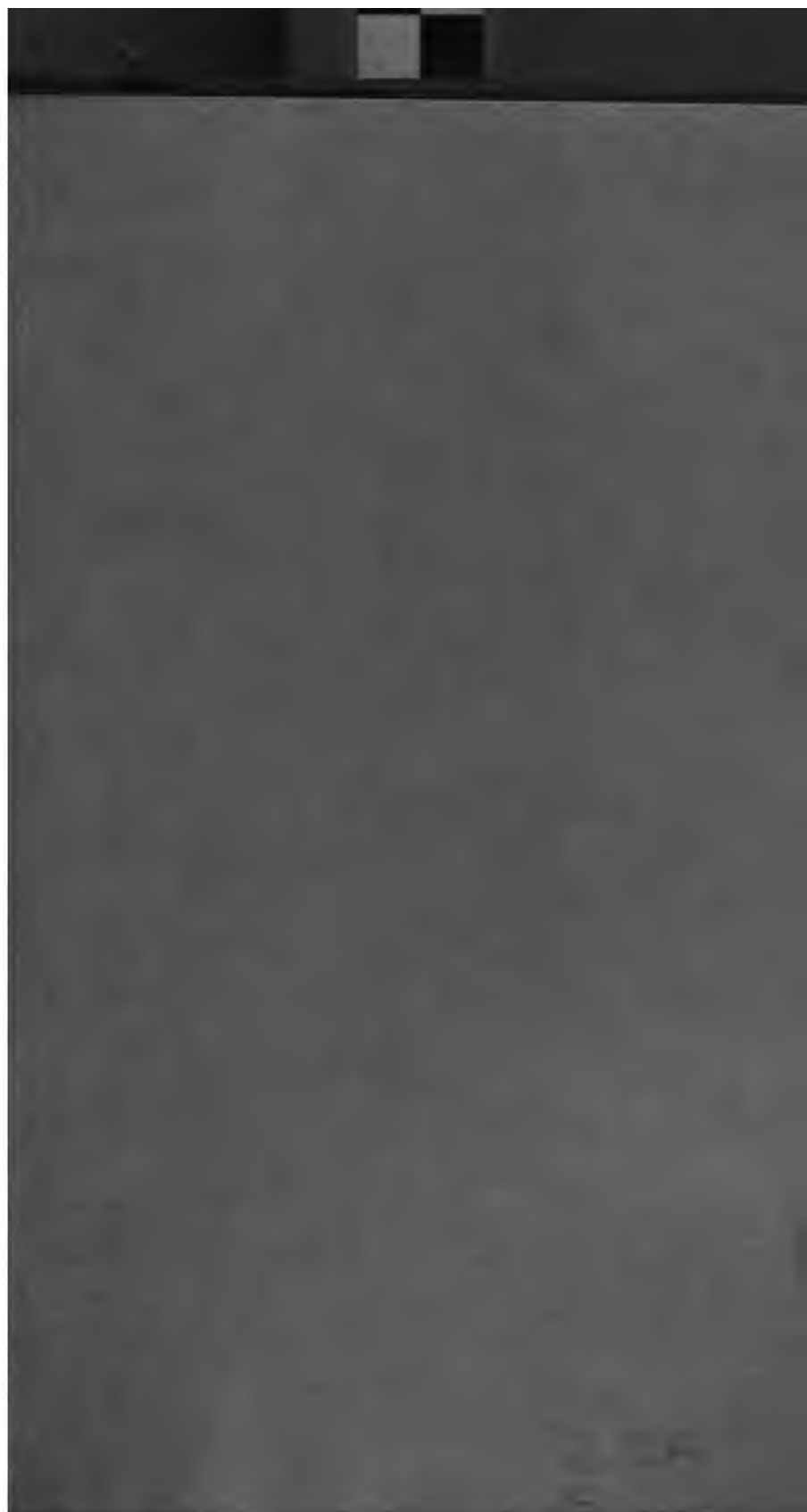
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THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.  
1852.

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THE PROFITS OF THIS WORK  
ARE APPLIED TO  
THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS  
OF DIFFERENT DENOMINATIONS.

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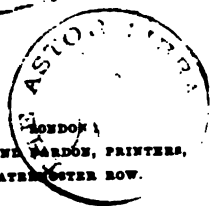
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VOL. XXX.—NEW SERIES.

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## PREFACE.

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ON the 1st of September, 1853, the EVANGELICAL MAGAZINE will be *sixty years old*. Only one other Religious Periodical lays claim to an equal antiquity. By a somewhat remarkable Providence, only three Editors have had responsible charge of the work from its commencement; though at every stage of its history, it has greatly profited by the wise counsels and valuable literary contributions, of an able and enlightened body of Trustees, who have always helped, and never hindered, their Editors in the faithful discharge of their arduous duties.

The fraternal fellowships connected with the Trusteeship of this Periodical, as they have ever been associated with the exercise of generous deliberations for the relief of the widows of deceased Brethren, have always been of the most delightful and refreshing character; and never, perhaps, did they partake more of this element than at the present moment. United in the bonds of truth and charity, the Trustees increasingly desire that the pages of a Magazine, which appears under their sanction, may be an appropriate expression of those sentiments and brotherly affections by which they are held together, from year to year, in unbroken and edifying ministerial communion.

The times upon which we have fallen are full of change and conflict; but the EVANGELICAL MAGAZINE has neither changed nor become antagonistic to its original principles or spirit. It is still decidedly *Evangelical*; and with soundness in the faith combines that *charity* which "hopeth all things," and "thinketh no evil." Determined only to wage war where peace would be treason to the Son of God, and where even compromise would be unfaithfulness to the interests of truth and godliness, it pursues the even tenor of its way, only striving to be in unmistakeable harmony with the revealed will of God.

Superstition and will-worship, whether indicated by Rome, or by other kindred systems, have been exposed in their naked hostility to the word of God, and to the precious liberties of this great and free country, which has shaken off the Antichristian yoke.

Infidelity and Atheism, whether sculking behind German myths, and false criticisms; or glorying in their shame, as the avowed antagonists of

God and man, have had no quarter in our pages :—nor have we spared the necessary pains in seeking to understand the new phases which scepticism has assumed in the age in which we live. We feel convinced that we have contributed our fair share to the defence of Bible truth ; and in proving that the rationalism of the day is the real opponent of enlightened reason, of which it only makes its mendacious boast.

Mammon-worship, too, in this money-getting country, by which we are at this moment threatened with the awful curse of a continental Sabbath, under the pretended guise of providing recreation for the over-taxed operatives and shopmen of the Metropolis, has been held up to the scorn and opposition it deserves. We should blush for ourselves, as Nonconformists, if we could hesitate to employ all constitutional methods to prevent her Majesty's Government from conferring a Royal Charter upon the Sydenham Palace, until it shall have abandoned its Sabbath-desecrating scheme, by which hundreds of thousands of immortal and accountable beings will be injured for time and for eternity.

We think we have an increasingly strong claim upon the vigorous support of the churches. We have honestly and faithfully, to the best of our ability, endeavoured to serve them. We claim to uphold Congregational principles. We chronicle, from month to month, their actual history and progress. And from our funds we expend annually, in relief of one hundred and forty widows of their deceased pastors—a sum exceeding *eleven hundred pounds*. This is our claim : let it be fairly weighed.

We call upon Pastors, Deacons, and Members of Churches to aid us in increasing the sale of the Magazine. There is nothing to supply the place of its widow's fund were the work to decline materially in its sale. Without the zealous co-operation of those interested in its success, its wide circulation cannot be maintained, and its annual distributions could not be continued. We plead, on common-sense grounds, for the benefit of a *Pulpit notice*, early in the present month. Let "*The Christian Witness*," so usefully conducted, be warmly commended to the churches for the help it affords to Ministers with slender incomes, and for its deferred annuities ; and let the "*Evangelical*" have its due meed of friendly recognition for the seasonable support and comfort it ministers to more than one hundred and fifty widows of godly ministers.

THE  
EVANGELICAL MAGAZINE,

AND

**Missionary Chronicle,**

FOR FEBRUARY, 1852.

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- XI. GENERAL CHRONICLE.
- XII. MISSIONARY CHRONICLE.

*A Portrait of the Rev. J. M. Brown, D.D., of Cheltenham, will appear in March.*

The Profits of this Work are devoted to the Benefit of Widows of  
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#### TO CORRESPONDENTS.

Communications have been received during the past month from Drs. Henderson, Surber, Haffes, Warder, Thomson, Dobbs, Urwick, and Yelmar; and from the Rev. Messrs. Rogers, Fisher, Thompson, Smith, Campbell, Caster, Hall, Stratton, Fletcher, Chester, Jones, Beas, Roberts, Knowles, Reading, Ford, Lyon, Grant, Dolson, G. Clayton, J. Clayton, Arthur, Murray, Lath, Scates, Gast, Mummary, Whewell, Bryan, Bartram, Hughes, Evans, Wallace, Barrett, Burler, Leichman, Reid, Phillips, and Williams.

Also, from Sir John Bickerston Williams, Bart.; Mr. Finch; Mr. Grant; Mr. Leslie; An Old Sub-  
smitter; Thos. Channon; W. D.; Matilda Hudson; Elmer Arthur; S. S. S.; A. E. H.; J. D. Jernard;  
W. Bealey; J. P. S.; E. Hockley; J. P. W.; Mary Ann Westbrook; S. D.; L. L. D.; R. S.; and J. W.

Dr. Thomson's welcome communications have not been overlooked.—Mr. Knowles's Memoir of his friend is, we are, —unavoidable circumstances have delayed it.—We have been compelled, also, to defer the Memoir of Mr. Moreau, of the late Rev. James Knight, of Collier's Beasts Chapel, Birmingham.—Many most valuable communications are in arrears; and yet we are doing our utmost to meet the wishes of all our valued Correspondents. They will kindly sympathize with a man who writes thirty letters per day, and receives more than an equal number.

Among the books not yet noticed, the Editor cannot but strongly recommend, "The Family Almanack and Educational Register, for the Year of our Lord 1835." It is a monument of human industry; and to all parties connected with Education it is indispensable.—Next month, the Memoir of the Rev. J. H. Evans will receive our cordial attention;—also, the masterly work of the Rev. T. R. Hicks, M.A., entitled, "Howe Evangelism; or, The Internal Evidence of the Gospel History;"—one of the most powerful books of the modern times.

A Poor Woman's offering of *five shillings*, in Post-office stamps, has been duly received, and transmitted to the British and Foreign Bible Society, to purchase Bibles for Italy.

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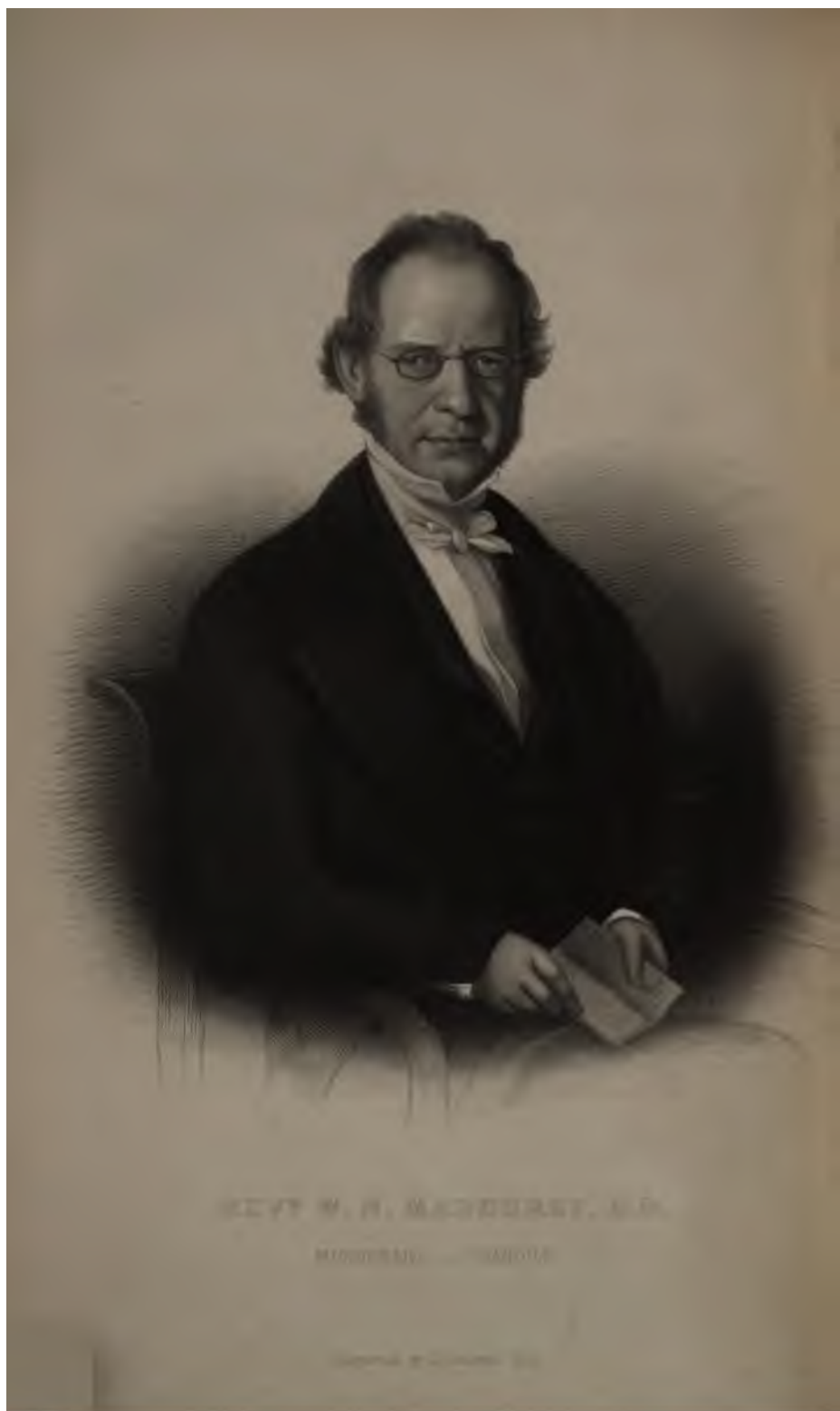
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THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

FOR FEBRUARY, 1852.

MEMOIR OF THE LATE REV. GEORGE BALDERSTON KIDD,  
OF SCARBOROUGH.

THE best use to which we can apply the removal of the righteous from our midst, is to commend their holy example to those who survive. They may thus become a blessing even after their decease, as they were a blessing during their life-time, by their active benevolence and consistent piety. The fragrance of their memory becomes an incentive to virtue, no less than the charm of their living goodness when it bloomed in our midst, having "good report of all men, and of the truth itself."

The subject of our present notice was born at Cottingham, Yorkshire, on the 28th of July, in the year 1794, where his father, the Rev. Anthony Kidd, then held the pastorate over a Congregational church. From his earliest years he delighted in study and thoughtful occupations; indicating, even then, by his general habits, the precision, and devotion to research and speculation, which marked his after life. When a boy of twelve or thirteen years of age, we record, as a mere indication of character, that he wrote the following inscription for a retired seat in his father's garden:—

VOL. XXX.

"Hail, noontide shade in peaceful bower!  
Here would I spend a cheerful hour,  
For here true pleasures live;  
More real joy I find alone,  
Upon this seat of brick and stone,  
Than mirth can ever give."

But then; no less than up to the day of his death, a remarkable cheerfulness and frankness of disposition and manner were characteristic of him, so that thoughtfulness and the love of books were tempered in no degree, in him, with sourness of temper or ascetic seclusion. In 1809, we find him devoting himself, with ardour and exemplary diligence, to the study of medicine, under a respectable firm of practitioners in Scarborough, and securing the confidence and esteem of his employers by his demeanour. As some young persons, in a similar situation of dependence and trust, may probably read this narrative, we extract, with pleasure, the following sentence from a letter of Dr. Travis, extending his period of recreation on a visit to his friends, in the year 1812: "I know I can depend on your punctuality; and your general attention and good conduct demand every indulgence from us that business will allow."

But, though he was not released from these engagements for some considerable period, his mind was giving itself up more and more to the conviction, that he ought to labour for the welfare of his kind in a way more directly spiritual. When he was converted it was impossible to say, as he never knew a time when he was destitute of serious impressions concerning religion; and he could point to exceedingly early periods in his career, as times when he felt more than ordinary concern to be conformed in all things to the will of God. His conduct, during the whole term of his apprenticeship, adorned the doctrine of God his Saviour. He was used to retire, on stated occasions, for social prayer with two of his young friends, like-minded with himself; documents connected with which engagements still remain to attest the intelligent piety of these young disciples. But, beyond this, he was led, by his convictions of duty, to join the Independent church at Scarborough, as a communicant, two or three years before his apprenticeship expired; and from that period, his views in relation to the ministry gained clearness and force. Of the conscientiousness which regulated all his views in regard to the medical profession, should he have been called to practise it, let the following sentences from a letter to his father, in 1814, bear witness:—

"I could not," he writes, "as most young men in our line do, make professions of knowledge and abilities which they know they have not. Medical men are often so much in the place of God, that I was determined to make no profession of my ability, but to rest my claim to confidence wholly on the advantages of my education. I saw, too, more and more, how the poor frequently struggle through their illnesses without medical assistance; while the trifling or imaginary ailments of those whose pay is certain, occupy much of the medical man's time. But I feel, so

far, determined to neglect the whims of the rich for the wants of the poor."

After due consultation with the friends most interested in his own welfare, and in that of the church of God, he was admitted, in the year 1815, into the Theological Academy at Rotherham, then under the presidency of the Rev. Dr. Bennett, as a probationer for the Christian ministry. Here his conduct was as blameless as it had been hitherto. As a student, few of his contemporaries at college could surpass the subject of this memoir, for the systematic perseverance with which he prosecuted the acquisition of knowledge, securing several precious hours, before the morning meal, for this and for devotional purposes. During the whole term of his academic training, such was his uniform excellence of demeanour, that his tutor, writing to the church at Whitechurch, which was Mr. Kidd's first pastoral charge, says:—"I hope he will accept the call which you have agreed to give him; for I trust that he would prove a blessing to you; as he has passed through the period of his studies here with an unblemished character, and with high credit as to talents and attainments."

The only further notice of his collegiate life necessary, is the introduction of a few sentences in proof of the fact, that study, even for the ministry itself, was ever subordinate with him to the care of his own soul. In a memorandum, dated Scarborough, July 26, 1818, the year preceding his settlement as a minister, occurs the following statement:—"I find that in two things I have degenerated since I left Scarborough. 1. In the observance of the Sabbath; the confinement of my thoughts to spiritual things, and the abstaining from worldly and trifling conversation.

"2. The other thing is, the degree in which I am influenced by the esteem or censure of others. When here, I used heartily to despise people's praise

or blame; and it was my maxim to dare to be singularly good. Esteem has been given me, and I have felt it too much."

At Whitechurch, Mr. Kidd's pastorate continued seven years; at the end of which time his health so completely broke down under his ministerial labours, and, above all, his critical and theological studies, that he was obliged to sever his connexion with the church, to their extreme regret. He published his letter of resignation in the form of a pamphlet; and, in the appendix to it, printed the germ of those views in regard to the Divine manifestations, which he has since expanded, at a great expenditure of labour and thought, into the posthumous volume called his "Christology."

Retiring, for his health's sake, to his old, familiar Scarborough, and there, at the end of some time, being invited to become assistant to his venerable pastor, Mr. Bottomley, he accepted the call to this lighter duty; and ultimately, on the decease of his aged colleague, succeeded to the vacant pastoral office. Mr. Kidd served with the good old man, as a son with his father; and when the sire was withdrawn, the young coadjutor, in taking the entire duty, preached the same gospel, studied the same divinity, and, till the day of his own death, made the chapel echo with no uncertain sound. That there may be no mistake made as to the kind of doctrine preached by either, it may be well to give a valuable letter of Mr. Bottomley's, presenting to a student the books he should make his constant study, hoping, besides, that the good sense and piety which pervade the whole epistle may prove of value to some young ministerial reader:—

"*Scarborough, Nov. 25th, 1780.*

"MY DEAR ANTHONY,—It always gives me pleasure to hear of or from you. A multiplicity of other engagements, and not any want of affection, must be considered as the cause of my

long silence. Your increase in the knowledge of your own insufficiency, and of the vast and unbounded fulness of the Lord Jesus, I esteem an excellent preparative for the sacred ministry. Were I disposed to wish evil to a congregation of people, I know not how I could do it more effectually, than by wishing them united with a raw, ignorant, rash, conceited, affected, illiterate, and self-sufficient young man. That you may form a perfect contrast to the above character is my heart's desire, and, I trust, your daily endeavour. To me, one of the most unpleasant circumstances among us, at this day, as a body of Dissenters, is, that we have so few ministers going out, of *real abilities*. May the Lord of the harvest raise up and send forth many able ministers of the New Testament. Your present time is unspeakably precious; and I am thinking, not only of your good, but even of the good of those yet unborn, while I most earnestly press it upon you to buy up every moment. I am this day lamenting my lost time. Oh, that I may redeem that which is not yet illapsed!

"You wish me to mention some books that may be useful for you to peruse, which I shall do with pleasure, without fearing for the consequences. As expositors, I know of none that will do you more good than *Pool, Henry, and Guyse*. Anything that you find written by Drs. Owen, Goodwin, Manton, and Witsius, will be worth your reading. So will the books penned by Messrs. Flavel, Charnock, Joseph Allen, and Jonathan Edwards. You will find them all useful in their way. With respect to myself, I am particularly partial to the writings of the divines of the last century, almost in everything except their language; and Mr. Flavel, Dr. Bates, and some others, are far from being contemptible, even in this respect. I think I could wish you to read Robinson's translation of "Claude's Essay on the Composition of a Sermon," as

likewise Mr. Palmer's "Nonconformists' Memorial;" also, Towgood's "Dissent from the Church of England fully justified." You will, in general, reap great advantage from the perusal of the lives of good men, such as Mr. Halyburton, Philip, and Matthew Henry, &c., &c. Many other books occur to my mind, but I will mention no more at this time, except the Book of books, the precious Bible. Let this always be a light to your feet. Appeal to it in all matters, both of doctrine, experience, and practice. It is the *Word* we have to preach, and of course the *Word* we ought to study. A thorough acquaintance with the Bible is an advantage to a minister which far exceeds anything I can say in its favour. Surely it is profitable for all purposes. I know your acquaintance with the Sacred Volume is considerable for your years; and I can appeal to you that you have already found the profit thereof. I am only, therefore, meaning to drop you a word of caution, that no books whatsoever may divert your mind from that which is the most ancient, the most pure, and, in a word, every way infinitely the best. I hope your tutor continues in health, and that his great labours are abundantly blessed. Give my love to him, and any of my friends as they come in your way.

"I subscribe myself,

"What I really am,

"Yours most affectionately, &c.,

"S. BOTTOMLEY."

The healthy, hearty, Puritan theology recommended in this epistle, is that which has marked the teaching in the Independent chapel in Scarborough, since its foundation a hundred and fifty years ago; nor was there any abatement in its evangelical tone under the most recent occupant of the pulpit. "Christ and his cross" were all Mr. Kidd's "theme." Never, for one moment, did he swerve from the grand outlines of the truth as it is in Jesus,

throughout the whole course of his ministry. And the doctrine he preached to others sanctified his own nature, and imparted joy and peace in believing. His life was without a flaw; his conduct, in trouble and in prosperity, a pattern; nor could his enemies, if he ever had any, detract from his character as a singularly good man. His devotional habits were well known, nor would he allow anything to interfere with his sacred seasons of retirement. His usual hour of rising was five o'clock, and he spent his first hour daily in the perusal of the Greek Testament and prayer. After a walk, he gathered the children in his study, and devoted a short season to reading and prayer with them; after which came the devotions of the family, breakfast, and the business of the day. This close attention to study was kept up to the last: the *magnum opus* to which his attention was given, besides his ministry, being the "Christology" already named. Of this volume, three parts were printed at the time of his unexpected decease, and the remainder left in a state of preparedness for the press. The printing of this portion is already nearly completed, and the whole will appear almost immediately. He has also left, besides a great variety of MSS. on other subjects, one volume ready for the press, "On the Gradual Development of Truth in Apostolic Teaching, illustrated from the Epistles to the Thessalonians."

The beautiful catholicity of Mr. Kidd's spirit must not be overlooked, in even so brief a sketch of his life, it was so prominent a feature of his character. Though a decided Congregationalist by his convictions, and the pastor of an Independent church, he always appeared to regard himself as a member of the Universal Church, rather than of any section of it. He felt and acted thus, not from indifference to truth in relation to ecclesiastical matters, nor from an ostentatious liberality of senti-

ment, but from the amiableness of his disposition, and from a conviction that the state of the church at large called for healing rather than divisive measures,—a conviction on which there will, of course, be a wide difference of opinion. In him the Evangelical Alliance has lost a most attached and influential friend.

On retiring to rest on the evening of the 22nd of October, after a few days' previous indisposition, and expressing the hope of being up to breakfast next morning, the summons came most gently, and about midnight, almost without a groan, he departed to his eternal rest. So strikingly appropriate is Montgomery's Hymn, that it might have been composed for this occasion:—

"Soldier of Christ, well done!  
Rest from thy loved employ:

The battle fought—the victory won,  
Enter the Master's joy.  
At midnight came the cry,  
'To meet thy God prepare!'  
He woke and caught his Captain's eye;  
Then, strong in faith and pray'r,  
His spirit with a bound  
Left its encumbering clay;—  
His tent, at sunrise, on the ground  
A darken'd ruin lay."

After sixteen years of Christian wedlock, he has left a widowed partner and five children, to bewail their irreparable bereavement. May the Lord Jehovah himself be to them instead of all they have lost!—a father to the fatherless, a husband to the widow, and a place of broad rivers and streams during their sojourn in the wilderness! When probation is over, and eternity begun, may He be their satisfying portion for ever!

O. T. D.

## HUSS AND THE MARTYRS.

### No. II.

"The noble army of Martyrs praise Thee."

AND an illustrious host they were! Stephen, the first. The last, who can tell? Amongst them, and perhaps the first of modern martyrs, stands that honoured individual, great and good, an early victim of the Roman power, whose name is mentioned above.

While as yet the ashes of Wyckliffe lay slumbering in the peaceful tomb at Lutterworth, the writings of that immortal man had winged their flight across the British Channel, and penetrated the Continental nations of the European world. It so happened, that, among many who had come from afar to study in the halls of Oxford, where it was impossible not to hear of the Reformer's fame, was a Bohemian gentleman of the name of Faulfisch, who probably had there contracted a taste for Wyckliffe's writings, and, on his return,

had carried some of them to his native land. The kingdom to which he belonged, though small, was of more importance at that period than it is now, being situated in nearly the middle of Europe, an independent monarchy, and governed by an elective sovereign, whose popularity and rule exerted an influence on nations around. Its celebrity at this time was at its height, and into the heart of that empire it was ordained, by an overruling Providence, that the writings and doctrines of the British Reformer should first be conveyed. He had cast the "precious seed" abroad in his native isle, little thinking that beyond it, in the centre of the Continent, it should so soon spring up. But so had the purposes of Heaven ordained; and in this, as to its locality, was verified the allusion of the sweet Psalmist



of Israel in the seventy-second psalm. Bohemia is considered the most elevated part of Europe, no rivers running into it, but all flowing from or by it. So, says the predictive voice, "There shall be a handful of corn in the earth, upon the top of the mountains: the fruit thereof shall shake like Lebanon." It did. It sprang up. It rustled before the breeze. It scattered its fruits. And the plenteous harvest is waving, and diffusing its benefits still.

John Huss had already become a man of eminence and renown in the Roman Church, and among his own nation. As a man of ability and eloquence, and highly esteemed for his general character, he had been promoted to one of the highest situations in the University of Prague, which was then in a flourishing condition; and by his genius and industry, his attainments and fidelity, had gained the admiration of all. About this time, also, he was nominated preacher of Bethlehem, and confessor to the Queen of Bohemia. Providence thus invested him with celebrity and influence, the more effectually to prepare the way for those truths which he was afterwards to proclaim, and to provide for their defence and propagation. At this period, and in these circumstances it was, that the writings of Wyckliffe fell in his way. His attention was arrested by them, but, at first, only to treat them with that disgust and contempt with which all the productions of so arch a heretic were viewed by the Church of Rome. At once all the prejudices of his soul were awakened. His zeal for the Pope and Popery was mightily offended, and would have prompted him to condemn the Reformer to prison, and his ashes to the flames, as the emissaries of the "Man of sin" shortly afterwards did. But reflection ensued. The Spirit of God set his seal to the work. One divine truth after another entered his mind, and "gave light" to his soul. He saw the enormities of Rome; the abominations

of the confessional; the perversion of the mass; the delusion of purgatory; the unscriptural and unchristian character of the doctrines of human merit, and of the substitution of the virtues of saints for the immaculate righteousness and atoning sacrifice of the Son of God. And now the energies of his entire nature were roused. He preached and wrote the faith which Rome sought to destroy. His heart received it, his life reflected it, and his tongue and his pen were employed to make it known. The false miracles of the apostate church, which at that time abounded; her gross and numerous abuses; and the vices of the clergy, which then had reached a most shameless height, were especially the themes on which his breathings, thoughts, and burning words were constrained to dwell. As with a fire pent up in his bones, he could no longer forbear. And though he saw not all the truth at once, he perceived enough to fill him with indignation against the prevarications and impositions of Rome, and to engage him, henceforth and for ever, to oppose a system which had done so much to rob mankind of the knowledge of "the only name given under heaven whereby they could be saved." The consequence was, that he felt that "a dispensation was committed to him" to oppose the authority, and denounce the errors, of that usurpation of priestcraft and iniquity which had spread its snares over Europe, and held the greater part of the Christian world in bondage. And with no mean ability or effect did he execute it. His eloquent tongue, and his powerful pen, were now perpetually engaged for the vindication of the gospel, and the condemnation of Rome.

It was not to be expected that so distinguished an advocate of truth and expositor of error would long escape the censures of the hierarchy to which he belonged, or evade the malice or the machinations of its superior powers. Accordingly, he was soon marked out

as the object of their intense hatred and bitter persecution. All the shafts of malevolence and calumny were directed against him, and intimations reached him that he would soon be called to account for his conduct in the seat of the "Beast" itself, the city of seven hills. Fearless and faithful, he still prosecuted his noble career, and heeded not the fury of his adversaries, so long as he could preach "the words of life," and announce the true doctrines of the kingdom of heaven. But this liberty was soon denied. He was forbidden to preach, or to testify in any way the words whereby his fellow-creatures might be saved. Without being heard, or any opportunity being given for defence, he was excommunicated at Rome, and the thunders of the Papal prerogative were hurled about his ears. Agreeably to ecclesiastical order, he sent his proctors to answer for him; but they were committed to prison, and so remained for a year and a half. He reasoned, expostulated, entreated, but all in vain. His adversaries are bent on his destruction. He is hurried, like his Divine Lord, from one scene of harassment and persecution to another; till at length a general council is convened, and he is summoned to answer for his doings and his doctrines there.

It was the celebrated General Council of Constance, assembled by command of the Emperor and the Pope, in the year 1415. The alleged object of it was, according to the historians of the day, to settle the disputes between the rival pontiffs, and determine who should be the infallible successor of St. Peter, for three of them were at that time contending, to the scandal of all Christendom, for that imaginary honour, and hurling mortal defiance at each other for the usurpation of the Papal throne. As in some other quarrels of a similar kind, though of somewhat less importance, the three lost it, and the Council and the Emperor, more powerful, if not more wise, appointed

another in their stead. To this august and imposing assembly, savouring however much more of the grandeur of this world than of the spiritual glory of the Church of Christ, the evangelical preacher was summoned, and, as he understood and expected, with a view to give an account of his statements, and defend them before it. For this he duly prepared, and having obtained the needful "safe conduct" from the Emperor, proceeded on his way to that once beautiful city in which the Council was to be held. No sooner had he arrived there, however, than he was cast into prison. Contrary to all law and authority, to all righteousness and truth, the emissaries of the Pope had conspired against him, and, to secure their victim, immured him within the walls of the city jail. He expostulated, he reasoned, he pleaded; and some powerful friends that were with him in the city expostulated and pleaded too, but all in vain. Rome was never yet known to relax its grasp when once the witness for truth was within its power: and after innumerable vexations and delays, this holy and excellent man was condemned to die the death, and suffer in the fire. He received his sentence without dismay, conscious truth and the presence of his God and Saviour sustaining him in prospect of the awful scene. "I expected," he said, "to give an account of myself before the Council, but this I am denied; however, I am willing to lay down my life, rather than betray the truth." He was called so to do. The sentence was passed. On the 6th of July, 1415, he was conducted to the stake. "Full of faith and the love of God," says the historian, "he sustained this punishment with admirable constancy." Not a murmur escaped his lips; not an accent of malice or uncharitableness towards his murderers fell from his tongue. He knew that they as well as himself must shortly pass to a higher tribunal, a tribunal at which there is no respect of persons,

and from which there is no appeal. With a hope full of immortality, he committed his spirit to Him that gave it, and his body was consigned to the flames.

So lived, and so died, the first of modern martyrs—the leader of the “noble army” in latter times. “He was,” says D’Aubigné, “if we may be allowed the expression, the John Baptist of the Reformation. The flames of his pile kindled a fire in the church that cast a brilliant light into the surrounding darkness, and whose glimmerings were not to be so readily extinguished.”

Not satisfied with thus wreaking their vengeance on this devoted and honoured servant of God, who was the harbinger of mercy and of “the day-spring from on high” to the Continent of Europe, this infatuated Council proceeded to lay the axe, as they thought, to the root of the tree, and to seal up, if possible, the very fountain from which such heretical sentiments as those which Huss had advanced were derived. Accordingly they sought to darken our “Morning Star,” and for ever extinguish his beams. Supposing, and that justly too, that Wyckliffe had been the teacher both of Huss and Jerome (whose name soon occurs on the Martyrs’ roll), they pronounced him infamous, though now in the tomb, declared his writings to be abominable, and ordered his books to be destroyed, and his very bones to be exhumed and burnt, to indicate what his own fate would have been, had he still survived in the land of the living. This was nearly forty years after the Reformer of Lutterworth had slept in his grave. Of course, the stern mandate was obeyed. England, at that time, dared not to resist the Papal sway, and perhaps its own votaries were too much gratified to carry into execution the fatal behest. On the appointed day the mortal remains that had not yet seen corruption were dug from their peaceful slumbers,

and the fire kindled to receive them. Thus the same general Council of the so called infallible church distinguished itself in the annals of earth and of hell by dooming Huss and Jerome, two of the noblest servants of God that Europe ever saw, and Wyckliffe’s books and bones, to the flames.

But “the wrath of man shall praise Him, and the remainder of that wrath will he restrain.” It is impossible not to perceive and to acknowledge the hand of God, the overruling providence of the Most High, in all the circumstances connected with the martyrdom of Huss, and its consequences to the church and to the world. His very conversion, at that time, from the errors of Popery into the “marvellous light” of the truth of the gospel, was significant of a Divine interposition; and the means which led to it were equally expressive of the wisdom and guidance of Him who worketh all in all. The grace that fitted him, as an instrument, to bear the contumelies and reproaches of Rome, and sustained him under them so long, was not less conspicuous; and the heroism and fortitude with which he endured the final scene, manifested the presence of Him who, out of weakness, makes his servants strong, and enables them to put to flight the armics of the aliens. “I am far,” said he, in the prospect of his fate, “from the strength and zeal of the Apostle Peter: Jesus Christ hath not given me his talents; but this I say—placing all my confidence on Jesus Christ—I am determined, when I hear my sentence, to continue steadfast in the truth, even to the death.” And he did. That Saviour forsook him not. “Now,” said the bishops, as they stood around him at the stake, “we commit thy soul to the devil.” “But I,” said the venerable sufferer, “commit my spirit into thy hands, O Lord Jesus Christ, for thou hast redeemed it.” Jerome was there. The spirit and sufferings of Huss but confirmed him in the truths he had dis-

covered and begun to proclaim. They were now fastened in his soul, "as a nail in a sure place, by the Master of assemblies," and with zeal, intrepidity, and success, almost equal to that of his predecessor, he opened them far and wide, till he also was called to seal his testimony with his blood. But, "why do the nations rage, the people imagine a vain thing, and the kings of the earth set themselves, and the rulers take counsel against the Lord," and against his servants? "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." The rage of Rome is vain. It can do "nothing against the truth;" and all its direst tragedies and darkest events shall be "for it," and ultimately subserve its interests. There is a hand they cannot see, and a supreme Governor whose purposes they cannot control. Time is

rolling on, and those purposes shall be fulfilled. The present century (1483) gave birth to Luther. And without knowing that such an one was to come after him, the honoured martyr of Bohemia said to a faithful friend within his prison-walls, "I am no dreamer, but I maintain this for certain, that the image of Christ will never be effaced. They have wished to destroy it; but it shall be painted afresh in all hearts, by much better preachers than myself. The nation that loves Christ will rejoice at this. And I, awaking from the dead, and rising, so to speak, from my grave, shall leap with great joy."

"Now to the God of victory  
Immortal thanks be paid,  
Who makes us conquerors while we die,  
Through Christ our living Head."

M. C.

## ARE THE BISHOPS OF ROME SUCCESSORS OF PETER?

His successors are only equal to the successors of Paul or of any other apostle; but are they his successors at all? Your catechisms, indeed, assert it thus: "Why do you call the Church Roman? Because the visible head of the Church is Bishop of Rome, and because St. Peter and his successors fixed their see at Rome.—Who is the visible head of the Church? The Pope, who is Christ's Vicar on earth and supreme visible head of the Church.—To whom does the Pope succeed as visible head of the Church? To St. Peter, who was the chief of the apostles, Christ's Vicar on Earth, and first Pope and Bishop of Rome." (Doyle's Catechism.) In opposition to this statement, I shall show you how improbable it is that Peter ever was a bishop of the Church of Rome.

First, let us examine the evidence afforded by the New Testament. 1. As Paul was appointed by our Lord his apostle to the Gentiles, so Peter was

especially called to labour among the Jews. (Gal. ii. 7—9.) So that, if Peter had settled at Rome, he would have deserted the mission which was especially assigned to him. 2. As late as A.D. 58, when Paul wrote his letter to the Church of Rome, Peter was not its bishop; for in that letter he makes no mention of Peter, while he sends numerous salutations to other members of the church. 3. When Paul was carried as a prisoner to Rome, he preached the gospel freely within his own house for two years. (Acts xxviii. 30, 31.) Is it likely, that during that period Peter would leave his important duties in the East to assume the superintendence of a church which already enjoyed the ministry of Paul? 4. During his imprisonment at Rome, A.D. 61, 62, Paul wrote four letters; three to the churches at Ephesus, Philippi, and Colosse, and one to Philemon. In these letters individual Christians are mentioned, but there is

no mention of Peter. In three of them, Timothy is associated with Paul in the introduction, but there is perfect silence respecting Peter. Peter, therefore, was not then at Rome. 5. During that time, also, Paul wrote a letter to the Hebrew Christians, among whom Peter had long laboured, and to whom he was specially dear. The Christians of Rome knew that he was writing; for he says, at the end of his letter, "*They of Italy salute you.*" (Heb. xiii. 24.) In this letter there is no message from Peter, and no mention of him,—a circumstance which could not have taken place if Peter had then been at Rome. 6. About A.D. 65, or 66, Paul was again imprisoned at Rome, and then wrote his second letter to Timothy, in which we find these words: "*Do thy diligence to come shortly to me . . . only Luke is with me. At my first answer no man stood with me, but all forsook me . . . Eubulus greeteth thee, and Pudens, and Linus, and Claudius, and all the brethren.*" (2 Tim. iv. 9, 11, 16, 21.) If all men forsook him when he was first called to defend the gospel before Nero, certainly Peter was not then at Rome. If Luke alone was with him, Peter was not there. Hence, A.D. 65 or 66, Peter was not bishop of the Church of Rome. 7. A.D. 65 or 66, Peter wrote two letters to the Christians of Asia Minor, Paul being taken from them, to encourage and support them in their trials. In these letters there is no mention of the Church of Rome, nor of any brethren there, nor any message from Paul, who was then a prisoner there; whence it is plain that Peter was not then at Rome, nor bishop of that church. 8. In the first letter we read, "*She in Babylon clefteth together with you saluteth you*" (1 Pet. v. 13); whence it is apparent that he was then at Babylon. Erasmus, Wetstein, Bengel, Steiger, Barnes, and others, all expound this of Babylon, in Assyria, in the neighbourhood of which many Jews were living, to whom Peter, as the apostle to the Jews, had naturally di-

rected his attention. In the year, therefore, 65 or 66, Peter was still acting as an apostle to the Jews, and was not Bishop of Rome. 9. A.D. 67, if the tradition is correct, he was martyred; and in his second letter, he declares, prophetically, that his death was near, in these words: "*Shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.*" (2 Pet. i. 14.) Would an old man just ready to depart, placed in the midst of churches which loved and honoured him, to whom his counsels were necessary, and to whom he was specially sent by his Master, cross continents and oceans to assume the superintendence of a foreign church, with which he had no acquaintance, and where another apostle was labouring? It is impossible. And between A.D. 65 and A.D. 67, when he was martyred, Peter certainly did not become bishop of the Church of Rome.

Since the circumstantial evidence of the New Testament so strongly contradicts the idea that Peter was ever bishop of the Church of Rome, we are entitled to ask the most explicit and contemporaneous historical testimony in its favour before we believe it. Do the times which immediately follow the apostolic era furnish this testimony?

Let us, 1st, consider the evidence adduced that Peter visited Rome and taught there. No author, either in the first century or in the first half of the second, has mentioned it. For above eighty years all the churches of Asia and Europe were silent on this point. No one seems to have known anything about it. The first two authors who have broken this long silence are Dionysius and Irenæus. Dionysius, Bishop of Corinth in the second half of the second century, and therefore from eighty to one hundred years after the supposed events, wrote as follows to the Romans:—"You have wisely united the Romans and the Corinthians as plants planted in the field of the church

by the hands of Peter and of Paul. Both together they sowed the doctrine of the gospel in our city of Corinth. Both passed together into Italy, and then confirmed the same doctrine by their death." (Euseb. ii. 25. Neander, "Histoire de l'Etablissement de l'Eglise," vol. i. p. 28.) Irenæus, who was made Bishop of Lyons, A.D. 179, and who was martyred A.D. 202, wrote towards the close of the second century, and therefore above one hundred years after the death of Peter, "Peter and Paul preached at Rome, and founded the church there." (M'Corry: "Was St. Peter ever at Rome?" p. 8.) Two considerations show that these statements are of little value. 1. Neither of these authors was in circumstances to verify these facts; they do not cite any authorities, nor give any reasons for their belief: but from eighty to one hundred years after the events offer an unsustained opinion. 2. Their statements are manifestly erroneous. Paul and Peter certainly did not plant together the church of Corinth. (Acts xviii. 1—11: 1 Cor. iii. 5—10; iv. 15.) Paul and Peter certainly did not go together to Rome. (Acts xxvii., xxviii.) And we have seen proof from the New Testament that these two apostles did not preach together at Rome. Dionysius, therefore, is wholly in error. Irenæus is not more exact: for Peter and Paul certainly did not found the Church of Rome. Peter, as we have seen, was especially the apostle of the Jews, labouring in the East; and Paul, who wrote his Epistle to the Church of Rome before he had ever visited them, declares that even then "their faith was spoken of throughout the whole world." (Rom. i. 7—15.) Since, therefore, parts of these statements of Dionysius and Irenæus are manifestly erroneous, we cannot have much confidence in the rest.

Some years later, Tertullian, who was made presbyter of the church of Carthage, A.D. 192, and who wrote about

the beginning of the third century, says of the Church of Rome, "That happy church, into which the apostles poured their whole doctrine with their blood; where Peter was crucified." (M'Corry, p. 9.) Origen, too, who was born A.D. 185, and died A.D. 274, adds, "Peter came to Rome, and was nailed to a cross with his head downwards." (M'Corry, *ib.*) Unsupported by any early testimony, or any argument, these statements, made above one hundred and thirty years after the supposed events, are of still less value than those of Dionysius and Irenæus. About the same time further evidence was offered. Zephyrinus was Bishop of Rome from A.D. 201 to A.D. 218. During his episcopate, and, therefore, between A.D. 201 and A.D. 218, Caius wrote thus: "I can show the trophies of the apostles. If you wish to see them, go to the Vatican or the Ostian way. There you will see the monuments of those who have founded this church." And Eusebius, a century later, adds, "The monuments of Peter and Paul are still seen in the cemeteries of Rome." (Euseb. ii. 25.) From the nature of the case these monuments could not be raised in honour of the apostles at the time of their martyrdom, because the persecuting emperors would have destroyed both them and their builders. Before their erection, therefore, a considerable interval must have occurred, during which the Church of Rome was acquiring power. These monuments were probably not erected till towards the close of the second century, for no author of the second century mentions them: and a century after the death of the apostle Peter, a monument may have been raised in the capital in his honour, even if he had never been there. The progress of superstition rendered this the more likely. "In this age," says Waddington, of a later period, "arose the stupid veneration for bones and relics. It was inculcated and believed that prayer was never so surely

efficacious as when offered at the tomb of some saint or holy person: the number of such tombs was then multiplied; at all of them miracles, and prophecies, and prodigies, and visions, were exhibited or recorded; and the spirit of the gospel was forgotten in the practice of forbidden ceremonies and the belief of impious fables." (Waddington, "History of the Church," p. 115.) "An enormous train of different superstitious was gradually substituted in the place of true religion; frequent pilgrimages were undertaken to Palestine and to the tombs of the martyrs, as if there alone the sacred principles of virtue and the certain hope of salvation were to be acquired. Quantities of dust and earth, brought from Palestine and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of wicked spirits, and were sold and bought everywhere at enormous prices . . . and the worship of the martyrs was modelled by degrees, according to the religious services that were paid to the gods before the coming of Christ." (Mosheim by MacLaine, vol. i. p. 365.) These authors here speak of a later period, that of Eusebius and Jerome; but long before, the same spirit was beginning to prevail, and under these circumstances a tomb might easily be raised to Peter one hundred years after his death, without affording much evidence that he lived or died at Rome. By degrees, the narrative respecting Peter became more

circumstantial; the further authors were removed from authentic sources of information, the more they seemed to know. "Thus we are told that St. Peter went to Rome chiefly to oppose Simon, the celebrated magician; that at their first interview, at which Nero was present, he flew up into the air in sight of the emperor and of the whole city; but that the devil, who had thus raised him, struck with terror at the name of Jesus, whom the apostle invoked, let him fall to the ground, by which fall he broke his legs. Should you question the truth of this tradition at Rome, they would show you the prints of St. Peter's knees in the stone on which he kneeled on that occasion, and another stone still dyed with the blood of the magician." (Bowyer, "History of the Popes," vol. i. p. 2.) Were these knee-prints and this magician's blood the "trophies" of which Caius wrote?

Not one of these authors affords us any positive evidence on the subject, because, without any testimony from earlier witnesses, and without any argument to render their opinions probable, they merely adopted, without inquiry, a tradition, in a rude and ignorant age, of events supposed to happen from one hundred to two hundred years before they wrote.—*From the Hon. and Rev. B. W. Noel's first Letter to Dr. Ferraut, Chaplain to the King of Sardinia, on the Claims of the Church of Rome*, pp. 23—30.

## BRIEF THOUGHTS ON PROFITABLE SUBJECTS.

(Continued from p. 768, vol. xxix.)

10.

At what price should we value humility! How should a virtue, born of the Saviour's humiliations, and conceived in his ignominies, be dear to

them who know its origin! What honour can be preferred to it, with the example of Christ before us, who preferred it to his own glory? What other ambition can be permitted, except to

surpass our brethren in humility? But this virtue consists not in words, much less in an affected eagerness to abase ourselves before others. It is only before God that we can truly abase ourselves, because there is no fear that, in the presence of his eternal light and purity, our words will be wanting in sincerity, or a secret hope creep in of being indemnified for our humble confessions by an answer which will raise our self-love.

20.

The person you condemn to-day may hereafter be much raised above you in heaven.

21.

An excellent method of rectifying our judgments, would be always to put ourselves in the place of our neighbour, and our neighbour in our own. Have you received an injury? Imagine that it is you who have done it. How will you abate your complaints! Have you grieved your brother? Enter into his feelings whom you have offended, and you will understand what reparation is due to him.

22.

It is not in this world that believers have their consolation. Here they are living stones, destined to build the Heavenly Jerusalem; the mallet of tribulation must form them on the model of the corner-stone, which is Jesus Christ.

23.

Shall we not be able to bear our sufferings patiently, when we consider from whence they come, and whither they are conducting us? They come from God. What can come from our Father in heaven which may not be advantageous? Their design is to conduct us to heaven. Can we regard that as an evil which tends to obtain for us so great a good?

24.

If we bear not our trials with patience, they will be the more heavy; instead of being salutary, as they ought to be, they will become fatal to us; they

will render us at once wretched and criminal. To suffer in spite of one's self, is to suffer as the damned; it is to begin our hell in this life; it is to follow the lot of the impenitent thief, who fell from the cross into the depth of perdition, while the penitent thief rose by the cross to heaven.

25.

In what manner did the first disciples of Jesus endure the cruel pains inflicted upon them? How did they receive martyrdom? Did anything escape from them, in the midst of their tortments, that was unbecoming their faith? Ought we to manifest less constancy because we have less to suffer?

26.

It is permitted us, in our afflictions, to seek some relief and consolation from men; but woe to us if we make this our chief resource! Besides that this would be to seek rest in creatures in the contempt of the Creator, we should there find only deceitful consolations, which, far from rendering our suffering soul more firm, would weaken it, and would serve to open our wounds afresh instead of closing them; whereas, by placing our confidence in God, if he does not judge it proper to deliver us from our afflictions, he will not fail to augment the strength needful for us to sustain them.

27.

Think not that the sacrifice of Isaac has been demanded but once; it may with truth be said to be required every day of each one of us. If you are at a loss to know what this Isaac is which you ought to immolate, ask your heart what it is that you dare to love more than God, and that causes you most frequently to depart from his holy will; is it the carnal pleasure which voluptuousness promises you, or the cruel satisfaction which revenge gives, or the malignant joy which slander awakens in your soul, or the stunning insensibility which worldly dissipations produce, or the secret complacency by which pride is



nourished? Behold, behold the child of your corruption which you ought to sacrifice to the Lord!

28.

Whence comes it that real conversion is so rare? It is that we would obtain it without its costing us anything. We wish to be gently led, and are really afraid to advance in the ways of God, because we are not disengaged from a crowd of attachments which we know to be opposed to the Divine will concerning us. How can we turn to God, since we are unwilling to renounce anything, pass a soft languishing life, and are ready to die of the fear of becoming an object of observation or ridicule? These fatal hesitations of a worldly spirit estrange from us the grace of God, which demands a heart that opens to it without reserve, in order to obtain the inestimable blessing of a new creation.

29.

How many persons are there, even amongst those who believe that they belong to Christ, who confine both their piety, and also the exercises which serve to nourish it, within the narrowest limits! They feel relieved on laying them aside, and find themselves at liberty by adopting this species of truce. Their heart reverts to its natural state when left to itself and to its own desires, and Jesus no longer holds it under a restraint which pains them. Is this, then, all that we owe to a God who for our sakes became man? who has intimately and essentially connected our interests with all that he has done, said, thought, suffered during his whole life? who burned with impatience to plunge himself into a baptism of blood for us? and who, as the only return for his love demands ours, but a love habitual and without reserve?

30.

The love of God for us, infinite love which no human language can express; behold the sole cause of our conversion. A love for God, superior to every other

affection, behold its effect. For the soul being alienated from God by loving something more than him, it only truly returns to him, which is what we mean by conversion, by now loving him more than any created object. To ask if we can be converted without thus loving God, is to ask if we can recover the life of the soul and yet remain in a state of spiritual death.

31.

He who changes the object of his love, necessarily changes his conduct also. This makes their delusion manifest who pretend to be converted to God, while there is no visible change in them. They love themselves as passionately, and seek the things of this world with the same ardour as before, nor are they less resentful of injuries. What evidences can such persons have of belonging to Christ, since their own will is not less active in them, although it may be under different forms? They may abstain, it is true, from certain criminal acts, but that does not hinder them from always doing diligently and joyfully whatever is conformable to their own inclinations, and, with negligence and languor, whatever pertains to God. No: so long as our carnal lusts are not conquered, we have no part in that spiritual regeneration which grace effects in us only on the ruin of the old man and of our corrupt nature.

32.

What mean those strong figures which the Lord employs, to give us a just idea of the earnestness we should bring to the great work of our salvation? Sometimes it is a feast to which the whole world is invited; but we must be willing to leave all in order to partake of it. Is it a pearl of great price? We must be willing to sell all to procure it. Is it an inheritance reserved for the elect? We can only enter it by the cross. Is it represented by virgins expecting the bridegroom? What watchfulness is necessary that we may not be

rejected! Behold the law. Behold the only way that leads to heaven. Is it the way we are pursuing, or at least that which by the grace of God we are determined to pursue?

83.

The thoughts which spontaneously arise in us, show what those things are to which our feelings are most alive; for the mind eagerly occupies itself with that which the heart loves: this is an acknowledged principle. Well, let us judge ourselves by this principle. Amidst the affairs of this life, does the thought of God frequently arise in our soul? Or, in the exercise of the most holy duties of religion, do worldly thoughts come in crowds to assail us?

84.

We are all advancing towards eternity; but there is one of happiness and of ravishing joys; the other of torment and despair; to which of these are we going? I do not inquire to which we desire to go; but to which are we in reality tending? Let us consider the way that we take, and judge of the end to which it will lead. If Divine grace inspires us with solemn reflections on this subject, can we dare to stifle them? What ruinous regret on this account shall we one day feel!

85.

That the death of the Son of God was necessary to expiate sin, what justice! That this death cleanses us from all our defilements, what mercy! That hearts are found which this justice does not alarm, which such mercy does not touch, which neglects such a salvation, what ingratitude! and what excess of blindness!

86.

All piety which is not founded on Jesus Christ, which has not Christ for its object, its rule and model, is false and deceitful. Let no one pretend to approach the throne of God but by him, as forming part of his mystical body, as clothed with his righteousness. Let his name be in our mouth, thoughts of him occupy our mind, and his love reign in our heart. Let him be the milk of the weak, the solid food of the strong, and the nourishment of all. Let all live in dependence on him, and for him, as all live by him. Let there be no division in this body; and, being united to the Head, let us not be alienated from any one of his members. Behold how we can belong to Christ, and how we may assuredly hope to have a place in that holy city of which he is the chief, and which shall eternally endure.

#### ELI AND HIS SONS.

MY DEAR SIR,—If the following remarks be thought worthy of notice, I shall feel obliged by their insertion in next month's *EVANGELICAL MAGAZINE*. They refer to an article in a recent number of the *Magazine*, on *Eli and his Sons*. It struck me, on reading that article, that the writer had either mistaken, or overlooked, the character of Eli's crime. Your correspondent dwells much upon Eli's neglect in the exercise of due *parental* authority; and the practical lessons, deduced from the piece of

scriptural history, have respect also to *parental* obligation, and the exercise of parental authority; as if Eli's sin was principally *parental*.

But my impression, however, is that the neglect was not so much *parental* as *magisterial* and *official*. We are not sure that he did come far short in the government of his household, *simply as a father*; for he reproved his wicked sons for their wickedness; he reasoned with them on the impropriety of their conduct, and warned them of their

danger. See 1 Sam. ii. 23—25. Now what (simply as a father) could he do more? What father would feel himself justified in the exercise of discipline more rigid and strict, when his sons were grown up to manhood, as was the case with the sons of Eli?

But view Eli in his *official capacity*, and then you perceive the nature of his sin, and the criminality of his lenity. Eli was the supreme magistrate, under God, over the tribes of Israel. He was also the high priest, chosen and appointed by God. Now it was his duty, as the magistrate and the high priest, to put the laws of God in force, both in civil and ecclesiastical matters. He was bound to punish the disobedient, not in his *parental*, but in his *official capacity*. As the chief minister of God, and ruler or judge under him, it was his duty to inflict the very punishment which God had commanded to be inflicted upon the transgressor, and to do this without any respect of persons. But Eli neglected to exercise that authority which belonged to his office, and which he was bound to exercise, as the minister of God and judge under him. Justice required that he should punish the guilty, whoever they might be. As his own sons were the criminals, justice required that he, in his *official capacity*, should have stretched out the arm of the law against them. But he allowed

his feelings and tenderness, as a father, to overcome all sense of justice. Justice, indeed, was laid prostrate or set aside. These vile sons of his were allowed to corrupt society, to profane the worship of God, and to set aside all law and authority; while he, through an unlawful and excessive tenderness, neglected to inflict those penalties upon them which became him as judge and high priest. Thus justice was frustrated, the law of God was dishonoured, and the majesty of the Jehovah was trifled with, and all this for the sake of sparing those vile sons who were bringing, by their sins, the whole country to ruin.

Thus Eli proved himself unfit for the discharge of those important duties which devolved upon him, as the civil and ecclesiastical ruler of God's own people. He honoured his sons more than he honoured God. It was, therefore, principally as the *civil and ecclesiastical officer* that he failed in the discharge of duty, and not so much as a *parent*. And his punishment corresponded with his crime. This was not that he should be childless, but that his posterity should be excluded from the priesthood, and from all posts of honour and authority. The sin consisted in a dereliction of *official* duty, and the punishment had respect also to official exclusion. See 1 Sam. ii. 30.

Dec. 9, 1851.

M. S.

## DR. DAVIDSON'S THEORY OF THE APOCALYPSE.

(Concluded from page 22.)

We must notice another strange argument employed by the learned author in support of his negative proposition. After affirming, that "the times are rather adjuncts of symbolical prophecies than essential parts of them," "appendages more than necessary features," "serving for explanation of the symbols, rather than for filling out the picture;" and that "they might have been absent without detriment to the congruity or completeness of the predictions;" (a somewhat bold remark in application to an inspired book), Dr. Davidson refers for confirmation of this

"truth" to the circumstance, "that designations of time are variously expressed, even when denoting the same period. Thus, we find 1260 days; a time, times and half; a time, times, and the dividing of a time; all embracing the same space. Had chronological periods formed an essential element in the symbolical predictions," he proceeds to say, "we should have expected them to be always designated in the same manner; but the variety of forms they assume is an indication that they do not constitute a necessary characteristic of the hieroglyphic representa-

tions with which they are associated. They are altered, just because it is a matter of indifference whether or not they are presented in one invariable mode. The number 1260 days, or three and a half years, says Hengstenberg, "*has no historical significance whatever, but comes into consideration merely from its relation to the number seven.*"

Against this *ipse dixit* of the learned German writer, it might be sufficient to appeal to "the spiritual common sense of the Church" from the days of Wickliffe downward. An inference of precisely an opposite kind has been drawn from the varied designation of the same period. "The time is differently indicated," it has been remarked, "under the form of days and months, in order to show that, by days, years of twelve months of thirty days (according to the computation of Daniel's prophecies) are intended." For our own part, we cannot conceive how greater emphasis could have been given to the designation of a definite period, than by this varied form of indicating it. "Symbolical prophecies," says Dr. Davidson, "have not only an air of mystery thrown around them for the most part, *even in their notations of time*, but they assume the same range of expression as other portions of Scripture. Hence arise different ways of conveying the same meaning in regard to periods." Now, we do not think that it is "in order to unite obscurity with variety," or that the sacred writers "indulged in" this variety of expression for the mere sake of variety; but what the learned author says in regard to the air of mystery thrown around these notations of time is a remarkable admission. Speaking of the phrase "time, times, and dividing of a time," he says: "The time is stated *indefinitely* to correspond to the mysterious character of the entire passage. In the words of Hengstenberg, there is an '*effort after concealed definiteness*.' This could not be realized in respect to what was concealed, if the prophet used the ordinary mode of reckoning." The word (time) is indefinite of itself, being applicable to periods of various lengths; yet, although it is vague, *a year* suggests itself to the mind as the period which it is intended to embrace. In this way, there is both definiteness and partial obscurity." Yet, Dr. Davidson, we presume, will admit that three natural years and a half are not meant. The expressions, he says, "are somewhat ambiguous, though at the same time tolerably definite. They have an air of obscurity which Birks and others require for the designation of time belonging to symbolical prophecies, while they are sufficiently precise to be understood immediately before the termination of the periods signified. Still, however, they do not come up to the standard of mysteriousness proposed by the Year-day Theory." We should rather have

thought, that, inasmuch as they are more ambiguous, they were more mysterious.

The real question is, whether as employed by the prophet Daniel, the phrase, "time, times, and half time," is to be understood as signifying "three natural years and a-half," or as denoting corresponding cycles of years. The Romanist expositors are anxious to maintain the literal interpretation. But, as Bishop Newton remarks, "It is impossible for all the things which are predicted of Antichrist to be fulfilled in so short a space of time; and neither is Antichrist nor the Little Horn a single man, but a kingdom. Single men are not the subjects of this prophecy, but kingdoms. We must, therefore, compute the time according to the nature and genius of the prophetic language." Dr. Davidson thinks this a hazardous assertion; "for what does short-sighted man know in relation to the Lord's will, to justify this boldness of declaration?" We know, in relation to the Lord's will, precisely what we gather from the Lord's Word, the import of which must be determined agreeably to the analogy of Scripture.

Now, as the learned Prolate remarks, the seventy weeks in the 9th chapter of Daniel are confessedly weeks of years. Put, as the word rendered "weeks," signifies sevens, it may, Dr. Maitland contends, as well denote sevens of years as sevens of days. Granting this, as the ordinary sense of the word is, weeks of days, the phrase must be regarded as enigmatical; and it is only by inference from the subject-matter of the prediction, that we arrive at the conclusion, that weeks of years are intended. At length, in the concluding chapter of the Prophecies of Daniel, we find the angel giving the mysterious number of 1290 and 1330 days, to be dated from the time that the daily sacrifice should be taken away, and the abomination that maketh desolate be set up. To whatever event the setting up of the abomination referred to is applied, it were revolting to "spiritual common sense," to understand this prediction of literal days; that is, as intending only three years and seven months, and three years, eight months, and ten days. The solemnity with which it is introduced, the benediction pronounced upon him who waiteth and cometh to the days, and the general tenor of the angelic declaration, forbid the supposition that so brief a period is intended. Moreover, the seventy weeks being interpreted as seventy sevens of years, it is rational to conclude, that the designation of time in the subsequent visions would require to be taken on a similar scale. The prophecy is confessedly enigmatical; and, as Pridaux observes: "It is the nature of such prophecies not to be thoroughly understood till they are thoroughly fulfilled." In accord-

ance with this purpose, an enigmatical mode of notation was adopted; and that there should be a difference among commentators as to the application of predictions still unfulfilled, furnishes no argument against the only rational interpretation of the mystical terms.

Dr. Davidson, indeed, contends that, "If it was intended that unfulfilled prophecy should be partially or wholly understood, the notations of time were intended to be apprehended in like proportion at every period antecedent to their fulfilment." We see no logical connexion between the two positions; and most assuredly the notations of time are those portions of prophecy which we might expect to be veiled in impenetrable mystery till the time should come for their fulfilment, seeing that our Lord expressly declared to his apostles: "It is not for you to know the times or seasons which the Father hath put in his own power;" and in reference to the events clearly predicted in the xxivth of Matthew, it is said: "Of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only."

We cannot, indeed, admit, that the Year-day theory has been of no use, because we of the present day are not agreed as to the termination of the 1260 years. We think that it throws light upon some predictions that have been fulfilled; upon the five months of the Saracenic domination, and upon the predicted extent of the Turkish conquests, as well as upon the general import of the subsequent predictions, as embracing a long succession of events of "concealed definiteness" of duration. If some expositors have pressed this theory or principle of interpretation into the service of unauthorized speculations and conflicting calculations, that circumstance cannot be held to prove that the Year-day principle is in itself either fallacious or useless. We cannot do better than cite upon this point the appropriate language of Dr. Davidson himself: "Such specific dates do certainly reveal the duration of a series of events; but the point of time at which they begin, and consequently that at which they close, are not determinately stated in the Prophecies, at least not in such a manner as to preclude anxious inquiry, or to dissipate all doubt. Hence, a veil of obscurity still attaches to the predictions of ancient seers; and the people of God are kept looking and waiting for the mighty events that shall usher in their Lord's coming. . . . The Almighty has wisely enveloped his own declarations in regard to the future in partial mystery, that his people may be kept humble, patient, and prayerful amid these anticipations of the approaching footsteps of Deity. By specific notations of time, nothing is revealed the knowledge of which would be injurious; no attitude of the Church favourable to piety is

hindered. She must continue to scan the signs of the times. Sufficient obscurity will rest on the symbolic representations notwithstanding."

These judicious remarks but ill accord, indeed, with Hengstenberg's rash and dogmatical assertion, that the number 1260 days, or three and a-half years, "has no historical significance whatever." In such a declaration we can discern neither the sagacity nor the piety ascribed to that Commentator. Our main object, however, has been to show, that the Year-day theory does not lie at the basis of our interpretation of the predictions of the Apocalypse; that it is not necessary to establish their true historical application, as it did not lead to the adoption of the conclusions embraced by the Reformers with regard to the Papacy; but is simply an induction from the historic evidence and from symbolic analogy. That Papal Rome is intended by the mystical Babylon, is a conclusion of much earlier date than the Reformation. Joachim Abbas, in the twelfth century, Mr. Elliott has shown, recognized in the emblematic personification, "the Harlot Rome;" not, indeed, the Church of the just that sojourn at Rome, but rather the multitude of Rome's reprobate members; her place being also not in one province or kingdom, but over the whole area of the Christian empire." By the immediate followers and disciples of Joachim the truth was more distinctly proclaimed, that the Church of Rome is the Apocalyptic Babylon and the chief Anti-Christ. Petrarch styles the Papal Court, "the Babylonian harlot, mother of all idolatries." This representation of Papal Rome came at length to rank among Waldensian heresies. It was adopted and transmitted by Wickliffe and his followers, till, in the sixteenth century, it was proclaimed by all the chief Reformers of Germany, Switzerland, France, and England. Grotius appears to have been the first who attempted to controvert this interpretation, for which he is charged by his Protestant contemporaries with having treacherously played into the hands of the Papists. Bishop Newton, after citing the admissions of Baronius and Bellarmine, that by Babylon Rome is meant, adds: "I think it apparent almost to demonstration, that not Pagan but Christian, not Imperial but Papal Rome, was here intended; and the arguments used to the contrary by the Bishop of Meaux (Bossuet) himself prove nothing so much as the weakness and badness of the cause which they are brought to defend." What Grotius with all his erudition, and Bossuet with all his subtlety, failed to accomplish in seeking to shield the Romish Church from the condemnation pronounced upon her spiritual harlotry, the Neologists of Germany will in vain attempt to achieve.

## Poetry.

### THE PILGRIM'S SONG.

God help thee, weary traveller, and guide thee on thy way,  
In danger be thy refuge, in weakness be thy stay;  
When storms around thee threaten, or snares thy steps attend,  
May He be thy Deliverer, and save thee to the end.

Thy path is rough and thorny, thy comforts few and rare,  
Thy garb is poor and homely, thy hut is worn and bare;  
Like thy great Lord an outcast, a wanderer here thou art,  
Yet sharing in his sorrow, in his joy thou'lt have a part.

Should'st thou by fraud or violence be led to leave the way  
May He pursue thy footsteps, too prone, alas! to stray,  
Restrain thee in his mercy, and heal thy wounded mind,  
Dry up thy tears of sadness, thy broken spirit bind.

When comrades fail or grieve thee, or vanish from thy sight,  
May He, thy friend and brother, be near to lead thee right;  
A table in the desert may he with bounties spread,  
Supply thy feet the cooling stream, with oil anoint thy head.  
When lengthened nights of darkness involve thy soul in gloom,  
And death's deep shaded valley presents to thee the tomb,  
Then may the light of morning again shine on thy way,  
And thou with health and courage press on to endless day.

When thou passest through the Jordan, may He the stream divide,  
Go with thee through the river, roll back the swelling tide;  
Safe land thee as a pilgrim on Canaan's blessed shore,  
Receive thee to Mount Zion to triumph evermore.

Till then, God help thee, traveller, and guide thee on thy way,  
In danger be thy refuge, in weakness be thy stay;  
When storms around thee threaten, or snares thy steps attend,  
May He be thy Deliverer, and save thee to the end.

London, Jan. 1, 1852.

G. S.

## Review of Religious Publications.

**LIFE OF JOHN STERLING.** By THOMAS CARLYLE. 8vo. pp. 350.  
Chapman and Hall.

WEALTH, even to tears, will be the effect secured, on all rightly disciplined minds, on perusal of this memoir. With almost melancholy, we contemplate the writer his hero. The work, in all its gorgeousness, has no principle of life in it for a Christian. It may suit those of the Anglo-nation school, who are rapidly advancing in their religious beliefs; but "brave," to use one of Mr. Carlyle's favourite expressions, who have attained, by a laborious prayerful process, to the manhood of stian faith, will scorn to be dragged back to more than the gloom and uncertainty of heathenism,—a heathenism by no means originated as it would have been by Socrates by Plato, by Seneca, by Cicero, or by any of the great Pagan moralists of Greece and

Rome. When a writer of great power, in this year of grace, can moralize about man and his destiny, and follow step by step, from his cradle to his grave, so interesting an individual as John Sterling, without scarcely any reverend notice,\* in his allusions to religious beliefs, to that Book of books which has expelled Paganism wherever it has had "free course," there must be some reason for the painful phenomenon, which ought to be honestly avowed.

We have not a particle of ungenerous feeling to Thomas Carlyle; we honour the powers which God has given him; we can even admire and applaud his just and burning criticisms of many of the existing deformities of the age; we can almost tolerate his sad liberties with the English language, for the sake of his earnestness; but we greatly deprecate, as all

\* The only reference to the Bible we find at page 320.

honest men must do, his everlasting *innuendo*, and call upon him, if he be the earnest man he professes to be, to avow his real sentiments in religion and morals, that we may know, *for certain*, to what school he belongs; or whether, with all his determination *oracularly* to instruct and form the age, he is not a man, after all, without any settled convictions on the great questions which lie at the very basis both of religion and morality. Let us, at least, know with whom we have to do: and if he really aims to make men better,—which we are willing to give him full credit for,—why should we be kept in a perpetual mist and darkness upon the two great practical points,—how it comes to pass that men stand so much in need of Mr. Carlyle's reformations? and what are the real principles which he would apply to human nature for its effectual regeneration?

We think we have read his works with some degree of care, and with as little prejudice as his antagonistic and dogmatic style of writing would permit; but we cannot hide from ourselves the apprehension that, under guise of strong aversion to the traditional and conventional forms which Christianity has assumed in our world, he aims an insidious and ungenerous blow at Christianity itself. We must remind Mr. Carlyle that there is nothing original in this kind of tactics. It is as vulgar as it is ancient. It is in fact but the old stale stratagem of free-thinkers in every age, to charge Christianity with all the folly and absurdity of its professed adherents. Is this fair? Is it manly? If Mr. Carlyle, after all, believes the gospel, why does he not rescue it from its bad fellowships? Why does he not show us that the "Centaur, spectral Puseyisms, monstrous illusory Hybrids, and ecclesiastical Chimeras, which now roam the earth in a very lamentable manner," have no affinity whatever to Christianity, and have only prolonged an adventitious existence by linking themselves to its destinies? A book from the pen of Carlyle, which should have this distinct object, would be invaluable. Meanwhile we protest, with great earnestness, against the present implacatory mode of huddling all things human and divine in one undistinguishable mass; and thereby making Christianity chargeable with all the gorgeous foultries which have been practised under its sacred name.

There are two things which we demand of all true-hearted men: 1st. That they should never descend to the reckless injustice of wounding the religion of Heaven through the folly or the superstition of mere human agents; and 2nd. That they should never hold up any of its numerous caricatures to merited scorn and contempt, without, at the same time, proclaiming the great fact, that there is

Divine and pure *original*, the only hope

and catholicon of a bewildered and sin-oppressed race.

With every desire to show respect to Mr. Carlyle, we have been compelled, by the love of truth, as the result of reading the life of John Sterling, to give utterance to these thoughts. They have been dragged from us by Mr. Carlyle's own *negative* and altogether *dubious* position. If he discards the gospel as a Divine record, let him say it at once, and give his reasons; and we will, then, fearless of all his mighty powers, meet him in the fair field of legitimate argument, and trust not to the adroitness of our advocacy, but to the goodness of our cause.

John Sterling, the subject of this memoir, was born at Kaimies Castle, in the Island of Bute, on the 20th July, 1806; and died on Wednesday, the 18th September, 1844, aged 38 years. He was the second son of Edward Sterling, Esq., who afterwards figured as "the Thunderer," in the Times Newspaper, at a period when it indulged most freely in severe criticisms upon public and private men; and passed through some of its most remarkable metamorphoses, both in politics and religion. Some articles, however, passed for his, which came from other pens.

In many respects, John Sterling was a remarkable boy.—frank, generous, manly in a high degree, but, withal, greatly disposed to think, and feel, and act for himself; in short, rather self-willed than otherwise. But had he never entered Cambridge, never been set a dreaming by Coleridge, and never imbibed the Paganized philosophy of Thomas Carlyle, he might have been the "brave man" his biographer describes him to be.

After the preliminaries of a somewhat desultory school education in Scotland, Wales, and England had been gone through, we find him in Trinity College, Cambridge, in the autumn of 1824, having just entered on his 19th year. Julius, afterwards Archbishop, Mare, one of his Biographers, was his Tutor; and bears ample testimony to the sprightliness of his character and the brilliancy of his parts, though not to his exact or profound scholarship.

"One," observes Mr. Carlyle, "cannot under any circumstances conceive of Sterling as a steady dictionary philologue, historian, or archaeologist; nor did he here, nor could he well, attempt that course. At the same time, Greek and Greeks being here before him, he could not fail to gather somewhat from it. Accordingly there is, to a singular extent, especially in his early writings, a certain tinge of Grecian and Heathen Classicality traceable in him; Classicality, indeed, which does not satisfy one's sense as real or truly living, but which glitters with a certain genial, if perhaps almost meretricious half-japanese splendour,—greatly distinguishable

from mere gerund-grinding, and death in logs and shorts. If Classically mean the practical conception, or attempt to conceive, what human life was in the epoch called Classical,—perhaps few or none of Sterling's contemporaries in that Cambridge establishment carried away more available Classically than even he." p. 43.

While at College, both by his fine powers, and bland and attractive manners, John Sterling surrounded himself by a circle of clever men,—not a few of whom were speculative, some latitudinarian, and all eloquent in talk and debate. Sterling might be called, in some respects, their chief;—and, during his brief curriculum, he made no little progress towards extreme views both in religion and politics.

"I have heard," says Mr. Carlyle, "one trait of Sterling's eloquence, which survived on the wings of grinning rumour, and had evidently borne upon Church Conservatism in some form: 'Have they not,—or perhaps it was. Has she (the Church) not,—a black dragon in every parish, on good pay and rations, horse-meat and man's-meat, to patrol and battle for these things?' The 'black dragon,' which naturally at the moment ruffled the general young imagination into stormy laughter, points towards important conclusions in respect to Sterling at this time. I conclude that he had, with his usual alacrity and impetuous daring, frankly adopted the *anti-superstitious side of things*,\* and stood scornfully prepared to repel all aggressions from the opposite quarter. In short, that he was already, what afterwards there is no doubt about his being, at all points a Radical, as the name or nickname then went. In other words, a young, ardent soul looking with hope and joy into a world which was infinitely beautiful to him, though overhung with falsities and foul cobwebs as *world never was before*; overloaded, overclouded, to the zenith and the nadir of it, by incredible uncredited traditions, solemnly sordid hypocrisies, and beggarly delusions, old and new; which latter class of objects it was clearly the part of every noble heart to expend all its lightnings and energies in burning up without delay, and sweeping into their native chaos out of such a cosmos as this." \* \*

\* "The natural humour and attitude, we may well regret to say,—and honourable not dishonourable, for a brave young soul such as Sterling's, in those years, in those localities."

If Mr. Carlyle will tell us, in discriminating terms, and in detail, what those hydra-evils are to which his young hero opposed himself, we will then say how far we agree to their demolition;—but, if John Sterling was but an unfledged though clever

\* The italics are ours.

sceptic, at the period referred to, we must hold ourselves in suspense, lest we should be consenting parties to the demolition of the good as well as the evil. If Mr. Carlyle's conflagration is only intended for certain huge deformities in the church as by law established, well and good;—but if Christianity itself and its sincere and earnest teachers are included, we pause and say, with as honest a heart as Mr. Carlyle himself can boast, *Non tali auxilio*. What Mr. Carlyle means by "*the anti-superstitious side of things*," is somewhat doubtful, as the following passage will show:—"What then," says he, "*is the noble rule of living for a man?* In this world eclipsed and scandalously overhung with fable and hypocrisy, what *is* the eternal fact, on which a man may front the destinies and the immensities? The day for such questions, sure enough to come in his (Sterling's) case, was still but coming. Sufficient for this day be the work thereof;—*that of blasting into merited annihilation the innumerable and immeasurable recognised deliriums, and extirpating or coercing to the due pitch those legions of 'black dragons,' OF ALL VARIETIES AND PURPOSES, who patrol, with horse-meat and man's-meat, the afflicted earth, so hugely to the detriment of it.*"\*

We much fear two things, in reading this passage: 1st. That more than High-churchmen and Puseyites would be *extirpated or coerced* to due pitch, if Mr. Carlyle and his hero had had their will;—and 2nd. That, if Mr. Carlyle had crossed young Sterling's path when a member of the Cambridge club, he would have urged him on in the wrong, that is the *unbelieving* direction, instead of giving him the sound counsel of learning to distinguish between things that differed.

In two short years, Sterling left college, with a mind sufficiently unsettled; and set himself to seek for a profession in life,—something to occupy his restless faculties. But, alas! this was a difficult task for such a mind. He tried Literature, in the periodical form, and became the proprietor and editor of the "Athenæum." But it would not do; and after many an ineffectual struggle, which Mr. Carlyle well describes, he abandoned this line of pursuit.

About this period of his eventful history, in 1829, Mr. Carlyle thus writes of him:—"Piety of heart (such piety!), a certain reality of religious faith, was always Sterling's, the gift of nature to him, which he would not and could not throw away; *but I find at this time his religion is as good as altogether Ethnic, Greekish, what Goethe calls the Heathen form of religion.*"† And what we ask Mr. Carlyle, with all respect, is this form of religion

\* The italics and small capitals are ours.

† The italics are ours.



under the full blaze of Christian evidence, but rank and pestilent infidelity?

We next, with this heathenish creed, and after many vicissitudes, some of them very affecting, find young Sterling sitting as a disciple at the feet of Coleridge, the worst trainer of such a mind that could be found;—for we do agree verily with Mr. Carlyle in his estimate of this remarkable person. Having once in our lives spent a week with him, at a friend's house, with John Foster and others, we can verify the truthfulness and vividness of many of Mr. Carlyle's sketches. The following account of his conversations, or rather, everlasting disquisitions, is unmistakably just:—

"It was talk, not flowing any whither like a river, but spreading every whither in inextricable currents and regurgitations like a lake or sea; terribly deficient in definite goal or aim, nay often in logical intelligibility;—*what* you were to believe or do, in any earthly or heavenly thing, absolutely refusing to appear from it. So that most times you felt logically lost; swamped near to drowning in this tide of ingenious vocables, spreading out boundless as if to submerge the world.

"To sit as a passive bucket, and to be pumped into, whether you consent or not, can in the long-run be exhilarating to no creature, how eloquent soever the flood of utterance that is descending. But if it be withal a confused, unintelligible flood of utterance, threatening to submerge all known land-marks of thought, and drown the world and you!—I have heard Coleridge talk, with eager musical energy, two stricken hours, his face radiant and moist, and communicate no meaning whatever to any individual of his hearers,—certain of whom, I for one, still kept eagerly listening in hope; the most had long before given up, and formed (if the room were large enough) secondary humming groups of their own." This is dramatically true; you have the man and his audience before you; and you cannot but feel the justice of the moral portraiture supplied. But, even in describing Coleridge to the life, Mr. Carlyle cannot shake himself rid of the vice, for such it is, of dealing in *ismendo*.

"The truth is," he observes, "I now see, Coleridge's talk and speculation was the emblem of himself: in it as in him, a ray of heavenly inspiration struggled, in a tragically ineffectual degree, with the weakness of flesh and blood. He says once, he had skirted the howling deserts of Infidelity; this was evident enough: but he had not had the courage, in defiance of pain and terror, (what pain and terror?) to press resolutely across the said deserts to the *new*\* firm lands of Faith beyond; he preferred to create logical fatamorganas for himself on this hither side, and laboriously solace himself with these."

\* The italics are ours.

Now, in all good humour, but still as "brave men," we ask Mr. Carlyle what he means by the "new Faith beyond?" Is it the gospel—the Bible? If it is, how can it be *new*? No, Mr. Carlyle, it is not the Faith accredited by prophets, apostles, and Christ himself;—but "the new Faith" of Germany—the logomachies of Strauss, and others of his class. If we do you wrong, in this assertion, pray set us right, and fill our hearts to overflowing with gladness; but, leave us not in this dense mist, or renounce your professions as an earnest man.

From all the narrative before us contains, we are left to conclude that Coleridge made a convert of Sterling to his church theories; by which, to some extent, his Rationalism had given way;—and the fact is that, after many changes of opinion and of destiny, Mr. Sterling took orders in the Church of England, and became curate, for a few months, to his old tutor, Mr. Julius Hare.

Speaking of the event, which Mr. Carlyle reasonably enough laments, he thus expresses himself: "To such length can transcendental moonshine, cast by some morbidly radiating Coleridge into the chaos of a fermenting life, act magically there, and produce divisions and convulsions and diseased developments. So dark and abstruse, without lamp or authentic finger-post, is the course of pious genius towards the eternal kingdoms grown. No fixed highway more; the old spiritual highways and recognized paths to the Eternal now are torn up and flung in heaps, submerged in unutterable boiling mud-oceans of hypocrisy, and unbeliability of brutal living Atheism and of *damnable dead putrescent Cant*; surely a tragic pilgrimage for all mortals; darkness, and the mere shadow of death, enveloping all things from pole to pole; and in the raging gulph-currents, offering us will-o'-wisp for lead-stars,—intimating that there are no stars, nor ever were, *except certain Old Jew ones, which have now gone out.*"

Why all this vehement rage, because Sterling is beginning to turn his back on the Rationalistic world? No such vituperation awaited his course, when his religion was "Greekish," and had on it the "Heathen form." Why is he so much at fault now? He may have drunk too deeply, as no doubt he did, into Coleridge's mysticism or Puseyism;—but is there not some rising hope for him, that he may yet find firm footing on the rock of eternal truth? Ah, Mr. Carlyle, it is not Coleridge nor Puseyism that makes thee fierce, at this passage of Sterling's history;—or we should have heard nothing of "Old Jew Stars gone out;"—and, unless you deny it, which would give us unbounded satisfaction, we must think of you as having

\* The italics are ours.

aimed in this phraseology, with other objects combined, a secret thrust, *by insinuation*, your great figure of speech, at the Jewish Scriptures, penned by inspired prophets, pronounced by heaven-commissioned apostles to be the "oracles of God," and appealed to by the great Teacher as of Divine authority.

We must suppose, from the facts recorded, that Mr. Carlyle now soon became poor Sterling's oracle. He relinquished his curacy, which he ought never to have entered upon, after a few months' occupancy; and, we fear, fell back again into his old doubts and perplexities. It was his misfortune to be always in bad hands;—and with all Mr. Carlyle's love to him, and all his kind and generous treatment of him, we must be permitted to doubt the salutary effect of his counsels upon the mind of this most interesting and amiable young man. If he did him good, the fruits are not manifest. The fate of all men must be that of John Sterling, who can receive, without sifting, and without discrimination, the doctrine of Mr. Carlyle here propounded: viz. "*What the light of your mind, which is the direct inspiration of the Almighty, promises incredible,—that, in God's name, leave uncredited; at your peril don't try believing that.*" No doubt there is a thrust here at one of Coleridge's fond German theories, that of "standing to the reason and chaining up the understanding;"—but does it not go deeper than this, and counsel men to believe only that which their own corrupt reason admits to be worthy of belief? No matter how far antic mental courses may have warped the judgment and vitiated the heart, the light of man's mind is still "the direct inspiration of the Almighty." We would remind Mr. Carlyle of the words of one greater than he: "*If the light that is in thee be darkness, how great is that darkness!*" We believe that there is a state of mind in which men "*love darkness rather than light;*"—and that in this state the grandest and holiest truths that ever fell on the ear of man will be rejected, in homage to proud and unsanctified reason, if it should be at the dreadful peril of the loss of the soul. Men sometimes trifle with religious convictions, till the moral power to discern heavenly truth is impaired, if not finally lost. The sceptical line of things superinduces a paralysis of the reasoning faculty, until every oracle is credited but the true one that speaks from "the excellent glory."

We conclude our notice as we began, by affirming that "The Life of John Sterling," with all the power and genius it displays, is a truly melancholy volume to a man of settled Christian beliefs. We have verily loved and admired the man, and literally wept over his manifold bewilderments. Much may be traced to a rash, sanguine, restless spirit;—

but still more to the wrong bias received from false oracles. In all the relations of life, we trace in John Sterling rich and beautiful qualities of mind and heart, which Mr. Carlyle has exquisitely depicted. But, alas, neither his living mental career nor his expiring hour is such, in their great and settled principles, as to constitute him a fitting example for the ingenuous and educated youth of our native land.

We do rejoice, beyond expression, to find, from Mr. Carlyle's account, that in the last lingering hours of his earthly existence, "He read a good deal—*earnest* books; the Bible, most earnest of books, his *chief favourite.*" This refreshing sentence is to us as streams in the desert;—and we allow ourselves to hope that Sterling found rest to his weary soul in the God of love whom the Bible reveals.

PHILIP DODDRIDGE. *A Centenary Memorial.*  
By JOHN STOUGHTON, Author of "Spiritual Heroes," &c.

Jackson and Walford.

THE name of Philip Doddridge is "familiar as a household word." The pious among all parties venerate and love his memory. His dissent is forgotten amid the brightness of his reputation; and the validity of his ministerial orders is attested by the long chain of his triumphs, which extends onwards from his own times to the present day. He is invested with an element of holy catholicity, and is looked upon by all Christians as a brother beloved. In no circle where religion is honoured, and piety diffuses its heavenly influences, is the name of the great Nonconformist unknown, or his merits unacknowledged. Whatever, therefore, connects itself with him and his labours cannot be hid. It must be welcomed and read by all sects and denominations. It must find its way into the palace of the prelate, and the home of the nonconforming pastor; into the mansion of the peer, the dwelling of the citizen, and the cottage of the peasant. We cannot, therefore, but congratulate Mr. Stoughton on the felicitous nature of the subject on which he has been called to exercise his graphic and eloquent pen. He is already well known to the world through his "Spiritual Heroes," which forms a very important chapter in the ecclesiastical history of England; but we are greatly mistaken, if he do not become still more widely known through his exquisitely beautiful and comprehensive memorial of Philip Doddridge.

The memorial is not, what such books oftentimes are, a dry detail of facts, and circumstances, and dates, or a patchwork of everything that can be found, good, bad and indifferent, in any way related to the subject. It is a rapid, comprehensive and elo-

juent sketch of Doddridge in his early days, in his preparatory studies, in his public career, in his social retirement, in his spiritual life, and in his last days. And this beautiful and living portrait is set in a frame of Nonconformist history, which imparts additional interest and value to the picture.

The volume opens with a rapid view of dissent in the reign of William III., which is presented in that graphic, life-like form for which Mr. Stoughton is so remarkable. In perusing this chapter, the reader will not find himself, as is often the case when reading history, in a kind of sepulchral vault, surrounded by a heavy atmosphere, and the memorials of the dead, but among living men, and throbbing with the sympathies excited by present events. From the commencement, when the beach of Torbay echoes with the booming of cannon, that announces the arrival of William, onward to the close, when Matthew Henry, "with portly form, full face, and dignified mien, set off a little by Geneva cloak and well-curved wig, and his congregation assembled in their large deep oaken pews, as early as nine o'clock on a Sunday morning," are set before us, we feel all the interest of spectators or actors in the scene. Nor can the reader of this chapter, whether Nonconformist or Churchman, fail to derive wholesome lessons as to the impolicy and wickedness of persecution for conscience' sake, and the wisdom of avowing and defending religious principles with blended patience and firmness. Good Churchmen will feel sadness and regret, as they read, that among Nonconformists "goods were rifled, estates seized, property embezzled, houses broken open, and families disturbed often at midnight, in the absence of every cause or shadow of cause, if only a malicious villain happened to suspect a meeting there;" and eager and impatient Dissenters will perhaps be astonished to find, that the high-minded and intellectual Howe, before consenting to take part in the ordination of Calamy, deemed it expedient to "wait upon my Lord Sommers, and enquire of his lordship, whether such a proceeding would not be ill taken, and might not draw ill consequences after it," and that, after all, he declined to have anything to do with the matter.

The chapters that trace and delineate Doddridge, from his early days onward to the closing scene at Lisbon, are fraught with the deepest interest, and form a model of biography. There is nothing irrelevant, and there is nothing wanting. Doddridge is before the reader's mind from the commencement to the close, absorbing all his attention, and awakening his deepest sympathies, and occasionally dimming his eyes with tears. He is seen in infancy, amid the sunshine of his mother's smile, acquiring his first lessons of Holy Writ

from the Dutch tile, which are now everywhere associated with his name;—he is seen in youth, eager to devote himself to the work of the ministry among Nonconformists, smitten by the cold repulse of Calamy, but lifted up and directed by Clark;—he is seen in riper manhood, devoted to study, engaged in pastoral and academic labours, and mingling with divines and scholars of all ranks and denominations;—and, at last, he is seen amid the sighs and tears and impassioned correspondence of friends on his way to Falmouth to embark for Lisbon.

But in these beautiful pages it is not merely the objective man that is presented to us. The inner man—the intellectual and spiritual life of Doddridge, is portrayed with great felicity and skill. A just and impartial estimate is formed of his endowments, his mental powers, and the fruits of his mind. His mind is shown to have been distinguished by the harmony and beautiful combination of its powers, rather than by the surpassing brilliancy of any one capacity; and his writings are pronounced models of calmness and simple beauty, rather than samples of impassioned oratory, or burning eloquence. And his spiritual life—his communion with God, his breathings and pantings after heaven, are set forth by Mr. Stoughton in a tone so beautiful, and in a strain of such gentle and subduing eloquence, that Doddridge must be looked upon by the Christian reader as a bright example of holiness, whilst his heart sighs after the attainment of the blessedness he enjoyed. The sketch of Doddridge, indeed, as a whole, which is presented to us in this volume, we consider one of the most beautiful, instructive, and impressive pieces of biography we remember ever to have read. Already, we doubt not, it has been perused by thousands; and we must assure our readers who have not yet seen it, that they will find it to be a book fraught with the deepest interest, and eminently fitted to convey many of the highest and most beautiful lessons of Christianity to the mind. If they admired and loved Doddridge before, and looked upon him as one of the ascended fathers, in whose footprints they have been striving to tread, their love and admiration will be deepened, and their desire to follow in his steps will be augmented, by a perusal of Mr. Stoughton's just, discriminating, and beautiful memorial.

The volume closes with an exceedingly interesting chapter on the progress and development of the several academic institutions now blended and merged in New College. This forms an appropriate finish to the volume, as its subject was for many years devoted to academic labours, in connexion with his pastoral duties. Doddridge shone as a tutor not less than as a pastor.

**ANALYSIS AND CRITICAL INTERPRETATION OF THE HEBREW TEXT OF THE BOOK OF GENESIS, preceded by a Hebrew Grammar, and Dissertations on the Genuineness of the Pentateuch, and on the Structure of the Hebrew Language.** By the Rev. WILLIAM PAUL, A.M., Minister of Banchoory Denwick, N. B. 8vo., pp. 506.

William Blackwood and Sons, Edinburgh and London.

WE hail with pleasure the appearance of this admirable work. It is a satisfactory proof that Hebrew literature is successfully studied in the far north. The author, who is a parish minister in Aberdeenshire, has here wiped off the reproach which has long attached to the Scottish clergy for their neglect of the study of the sacred language in which the scriptures of the Old Testament were originally written. The volume furnishes abundant evidence that they are no longer satisfied with a mere smattering of Hebrew without the vowel points, but that, on the contrary, a spirit of profound, thorough-going study has been excited, which promises important results in this department of sacred literature. No work of the kind has appeared since Robertson's "Clavis," which, in the analytical part, appears to have been taken as a model, but which, with all Kinghorn's improvements, it greatly surpasses both in clearness and fulness.

The Analysis, which embraces the Book of Genesis, is preceded by a Hebrew Grammar, and by an introduction containing important Dissertations on the Mosaic account of the Creation, the genuineness of the Pentateuch in general, and the Book of Genesis in particular; the difference between the style of the Pentateuch and that of the later books of the Old Testament, and the structure of the Hebrew language.

We thank the author for the masterly manner in which he has taken up the defence of the earliest portion of the Divine record against the innovating daring of modern scepticism, and on the truly scientific spirit which pervades the entire book. With admirable coolness he pursues his subjects through their various bearings. He shows that the Mosaic account of the creation is in no respect invalidated by modern geological discoveries. He proves, by an extensive induction of facts, that the books of Moses could not have been written at any period later than that usually assigned to them. He also enters very minutely into the discussion of several important questions connected with Hebrew Grammar, of which he proves himself to be no mean judge. If on any point we should take leave to differ from him, it is in regard to his adoption of Dr. Lee's theory of treating as a present what has generally been considered to be the future tense of the verb;

but this, on our part, may be more matter of taste and habit than the result of purely grammatical demonstration.

In point of paper and type, and, what is of vastly greater moment, the correctness of the Hebrew typography, both as to consonants and vowel points, the work is deserving of the highest praise, and we feel assured it will be read with delight by every Hebrew scholar. We beg most cordially to recommend it to the attention of our readers.

**THE RELIGION FOR MANKIND: Christianity adapted to Man in all the Aspects of his Being.** By JAMES SPENCE, M.A., Author of "The Tractarian Heresy," &c.  
Snow, London.

THIS volume is the production of a clear, vigorous, and well-furnished mind. Its comprehensiveness, its lucid arrangement, its argumentative power, and its high philosophical tone, invest it with great value, and render it just such a book as thinking and intelligent men would appreciate for themselves and recommend to others. The topics embraced are of the most important kind, and are discussed in a manner worthy of their importance. A glance at the topics will at once convince our readers that we do not over-estimate them, when we pronounce them as comprehensive of the "pillar and ground" of evangelical truths; and a perusal of the book will, we are assured, satisfy every reader, that they are handled by one who is fully competent for the task he has undertaken. The following are the titles of Mr. Spence's chapters:—What is Christianity?—Christianity adapted to Man as an Intellectual Being—Christianity adapted to Man as a Moral Being—Christianity adapted to Man as an Emotional Being—Christianity adapted to Man as a Social Being—Christianity adapted to Man as a Suffering Being—Christianity adapted to Man as an Immortal Being—Christianity the Religion of a Sound Mind—Christianity the reign of God in the Human Soul. These are the great topics which Mr. Spence discusses in this volume; and we can assure our readers that the discussion is conducted with such ability as cannot fail to render the book an eminent boon, especially to the young, amid the general scepticism and irreligion of the day.

**LETTERS ON THE CHURCH OF ROME:** Addressed to the Rev. Emmanuel Feraut, D.D. and LL.D., Chaplain to the King of Sardinia, and Italian Missionary to England. By BAPTIST WRIOTHESLEY NOEL. Letter I. The Claims of the Church of Rome. Small 8vo. pp. 62.

James Nisbet and Co.

It appears from this Letter, that Dr. Feraut, "as the spiritual director of a young

who was once a member of Mr. Noel's class, has challenged him to discuss him the merits of the Church of Rome, has expressed his wish that it may be in "ting." Mr. Noel manfully says to this man Doctor, "I accept your challenge; and as you intend to print your replies in the 'Catholic Standard,' I shall send you my answers in print. In several successive letters, propose to tell you what the Word of God declares respecting the claims of your church, its hierarchy, its worship, its doctrine, its sacraments, and its discipline."

This is Mr. Noel's course, which he has marked out for himself, in dealing with his Popish antagonist; and if we may judge of the series of Letters from the first—on "*The Claims of the Church of Rome*"—we may hope for great things. It is an admirable and telling document. In the Essay department, we have given a specimen, of which we are sure, among enlightened Protestants, there can be but one opinion.

We are strongly impressed with the idea, that discussion with Romish Priests, through the medium of the public press, is the most probable method of coming in contact with the mind of the Roman Catholic Laity. We hail with pleasure this controversy, and pray that our beloved brother may be strengthened from above to bear a noble testimony against "the Mother of Abominations."

**WOMAN: HER MISSION AND HER LIFE.**

*Two Discourses, by the Rev. ADOLPHE MONOD, of Paris. Translated from the Third Edition. By the Rev. W. G. BARRETT, of Royston. 2nd Edition, pp. 18.*

John Snow.

On comparing these beautiful and touching Discourses, translated from the French of Mr. Monod, of Paris, by Mr. Barrett, we have been struck to astonishment on finding that they have been so freely used by the Rev. John Jessop, M.A., whose work entitled, "*Woman*," was reviewed in our January number. Certainly the resemblance is so close as to prove that it could not be accidental. This is great hardihood in an author, in these enlightened times. If the thing were right in itself, he should not calculate on being undetected. We know nothing of Mr. Jessop; but a respectable friend sent us an article, assuring us of his great respectability, and we were happy to insert the critique. Had we known what we do now, we should certainly have deemed it unfair to Mr. Monod to review a work as Mr. Jessop's, which is strictly speaking the product of our friend.

We thank Mr. Barrett for his excellent and close translation, which does him great credit. The book itself is worthy of the well-known talent and piety of the cultivated and ingenious author; and cannot fail to be most

suggestive of holy and useful thoughts to sanctified womanhood. The two subjects treated by Mr. Monod are, "*The Mission of Woman*;" and the *Life of Woman*;"—and never was the theme handled before with greater delicacy, or with a more thorough practical result. We should like to see this cheap—telling volume in the hands of every woman throughout the land. It is calculated to do immense good, and especially to awaken and strengthen in every woman's breast the *feeling of responsibility*.

**BIBLE FRUIT FOR LITTLE CHILDREN.**  
*Gathered by the Rev. E. MANNERING.*  
18mo. pp. 176.

John Snow.

A CHRISTIAN book, really adapted to the very young in our families and schools, is a gift as valuable as it is rare. Tales we have in abundance for children, many of them rather tending to weaken than elevate and improve the mind;—but books strictly illustrative of biblical doctrine and narrative, in a phrase and with a use of imagery adapted to the tender conceptions of very young people, are yet but very scarce. One is now added to their number; and we can trust intelligent mothers and competent instructors of children generally, for a verdict in our favour, when we say that this is one of the most effective little works ever addressed to little people, from five to ten years of age.

Mr. Mannering has evidently, from this sample of his mind, a great gift for interesting the little ones, of whom Christ said, "Suffer them to come unto me, and forbid them not;" and we do hope that he will cultivate the gift, and make it available for extensive good. The subjects here treated are thirteen. I. The Bible. II. The Holy Bible. III. Little Creatures with Wings. IV. The Nest-Home. V. The Steps that take a Little Child to Jesus. VI. Little Children encouraged to come to Jesus. VII. The Golden City. VIII. The Inhabitants of Heaven. IX. A Word on the Wheels. X. Apples of Gold in Pictures of Silver. XI. A Voyage to the Better Country. XII. Directions for Safe Sailing. XIII. The History and Lessons of a Letter.

**DARK DEEDS OF THE PAPACY CONTRASTED WITH THE BRIGHT LIGHTS OF THE GOSPEL: Also, THE JESUIT UNMASKED, AND POPEY UNCHANGEABLE.** *By the Rev. DAWSON MASSEY, M.A., Vicar of Killashin.* Small 8vo. pp. 218.

Beeleya.

THIS book is written by one who knew popery, and has seen it in its darkest hiding places, where it works out the ruin of millions, body and soul. It is the antagonist

all man's best interests for time and eternity;—it is the enemy of freedom and good government;—it degrades human nature by making it the passive instrument of a designing priesthood;—it embitters social and relative life, by its foul and disgusting confessional;—it converts a fair country into a desert, and changes a noble-minded people into a nation of beggars. Mr. Massy has seen all this, tells his distressing tale, which deserves to be heard and pondered by all serious Christians and thoughtful men. The book is well and powerfully written; and will do great good if it should obtain, as it deserves, a wide circulation.

"ALL THINGS ARE READY:" *Inquiring Sinners directed to their Refuge.* By WILLIAM HARCUS.

Snow, London.

THIS is a peculiarly striking, pointed, and impressive little tract. It is just what its title intimates. The careless, the undecided, the inquiring cannot read it without profit. Christian Instruction Societies, Tract distributors, and City and Town Missionaries, should possess themselves of it, and scatter it throughout the length and breadth of the land.

AN EXPOSITION OF THE BOOK OF PSALMS, with Practical Remarks and Observations. By MATTHEW HENRY, late Minister of the Gospel. Unabridged and Illustrated. 8vo. pp. 704.

Bible Warehouse, 13, Gough-square.

THIS portable and cheap edition of Matthew Henry on the Psalms, interestingly illustrated, we welcome with great delight. His commentaries cannot be unduly multiplied; and we are not without hope that this may prove one volume of an octavo edition of his immortal work.

WAY-SIDE GATHERINGS. By ROWLAND ELLIOTT. Small 8vo. pp. 198.

B. L. Green.

THESE "Way-side Gatherings" are very creditable, as the production of one young in years, and of immature experience. Indeed, we cannot but regard the thirty-five Essays here introduced, upon a vast variety of interesting topics, as handled in an exceedingly pleasing and practical manner; with great piety, great deference to Divine authority, and sound views of human nature, and the state of human society around us.

We recommend the volume as a promising effort at early authorship; and we can conscientiously speak of them as "first-ripe ruins."

LUTHER: or, *Rome and the Reformation.* By ROBERT MONTGOMERY, M.A., Author of "The Christian Life," "God and Man," &c. Small 8vo. pp. 392.

James Blackwood.

THIS Poem is entitled to no mean rank as a poetical composition. It contains passages of great power and pathos, and is sustained by large and scriptural views. To those who like poetry as a vehicle of historic truth, it will be an acceptable aid in tracing the stately steps of the great German Reformer. Would that we had a few men of Luther's mould in our day. How he would put the whole Puseyite brood of priests and bishops to the flight!

THE HISTORY OF THE INQUISITION, from its earliest to the present time: with an Account of its Procedure, and Narratives of its Victims. By CHARLES H. DAVIE. Second Edition. Small 8vo. pp. 444.

J. C. Bishop, Paternoster-row.

WE are glad to see this able historical production in a second edition. We hope that this may be regarded as proof that it has been extensively read. It deserves to be carefully examined. A new policy, or a revival of an old policy, must be adopted with the Jesuits. If we could have our will, not a single Jesuit should be permitted to set his foot on English soil. I am not bound, with my eyes open, to permit a sly thief to enter my house. We believe England is now swarming with Jesuits; and that more than half the Puseyite clergy have some mysterious connection with them. The facts on the surface prove this. Let us awake from our lethargy, and protect ourselves from this wretched moral vermin,—the scourge and pestilence of the earth, and the abettors of half the crimes of the Papacy.

AN EXPOSITION OF THE FIFTH AND THREE FOLLOWING CHAPTERS OF THE EPISTLE TO THE ROMANS. By the Rev. GEORGE CHAPMAN, Great Salkeld. pp. 278.

Penrith: Printed by H. Brown.

THE Author of this work has been eighteen years pastor of an old Nonconforming congregation at Great Salkeld, a sweet sequestered village by the banks of the River Eden, Cumberland. Having passed through a regular course of attendance upon literary and philosophical lectures in the University of Edinburgh, and having afterwards devoted five years to the study of theology, under the late eminent Dr. Dick, of Glasgow, he was, in 1833, ordained to be the pastor of the Protestant Dissenting congregation of Great Salkeld.\* The time not occupied by official

\* This is one of six old congregations, in this neighbourhood, that were formed soon after the revolution in 1688, by the long persecuted Dissent.

duties, Mr. Chapman devoted to the critical study of the sacred writings; and one fruit of his labours is a "Commentary upon the Epistle to the Romans." The present publication contains only his Exposition of the fifth, sixth, seventh, and eighth chapters. His reasons for this selection he assigns in a well-written Preface:—

"The reasons for preferring this particular part of the Epistle to any other, are, *first*, these four chapters are the most disputed portion; and many persons will be decided to countenance or discourage the publication of the whole work, by the character of the exposition given of these chapters. *Secondly*, these chapters stand more distinct from the other parts, and have greater union and completeness in themselves, than any other equal portion that could have been chosen."

In his Exposition of the fifth chapter, the Author contends that Paul teaches the doctrine of the imputation of Adam's first sin to all his posterity, including *condemnation on that account*, as well as for their own personal sins. The doctrine of *sanctification* by a vital union to Christ, is illustrated in the Commentary upon the sixth chapter, and the first part of the seventh. Upon the much disputed passage in the latter part of the seventh chapter, Mr. Chapman's views are very decided, that the apostle, in that passage, describes his own experience, not as an *unconverted*, but as a *renewed* man, stating the effect of the application of the law of God upon his mind and conscience, first, at his conversion, and afterwards in the whole of his Christian course. The expression, "By the law is the knowledge of sin," is applicable to both of these cases. The effect of the knowledge of the law was, to inspire him with reverence for its holy nature and tendency, and to humble him under a sense of his own sinfulness.

Mr. Chapman has refuted many of the interpretations of the American divines, such as Stuart and Barnes, and has cast light upon some of the more obscure parts of the Epistle.

We hope that the approbation of the religious world will encourage the learned Author to publish the whole of his "Commentary upon the Epistle to the Romans."

**ROMISH MIRACLES.** *A Lecture delivered in the Town Hall, Birmingham, on Tuesday, December 16th, 1851. By the Rev. JOHN CUMMING, D.D. The Right Hon. Lord Culthorpe in the Chair.* 18mo. pp. 112. Price 1s.

Arthur Hall, Virtue, and Co.

We should think Dr. Newman, by this era, after they obtained liberty of separate public worship, in consequence of the Act of Toleration. The meeting house at Great Salkeld has the date of 1708. These congregations were formed at Penrith, Penraddock, Great Salkeld, Plampton Parkhead, and Garrigill.

time, is heartily sick of his miracles. If he be an honest man, it is a sad thing for him to indorse such monstrous cheats. If he were more stupid, or rather, not so clever, we should not be so much perplexed. We think the laws of belief for the human mind are tolerably well defined;—as Popery wants special licence for the things which it would have men believe, we must demur, and remind even Dr. Newman that the law of belief is uniform. It is sheer impudence, at this time of day, to call upon Englishmen, thus corrupted by Popery, to believe the impostures of Rome, calling them miracles.

Thanks be to Dr. Cumming! he has done more to take the shine out of Dr. Newman than any other antagonist who has hitherto entered the field with him. We should hope Papists themselves,—not, totally surrendered to a designing Priesthood,—will henceforward blush for their miracles. They would disgrace any set of jugglers that ever practised upon the credulity of the public.

This Lecture on Romish Miracles should be in every house throughout the empire. It demonstrates the effrontery of Rome;—shows it to be unlike every other religious system:—more flagitious even than heathenism itself.

Dr. Cumming has nobly acquitted himself. What answer can Dr. Newman make? Silence, we suggest, will be his wisest course. A religion built on falsehood and imposture can have nothing in common with Christianity. It disdains the chicanery of Priesthood.

**THE CONGREGATIONAL YEAR BOOK. FOR 1851, WITH AN ALMANACK FOR 1852, containing the proceedings of the Congregational Union of England and Wales and its confederated Societies for that year. Together with Supplementary Information, respecting the Associations, Ministers, New Chapels, Schools, and Publications, of the Congregational Body throughout the United Kingdom.** 8vo., pp. 310.

Jackson and Walford.

THIS is a very creditable book to the Congregational denomination, containing much matter that cannot fail to prove both interesting and useful. We are happy to find that it is every year increasing in circulation; and we would hope the period is not far distant when it will find its place, in every Congregational family in Great Britain and her Colonies. It is admirably edited as to plan; and, as returns are made more carefully from the country, we doubt not its accuracy, in all minor details, will ultimately be perfected. It is the cheapest volume in the world. 310 pages octavo, for *One Shilling*, was never heard of before.

# Obituary.

## MEMOIR OF THE LATE MR. GEORGE TUCKER, OF SHEFFIELD.

How grateful is it to look back on the life of a good man! How refreshing is the fragrance of a good name! With what pleasure do you refer to his acts and deeds, and live again with him in scenes and associations engraven on your memory in indelible lines!

This attempt to sketch the life of such a man must, from the limited space allowed, be brief, at the same time faithful and true. "The memory of the just is blessed, and the righteous are to be had in everlasting remembrance."

Mr. George Tucker, the subject of this memoir, was a native of Sheffield, where his father for many years carried on one of the staple trades of the town, the manufacture of plated goods. George, who was the second son, was put apprentice to one of the principal houses in the town, and was intended for the general business of a merchant. It was while in this situation, and before his principles were settled, that he was assailed and tempted, by other young men in the same establishment, to join in the various scenes of riot and dissipation which too frequently mark the character of youth when associated together without restraint. He was ridiculed on account of his religious scruples and tendencies; various infidel publications and opinions were placed before him; but these, instead of overwhelming him, only put him on the defensive. He applied to one who was always ready to sympathize with him in his trouble, and to help him in his difficulties. Watson's "Apology for the Bible," was put into his hands, and, furnished from such an armoury, he did battle against his foes for the cause of truth. He soon cleared himself from these associates, scattered their flimsy arguments, and himself became more emboldened, confirmed, and valiant as a youthful soldier of the cross.

About the time that he attained his majority, the situation of head-master of the Lancasterian School became vacant. Mr. Tucker applied for the appointment, and obtained it, and, for several years, carried on that important institution with credit to himself, and satisfaction, both to the parents of the children and the committee of management. Many testimonies have been received from young men educated in the school, and now actively and honourably filling important situations in society, gratefully acknowledging the benefits derived from his instruction and advice, whilst pupils in that institution.

The religious convictions and impressions which had been early formed in his mind by

the gentle and sympathizing influence of a mother's love, now became matured into religious principles, and formed a manly Christian character. He now, therefore (together with his endeared partner), joined himself to the church of Christ meeting in Queen-street Chapel, under the pastoral care of the late highly esteemed and judicious minister, the Rev. James Boden. In the document which he addressed to the church, on his seeking admission among God's people, he states, "There appears to have been a progressive acquisition of religious knowledge, which, like leaven, has gradually wrought, until it has pervaded the whole soul; or as the twilight of the morning imperceptibly increases into the light of day, so the beams of Divine grace and mercy have fallen in silence on my heart."

He was next invited by a respectable firm to enter their service as a commercial traveller; this situation he saw right to accept. During this engagement he was much from home, and became acquainted with many friends, with whom, for a long period, he maintained a friendly correspondence. His frequent journeying brought him into contact with eminent preachers of the gospel, on whose ministry he was accustomed to attend during his short stay in the various localities where they laboured and taught. He used, on his return from his travels, to be the delight of the family circle, where he would graphically describe the scenes and services in which he had happened to join during his absence; so that his friends, in this manner, soon formed for themselves acquaintance with many of the first ministers of the day, whom they had never seen, and listened to sermons which they had never heard.

About this time Mr. Tucker settled in life: he married Eliza, the only daughter of Mr. Ebenezer Birks, of Sheffield, and sister to Thomas Birks, Esq., late mayor of the town. This proved a happy connexion, and was the sphere in which were exhibited those lovely traits of domestic life, which Mr. Tucker was so eminently calculated to adorn, as a husband, a parent, or a friend.

It was while a commercial traveller and daily mixing with men of the world, that his principles were severely tested. Here he witnessed scenes which were not calculated to promote his piety, or increase his growth in grace; yet amidst such associations, so abundantly was the Divine Spirit imparted to him, that his principles became confirmed, his soul more holy, his experience richer, and his decision of character still more manifest; and his correspondence during this period breathes



the spirit of one who lived much in the Divine presence, and relished with a keen appetite the angels' food on which it fed.

Amidst such scenes and circumstances, when so many temptations to follow an opposite course lay in his path, he formed the noble resolution of joining the temperance movement, and of becoming a total abstainer from all intoxicating drinks. He had counted the cost, he knew how he should be exposed to the jeers of the thoughtless, and the scoffs of the profane, but none of these things moved him; he steadily and cheerfully pursued the course laid down for his own guidance. He did not unnecessarily, and on all occasions, obtrude his opinions on others, yet when assailed he shrunk not from avowing and defending his cherished principles. At the first he was almost alone in his views, but shortly he was joined, first by one, and then another, until for some time before he discontinued his business journeys, he had the pleasure of witnessing the temperance principle taken up and advocated by many, and all acknowledge the great change which has taken place in the habits and customs of commercial travellers.

After some years spent in this way, he relinquished his engagement, and entered into business on his own account as an iron merchant. This more settled way of life appeared to suit his spirit and disposition; he was naturally kind, cheerful, and affectionate, and calculated to promote the happiness and reciprocate the endearments of the domestic circle. Now it was that those traits of character, which he had always exhibited, became more apparent and vigorous.

He had for some years been connected as a superintendent with the Wicker Sunday-school; his frequent absence from home interfered with the discharge of these duties, but now that his circumstances permitted it, he gave his whole soul to the work. He was mainly instrumental in promoting the erection of a new school, in which the institution has continued to prosper for many years. Mr. Tucker was not soon discouraged in a good cause he was a man of strong faith in righteous principles.

In the year 1830, he was invited by the unanimous voice of the teachers to the office of superintendent: and here he continued to labour amidst difficulties and discouragements which would have driven from the field a less faithful and zealous servant. No personal ease or gratification could tempt him to neglect the duties of his school, which he considered paramount. No popular preacher, no exciting service was sufficient to lead him away from the path of duty. These duties were voluntarily undertaken, and such engagements made for the cause of Christ he considered binding on the conscience, and not

soon, or on slight grounds, to be set aside: and he was blessed to see the fruit of his labour, in a large and flourishing school, which has been honoured of God as the means of conversion to many souls.

The church assembling at Queen-street, having now an opportunity of witnessing more of the spirit and character of our beloved friend, soon fixed on him as a suitable person to fill the office of deacon, to which he was chosen in August, 1847; and here he purchased for himself a good degree, and great boldness in the faith which is in Christ Jesus.

Among the sister churches of the same order in the town he was highly respected. He was liberal in his principles, though strongly attached to the denomination to which he belonged; he was forward in every movement connected with the Christian body. The cause of popular education found in him a decided advocate: all the institutions whose tendency was to help it forward had his constant support, both of time and money. It was mainly owing to his strenuous efforts that the College at Rotherham was continued, and the wisdom of the measures he advocated is seen in the increased prosperity and cheering prospects of that institution. Of the extensive benevolence of our beloved friend it is almost impossible to speak too highly. He had a large heart, and a liberal hand. His liberality was never bestowed grudgingly: it was limited only by his ability. As he had the opportunity and the power, he was ever ready to assist in every good work. He was the friend and counsellor of the poor and needy, the widow's heart he often caused to leap with joy, and the cause which he knew not he searched out. The deeds of private charity which have come to light since his decease, have revealed to his friends such a wide range of benevolence, as even his most intimate connexions had no conception of.

*He was a sympathizing Christian.* The cause of suffering humanity touched his feeling heart and the glistening eye and the starting tear would often betray his inward emotion.

*He was a decided Christian.* There was in him none of the doctrine of expediency; he would not wink at a fault, or hide his principles. Whatever might be the character of the company amongst whom he was placed, his conduct was ever the same; he tried not how closely he could steer (without actually crossing it) to that line of demarcation which separates the church from the world. He knew nothing of the cowardice which would induce him to hide his principles, or shrink from the defence of them. With a manliness of purpose and an open frankness peculiarly his own, he would maintain his religious character, and boldly contend for the policy of

acting and governing upon Christian principles. Yet did he secure the esteem and respect of all parties. Those who differed from him in opinion honoured his uprightness and integrity of purpose. He was "not ashamed of the gospel of Christ."

*He was a cheerful Christian.* His countenance was ever radiant with a smile; good nature and benevolence were impressed upon it; the young were ever happy and unrestrained in his presence, and the more matured sought his fellowship. But it was in his family especially that the warmth of his heart and his affectionate disposition were pre-eminently exhibited. His was a happy home, and the father was the source and centre of its comforts; his presence always diffused a pleasant influence, so that his society was sought both by young and old.

*He was eminently a praying Christian.* This was the atmosphere in which he lived; his intercourse with heaven was close, intimate, and habitual. He made every circumstance, and every person associated with him, a plea for a visit to the throne of grace. It was his custom, in his own house, to have worship three times a day. Like Abraham, he commanded his children and his household after him. It was very often a wonder to many, how, amidst the bustle and business of daily life, he succeeded in keeping up that high tone of piety, as well as that considerable equanimity of temper by which he was characterized; but here lay his strength, here he obtained the grace by which his devotion was fed, here he received those supplies by which he was strengthened. But there was one practical illustration of his deep conviction of this duty, which we cannot forbear to mention, and which it would be well were it carried out by all our merchants and manufacturers who make a profession of Christianity. *Mr. Tucker made it his constant practice to open his warehouse every morning with prayer.* Before commencing the ordinary duties of the day, he summoned the men in his employ into the counting-house, and there sought the blessing of heaven on his worldly concerns, and the guidance of unerring wisdom in his business transactions.

Mr. Tucker was not only active amidst the various societies connected with his own church or denomination, but he also took a prominent part as a Christian citizen. He was elected a member of the Town Council in 1845, and this office he continued to fill until the period of his death. His name might be seen connected with the management of almost every institution intended to benefit his townspeople, and to promote the social, intellectual, moral, or religious well-being of society at large. He took an active part, and spoke eloquently at the formation of the Mechanics' Library, one of the earliest

of those institutions which have now become so extensively scattered throughout our country. But we must bring this brief sketch to a close.

Our dear friend was removed in the prime of life—in the full vigour of manhood—by a sudden and unexpected stroke, leaving behind him no dying testimony, for it was not needed, having been what is far better, a living epistle, known and read of all men.

Having concluded his Saturday's labours, and completed his business arrangements for the week, he walked home with a Christian friend, who resided a short distance from the town, in the same direction. On the way he conversed with his wonted cheerfulness, and in his own characteristic manner bade his friend "a good night," and wished him "a happy Sabbath on the morrow." Having made all his arrangements for the anticipated duties of the coming day, in his beloved Wicker school—having conducted the devotions of the family as usual—and in the retirement of the closet spent a season of communion and fellowship with his God and Saviour, he retired as usual to repose, little apprehending that his intercourse with heaven was so soon to be renewed. Shortly after the hour of midnight, Mrs. Tucker was awake by his difficult respiration. She immediately became much alarmed, and without a moment's delay, roused the family, and sent for medical aid. But before that aid could arrive, her beloved husband, unconscious of pain, without a struggle or a groan indicative of mortal agony, had breathed his last, and his happy spirit had exchanged the labours of an earthly Sabbath just commenced, for the rest of an eternal one. So sudden was the closing scene of our dear friend's earthly career! In the midst of health, surrounded by the endearments, and engaged in the active duties of life, like Enoch, he was not, for God took him. The sad intelligence quickly spread, and soon hundreds of hearts were filled with sorrow, and their eyes with tears. The town itself seemed shrouded in sadness. The last petition presented by our friend at the domestic altar was for the Sabbath-school. He had, as we have stated, made preparation for the renewal of his labours; and, like a warrior clad in complete armour, and enveloped in his martial cloak, he lay down to necessary repose, ready, when the hour arrived, again to wield the sword of the Spirit, and serve in the ranks of the Lord of Sabaoth. Well was it that he was ready! For the summons came not in the morning, nor at noon, but at midnight. From his slumbers he was aroused, not by the trumpet sounding to arms—not again to go forth to the help of the Lord; but to receive his discharge—to lay down his weapons—to put off his armour, and to enter on his reward.

The obsequies of our beloved brother took place on Thursday, the 20th February. The Rev. J. H. Muir officiated on the mournful occasion, and seldom has it been our opportunity to witness such a manifestation of sympathy as was shown by all classes on this occasion. Some time before the hour fixed for the setting out of the melancholy cortege, hundreds of respectable persons were to be seen wending their way to the cemetery, the place of sepulchre; and when the sable procession formed, thousands thronged to show their esteem and respect for the deceased, by joining the long train of mourners, which was further increased by the teachers and children of the Queen-street and Wicker Sabbath-schools, to the latter of which Mr. Tucker had been superintendent for more than twenty years. During the service in the chapel, every corner was closely crowded, and multitudes were unable to gain admittance. Never in our recollection was the cemetery thronged with such a number of true mourners; and of that large concourse, every heart appeared sad, and every eye dimmed with sorrow. There were the merchant and the manufacturer, the master and the servant, the rich and the poor; ministers, deacons, and members of other churches; and teachers and children from other congregations in the town and neighbourhood; all drawn together by one desire, to testify their affection, and to pay the last mark of respect for one who was widely known, and universally esteemed as a man and a Christian. The funeral discourse was delivered by Mr. Muir, on the following Lord's-day evening, February 23rd, from Psalm xlii, verse 1st: "Help, Lord, for the godly man ceaseth; for the faithful fail among the children of men." to a deeply affected audience. The chapel was densely filled on the occasion, and long before the hour of service arrived every corner and aisle was occupied, and hundreds had to return unable to gain admittance.

Such was the character of our dear friend, and such the admonitory circumstances under which he was removed, at the age of 51.

By this death, the church has lost one of its brightest ornaments, the school a valuable superintendent, and society at large an exemplary, benevolent, and most useful member. "The memory of the just is blessed."

#### MR. PETER POSTLETHWAITE.

Died, on the 7th of July, 1849, at Wantage, Mr. Peter Postlethwaite, aged 34. Mr. P.'s position in society was not such as will procure for him a notice by worldly biographers; but the consistency of his conduct as a professor of Christianity, and the resignation which marked his departure, added to the firm hope entertained by him of being eternally blessed, deserve that he should be

mentioned amongst religious obituaries, as one that has fought the fight and obtained the victory.

Mr. Postlethwaite was for some years a member of an Independent church, presided over by the Rev. H. Griffiths, at the Old Chapel, at Stroud, in Gloucestershire; and in 1846, upon his removal to Wantage, he joined the church under the pastoral superintendence of the Rev. C. E. Birt, and which, though professedly Baptist, admit Independents into the communion. During many years Mr. P. was actively engaged as a Sunday-school teacher, and at prayer-meetings was always ready to assist in leading the devotion of the assembled worshippers. At Uley, in Gloucestershire, where he had the superintendence of the Sunday-school, he sometimes officiated in the pulpit, in the absence of the minister; and at Wantage he took his turn in addressing, on Sabbath afternoons, a congregation who meet in a chapel in the suburbs of the town, and which is connected with Mr. Birt's church. At the solicitation of some of his Wesleyan friends, he occasionally spoke to the scholars at the Wesleyan Sunday-school, and at village meetings of the members of that connexion. In these addresses he never studied to be ornamental, but endeavoured to be a faithful expositor of God's word, and not untruly dilated with much force upon the relative duties of professors of religion.

The health of Mr. P. had been for some long time delicate; but it was not until within a few weeks of his death that he exhibited symptoms to prepare his friends for a separation that was so near. He was confined to his bed for a month prior to his dissolution; but till within four or five days of his decease, he did not himself abandon all hopes of restoration to health. And as far as human associations were concerned, he might very well have desired to live. He was surrounded by many Christian friends, he was respected by his employer, and by those under his control, he had just helped to establish a Mechanics' Institution, in the success of which he felt anxious; and, above all, he had an affectionate wife, to whom he had been but a few years united, and two little children, whose future years would require a father's industry to support, and a father's discretion to guide. But he was empowered by Divine grace to rise superior to these earthly ties. In the remembrance of the promises of his God to provide for the widow and the fatherless, and with the prospect of that eternal weight of glory, purchased for him by his Saviour, he was enabled to anticipate his departure with composure, and, in the throes of dissolution, to pronounce himself happy. His friends could not but be struck with the resignation which marked his

last hours. He was a man of quiet demeanour and reserved habits, but the tenor of his observations indicated that he enjoyed that peace "which passeth all understanding." Even while uncertain as to the issue of his affliction, he remarked to one friend, that sickness was the time to test the power of religion; and to another, that he was prepared for the worst—speaking in ordinary phraseology with reference to a fatal termination of his disorder, and he gave directions concerning some little matters in which those surviving him might be interested, with coolness and precision. The complacency of his mind was much assisted by a merciful absence of physical suffering. His peaceful end could not fail of inspiring those who witnessed his death with the sentiment expressed by the ancient prophet—"Let me die the death of the righteous, and let my last end be like his." Mr. Birt improved the event on the Sabbath following the funeral, and spoke of the deceased as one of those who would be the joy and crown of rejoicing, of Christian ministers at the great day of account.

This instance of premature removal from the ranks of the living, may be useful to those who are journeying to the same goal, by way of exhortation, and also by way of consolation. Mr. P. was actively engaged in the business of life, and was strenuous to promote the interest of his employer, but while

in the world, he was not *of* the world; and his widow is comforted by the recollection of the regularity and earnestness with which he conducted the family devotions, and his eagerness at all times to render any available leisure subservient for spiritual exercises.

God has promised to renew the strength of those who wait upon him, and He, in his infinite love, most undoubtedly possessed the soul of the subject of this memoir with that firm faith which disclosed to his spiritual vision the heavenly Canaan, and gave him the triumphant assurance, that nothing temporal or spiritual, present or to come, should be able to separate him from the love of God which is in Christ Jesus.

REV. D. W. ASTON, OF BUCKINGHAM.

We have to record the decease of this "good minister of Jesus Christ," for the space of forty-seven years the faithful and devoted pastor of one of the Independent churches at Buckingham. The event took place at Hull, on the 9th of January, in the seventy-ninth year of his age. Never was death more peaceful or triumphant. An honoured ministerial Brother, who visited him in his last hours, said emphatically, when he left his room, "*Why, he is half way in glory now. It is delightful!*" He was, indeed, "a good man, full of faith, and of the Holy Ghost."

## Home Chronicle.

### BERRIEW CHAPEL, MONTGOMERYSHIRE.

AN interesting meeting of the members, teachers, and children of the congregation, assembling in the above chapel, was held on Friday evening, November 7, and was addressed by the Rev. Samuel Roberts, of Llanbrynmair, on the importance of early and diligent study of the Scriptures; and by the Rev. John Evans, of Newton, on devotedness to Christ in early youth. At the close of the addresses, the Rev. Thomas Davies, the minister of the congregation, opened a letter that had just been received from Mrs. Arber, of London. It contained a cheque for ONE HUNDRED POUNDS, which she had collected towards the debt on the chapel from friends in London. The letter gave a very grateful testimony to the liberal aid which the Rev. James Stratten and his friends had so kindly extended to the cause; and it affectionately pressed the congregation to continue their

present efforts, until the *whole* of the remaining debt of £70 is cleared off. Mr. Davies and Mr. Roberts very warmly seconded the suggestions of the letter; and the whole congregation, in the most feeling manner, signified their deep gratitude to Mrs. Arber and her friends for this extraordinary service of Christian charity to a humble congregation, in a rural district, at a time of need unusually trying. Encouraged to work by such kind assistance, the poor congregation have now in hand just the *half* of the remaining £70, and should any kind Christian friend be willing to aid the *completion* of this good effort to remove a burden that has proved so injurious to a weak interest, in an important district of the English border of Montgomeryshire, they are happy in being authorised to say, that any additional donation for this object will be gratefully received by Mrs. Arber, 1, Mount-street, Berkeley-square, London.

## CHRISTMAS HALF-YEARLY DISTRIBUTION OF PROFITS

TO THE

## WIDOWS OF EVANGELICAL MINISTERS,

6TH JANUARY, 1852.

READER! examine the following list of grants to the Widows of godly Ministers, and then ask yourself whether you are doing what you *can* and what you *ought* for the circulation of the EVANGELICAL MAGAZINE?

ENGLISH WIDOWS.				Name.	Denomination.	Age.	Sum.
Name.	Denomination.	Age.	Sum.	M. E. M. ....	Independent	81.	£ 10
M. A. ....	Independent	55.	£ 6	M. M. A. ....	Do.	40.	8
H. B. ....	Do.	48.	8	M. M. ....	Do.	63.	10
S. B. ....	Do.	58.	8	M. M.—t. ....	Do.	52.	8
M. L. B. ....	Do.	42.	8	H. M. ....	Do.	68.	10
E. C. ....	Do.	78.	10	E. N. ....	Do.	69.	8
A. C. ....	Do.	68.	10	E. N—n. ....	Do.	47.	6
A. C—k. ....	Do.	66.	10	A. N. ....	Do.	66.	10
J. C. ....	Do.	83.	10	L. P. ....	Do.	51.	8
A. C—t. ....	Ch. of England	70.	10	S. P. ....	Do.	86.	10
E. C. ....	Independent	71.	10	J. P. ....	Do.	73.	10
M. C. ....	C. M.	57.	8	M. M. R. ....	Do.	42.	6
M. A. C. ....	Independent	57.	8	E. R. ....	Do.	87.	10
E. D. ....	Do.	58.	8	J. R. ....	Do.	87.	10
M. D. ....	Ch. of England	52.	8	E. C. S. ....	Do.	55.	8
M. A. D. ....	Independent	49.	8	E. S. ....	Do.	62.	10
M. D—y. ....	Do.	57.	10	A. T. ....	Do.	70.	10
S. A. D. ....	Do.	62.	10	J. W. ....	Do.	57.	8
E. E. ....	Do.	65.	10	A. W. ....	Do.	60.	10
A. E. ....	Do.	82.	10	M. W. ....	Do.	79.	10
E. E—s. ....	Do.	52.	8	M. W—d. ....	Do.	67.	10
M. E. ....	Do.	57.	6	S. W. ....	Do.	58.	8
S. E. ....	Do.	82.	10	M. — W—e ..	Do.	59.	8
S. E—t. ....	Do.	65.	10				
A. E—n. ....	Do.	50.	8	WELSH WIDOWS.			
E. F. ....	Do.	75.	10	D. D. ....	Independent	87.	8
J. M. F. ....	Do.	59.	10	M. D. ....	Do.	51.	6
E. G. ....	Do.	65.	10	R. D. ....	Do.	69.	8
A. G. ....	Do.	51.	8	J. E. ....	Do.	50.	6
E. G—n. ....	Do.	62.	10	E. G. ....	Do.	72.	8
J. G. ....	Do.	47.	8	M. J. ....	Do.	72.	8
A. G—y. ....	Do.	77.	10	J. J. ....	Do.	72.	8
L. G. ....	Do.	51.	8	C. P. ....	Do.	42.	6
M. A. G. ....	Do.	62.	10	A. R. ....	Do.	43.	4
A. H. ....	Do.	68.	10	J. J. R. ....	Do.	57.	8
E. H. ....	Do.	79.	10				
A. H—s. ....	Do.	67.	10	SCOTCH WIDOWS.			
C. H. ....	Do.	55.	8	E. C. ....	Independent	43.	4
M. H. ....	Do.	58.	10	J. B. ....	Do.	61.	8
L. I. ....	Do.	63.	10	M. D. ....	Presbyterian	69.	8
H. J. ....	Do.	60.	10	R. G. ....	Do.	79.	8
M. J. ....	Do.	46.	6	W. K. ....	Do.	67.	8
C. J. ....	Do.	52.	8	J. J. M. ....	Independent	46.	10
J. J. ....	Presbyterian	49.	4	B. M. ....	Do.	85.	8
M. L. ....	Independent	56.	10	E. P. ....	Presbyterian	74.	8
M. A. L. ....	Do.	59.	8	M. P. ....	Independent	74.	10
S. L. ....	Do.	63.	10	A. R. ....	Do.	61.	8
L. A. L. ....	Ch. of England	54.	8	J. W. R. ....	Presbyterian	71.	8
E. M. ....	Independent	43.	6	J. T. ....	Do.	75.	8
				M. W. ....	Do.	62.	8

## TWO EVENTS DESERVING OF NOTICE.

BIRMINGHAM has been favoured with two great meetings, which will be memorable. Both were held in the Town Hall; and both were crowded to excess. The first was to listen to a Lecture from Dr. Cumming, on Popish Miracles, intended as a reply to Dr. Newman, who has, with his usual courage, avowed himself a believer in the miracles of his adopted church. No better thing could be have done to shake public confidence in the soundness of his judgment. In Dr. Cumming's hands he cuts a very sorry figure indeed. Popish miracles, we should suppose, will be at a discount in Birmingham for some time to come.

The second Meeting was drawn together to hear a Lecture from our distinguished friend, the Rev. J. A. James, to the Young Men's Societies of Birmingham. It was a most powerful appeal, full of rich and appropriate thought, and delivered with great pathos. Both Lectures, we are happy to say, are in print.

## BLEWORTH INDEPENDENT CHURCH.

On January 12th, the members of the Rev. J. Whiting's Bible Class, presented him with Eight Volumes of the Rev. W. Jay's Works, as an expression of their gratitude for directing their studies in Divine truth, and for his expositions of it in the class.

## TESTIMONIAL TO THE REV. JOSEPH GILBERT, OF NOTTINGHAM.

On Monday evening, the 29th December, a very interesting meeting was held at Friar Lane Independent Chapel, Nottingham, for the purpose of doing honour to the exalted character of the Rev. Joseph Gilbert, on retiring from his public ministry,—a ministry which has been sustained with equal vigour, both in its intellectual and spiritual functions. The Mayor of Nottingham, W. Felkin, Esq., presided, and the gift of Christian love presented to our venerable friend consisted of a purse containing £220, and a beautiful mahogany Secretary, in the inside of which is a silver plate, with an appropriate inscription. The only drawback to the joy of a meeting characterized by a most marked cordiality was the absence, through indisposition, of the distinguished man whom it was intended to honour. But his son, Mr. Josiah Gilbert, took his father's place gracefully, and read a letter to the meeting from the pen of his honoured sire, which gave expression to his own loving heart, and to the delicacy and refinement of taste which pervade all his compositions.

All who spoke on the occasion gave utterance to the kindest thoughts. The Chairman, the Secretary, Mr. Buttrum, W. Crips, Esq., the Rev. J. Edwards (Baptist Minister),

R. Morley, Esq., Mr. N. Dunn, Mr. W. Bell (Weeleyan), Mr. Alderman Heard, Mr. E. Hart, Mr. Alderman Herbert, and the Rev. John Wild, all vied with each other in doing justice to the character of one, whom all who ever knew him respect and love. His own son's address is a model of filial piety and chastened eloquence.

Many letters were read by the Chairman from distinguished individuals,—such as the Rev. J. A. James, the Rev. Dr. Alliott, and the Rev. S. Lewin,—expressive of their sympathy with the object of the meeting, and their deep and heartfelt respect for the Rev. Joseph Gilbert.

Few men have conferred greater obligations on the Denomination than our revered Friend. His work on the "Atonement," and his Strictures on "Infidelity," will stand side by side with the best religious literature of the age.

## ORDINATION SERVICES.

THE Ordination Services connected with the settlement of the Rev. R. D. Wilson, as pastor of the Congregational Church assembling in Salem Chapel, Burnley, took place on Thursday, October 30th, 1851. The following Ministers took part in the services:—The Rev. R. Fletcher, of Manchester, delivered the introductory discourse; the Rev. A. Fraser, A.M., of Blackburn, asked the usual questions; the Rev. Richard Gibbs, of Skipton, offered the ordination prayer; and the Rev. Walter Scott, Principal of Airedale College (Mr. Wilson's Tutor), delivered the charge. Upwards of twenty pastors of churches were present, many of whom took part in the service.

In the evening, the Rev. James Spence, A.M., of Preston, preached a valuable and instructive sermon to the people: the attendances were highly encouraging, and Mr. Wilson commenced his pastorate with the good wishes and earnest prayers, not only of his own people, but also of many more who have been observant of what God hath wrought already through his instrumentality.

The interest of which Mr. Wilson has become the pastor was formed about two years and a half ago, by the secession of forty-three members from the church, of which, for thirty-four years, the late Rev. T. Greenall was formerly the pastor; they worshipped for a time in a large hired room, and there multiplied and grew. In the course of 1849, Mr. Wilson, amongst other students from Airedale College, occupied the pulpit, and it was soon manifest that the affections of the people were set upon him. A proposal was made to him that he should accept the pastorate, accompanied with the offer to build a commodious chapel. This proposal he, in February 1850, accepted, though his term at College

did not terminate till June, 1851. The erection of a chapel was immediately set about, and was completed and opened on Good Friday, 1851. The chapel measures 70 feet by 50 feet, and will, with the galleries, seat 1150 persons. The school-rooms beneath are of the same area, fourteen feet high, and abundantly lighted by twenty-two windows. The cost of the whole, including land, is about £3000. Into this new sanctuary have been collected an aggregate congregation of upwards of eight hundred; the Sabbath-school numbers four hundred and fifty; the church has increased from forty-three to one hundred and twenty-two members, with cheering prospects in each department of yet more abundant increase, seeing that the population of the town, now about twenty-seven thousand, with only one other Independent chapel, is continually and rapidly multiplying.

#### NEW CHAPEL, BOW, NORTH DEVON.

The new Independent Chapel in this place was opened, for Divine worship, on Tuesday, July 22, when sermons were preached, in the morning, by the Rev. D. Hawitt, of Exeter, from 1 Tim. i. 15; in the afternoon, by the Rev. H. Madgir, of Tiverton, from Phil. i. 27, "With one mind," &c.; in the evening, by the Rev. W. Slater, of Barnstaple, from

Acts xvi. 29—31. Crowded congregations listened, with great interest, to their lucid expositions of gospel truth, and it is believed that impressions were made on the hearts of some present, the result of which will prove lasting as eternity. The Revs. J. Baker, of Sandford, T. Sharp, of Chulmleigh, W. M. Anstey, of Plymtree, T. M. Davies, of Crediton, and E. Corke, of Lapford, were also present, most of whom took part in the interesting services of the day.

This chapel, which was greatly needed in this populous village, is the result of the self-denying efforts of some of the members of the Independent Church at Lapford (five miles distant), who have for three years preached the gospel in a room, which became far too small to hold the increasing congregation. Much good has already been effected; twenty-five persons are united in church-fellowship; a great moral change has been wrought in the character of many others, and the increasing attendance affords hope that a far greater amount of good will yet be accomplished.

The building is of stone, plain and substantial, and will seat 280 persons; it cost, with the ground, rather more than £200, and has a debt remaining on it of £120, which the friends will make strenuous efforts to liquidate as soon as possible.

## General Chronicle.

#### BIBLE SOCIETY ON THE CONTINENT.

France.

From *M. De Pressensé*.

Paris, Dec. 15, 1851.

OUR Colporteur at Havre, writes as follows:—"I recently visited the emigrant ship *Rouennais*, where I encountered a number of irreligious and impious persons, who scoffed at me when I offered my books to them, and when I addressed a few serious words to them. Seated round a box, I observed, among others, four young men playing at cards, whose conversation was intermixed with the most horrible blasphemy. They violently spurned my advice and exhortations; and, for the sake of prudence, I left them, though not before telling them that I should implore the Lord to have pity on their souls, and to preserve them from the fury of the waves during their long voyage. On Nov. 19 the vessel sailed with three hundred passengers. The first night she was run into by a much larger vessel, and was exposed to the greatest danger. After repairing the damage as best they

could, the *Rouennais*, with the water gaining on her very fast, got back to Havre with the assistance of three steam-tugs. As soon as it was practicable, I went among the poor people, who were still overwhelmed with the most indescribable terror. With the permission of the captain, I addressed them on Rom. ii. 4. Every one was moved to tears; and what afforded me much gratification was, my being shortly afterwards accosted by the four card-players. Their appearance denoted the anguish which they had had to endure. They acknowledged to me that my parting words had so powerfully worked on their minds, that they had cried unto the Lord for pardon; and that, having been so wonderfully heard, as regards the body at least, they now desired to learn how to serve Him by the directions of his word. They were not the only ones who provided themselves with New Testaments; for I sold a number of copies to others, with the conviction that the Lord would bless them to the salvation of the souls of the purchasers."

*Belgium.**From Mr. W. P. Tiddy.**Brussels, Oct. 29, 1851.*

sales in Holland mark a falling off, and with those of the same period 1850; work still continues as interesting as the bad state of the crops prevents persons from buying. I take the following facts as proof of the interest which is, extracted from the Colporteurs' reports:—

"you visit me again?" asked a woman met in the street. "I am the wife of a carpenter whom you called on about six months ago." *Colporteur*: "Yes; where have you been?" When I reached the house in question, I easily recognized it as one in which I had been before; but how everything had changed, and what a friendly reception! "Everything is changed!" said the man, pressing my hand. "What an alteration since you were last here! The Lord has opened my eyes and my heart. When you visited me I purchased a Bible. Before I seldom read the Scriptures; now then I have regularly done so for me and for my family. The Lord has been in it. He has shown me how precious Christ is to my soul. The Lord is good."

**LESS OF POPEY IN NORTH WALES.**

—I have just returned home from a tour into North Wales, and during my journey there, I collected a little information with regard to the efforts and zeal of the clergy of Rome in that part of the Principality, with your permission, I will send you the readers of the EVANGELICAL UNION.

Roman Catholics have been diligently and systematically employed in North Wales for some time past. They have worked much noise, and almost without object.

Nevertheless, however, they have built a college in the parish of Tremerchion, a short distance from St. Asaph, capable of accommodating, it is believed, three hundred students. It is formed that the requisite funds have been supplied chiefly by France, and that an ecclesiastic from Italy came over to superintend the building. That gentleman, it is said, has obtained an introduction to most influential families in that neighbourhood, and it is said, that his intercourse with the noble Lady Feilding paved the way for his session from the Church of England.

Students in the college at Tremerchion are instructed in the Welsh language. It is said that already ten have been ordained as ministers of the Gospel, and two, through the aid of a missionary errand, for the

purpose of visiting the Welsh cottager, and of preaching wherever they find it practicable.

A school has been opened near the college, and it is reported that the parents of the scholars are occasionally supplied with "soup" from the college. It is only right that the Protestants of this kingdom should make themselves acquainted with the doings and tactics of Rome. To be forewarned is to be fore-armed. I hope my Welsh brethren will not lose sight of Tremerchion. If diligent and faithful, as I doubt not they will be, the Spirit of God will bless their endeavours to prevent their fellow-countrymen from embracing the delusions of the Man of Sin. And here I would mention, with approval, the exertions of one family I had the pleasure of visiting. Besides aiding in the circulation of the Scriptures, they are distributing widely such excellent little books as "Popery and Protestantism brought to the test of God's Holy Word, in the form of a Catechism for the use of Schools and Families;" and "Popery and the Bible: the Word of God withheld, and its Circulation opposed by the Church of Rome." I hope others will copy this good example, and "go and do likewise." I do not know how far the Scripture Readers Society could assist, but I hope its directors will forgive me if I venture to tell them, that an agency similar to that which they employ, might, under the blessing of God, do great good in Wales. If only twelve Scripture readers could be sent there—converted, intelligent, earnest men, who understood the Welsh language—to go from town to town, and from village to village, visiting the people at their own houses, reading the Word of God to them, and praying with them, they might prevent the spread of Popery, and be the means of saving some from the error of their ways, and of hiding a multitude of sins.

We must be prepared to meet Rome. She is at work, and so ought we to be. Our cause is better than hers; it is the cause of truth, and we are certain of ultimate success. The clouds may be blackening, the storm may be gathering—by and by the tempest may break forth, and sweep away Popish abominations which have been gathering for ages, and Christianity, (pure, scriptural, voluntary Christianity,) will come forth from amid the crash, and from amid the ruin, adorned with beauty, and full of power.

I am, dear Sir,

Yours faithfully,

JAMES READING.

*St. Albans, Jan. 12, 1852.*

**INDIA:****THE CLAIM OF ITS CHRISTIAN MISSIONS.**

[In the *Calcutta Review* for Oct. 1851, there is an able article entitled "THE RE-



**SULTS OF MISSIONARY LABOUR IN INDIA,** which has been reprinted in this country, and from which we select the following powerful appeal, greatly calculated to awaken the zeal of the churches:—]

Have Indian missions then been a failure? Irreligion and fear prophesied in former days that they would be. They prophesied that the Hindus would never be converted, and that the attempt to Christianize them would lead to rebellion. Such notions have long been exploded. Looking at the number of actual converts, and the still larger number under regular Christian instruction; looking to the character of many, who have died in the faith of the gospel; looking to the vast amount of efficient agency now at work; looking to the deep and wide impression made upon the native mind at large; looking to the improvement in European society; looking to the removal of several of the most striking evils once prevalent in the land; looking to the large and valuable experience acquired by past labours, and to the preparation made by those labours for future success;—we must allow that missions have accomplished much, during the short period in which they have been efficiently carried on. "The Lord hath done great things for us, whereof we are glad." The camp has been planted, and the position of the Christian army made good. The battle has begun; and the various bodies of troops have had their several positions assigned to them. The translators, with their heavy batteries of Bible truth; the tract writers, with their light field guns; the active cavalry of itinerators; the preaching battalions of foot; and the little band of Christian sepoys, are all engaged in subduing this vast continent to "the obedience of Christ." If the work be carried on, what *must* be the end? "The Lord gave the word; great is the company of the preachers." Shall not "kings of armies flee apace; while they that tarry at home, divide the spoil" and share the "joy of victory?"

Everything calls upon the churches of Christ, both in Europe and America, to complete what they have begun. The claims of India upon their sympathies, efforts, and prayers, are becoming stronger every day; and the more they are appreciated, the more will our great missionary work be prosecuted with earnestness and vigour. In support of those claims, we may appeal to the *vast population* which India contains, reckoned as at least one hundred and thirty millions, and by some, as two hundred millions. We may appeal to the *vast extent* of this great continent, its many nations, and its resources for promoting human comfort. We may appeal to its *great influence in Asia* in general; and to the fact, that as it spread its Buddhism over China, Thibet and Burmah, it must, as a Christian

country, be mainly instrumental in bringing those and other countries under the power of the gospel. We may appeal to the Providence of God, which has made *the whole country accessible* in the fullest degree to missionary labour, under the security and protection afforded by the English Government;—a fact which, contrasted with the position of China, Madagascar, Persia, Tahiti, and even Kaffirland, must show the immeasurable superiority of the advantages we possess. We may appeal to the *debt which England owes to India*, for the commerce it has originated, the support it gives to thousands of our countrymen, and the profits of its merchandise; to an annual gain reckoned at eight millions sterling in value; and to the political consequence attached to the Indian empire. We may appeal to the *many and powerful religious systems* of the country; to its Hinduism, Muhammadanism and Buddhism; to its ancient Shastras and powerful priesthood; its system of caste, and the degradation of its women. We may appeal to the *labour already spent*, and to the success with which it has been followed. Some of these motives exist only in India. What other country has them all combined? Separately they are unanswerable: united, who can resist them? But *one* Macedonian called upon Paul to bring the gospel across the Hellespont. Millions of men appeal to our sympathies, and with far greater earnestness, and with far deeper reason, cry, "Come over and help us."

The present missionary force in India is utterly insufficient for the completion of the grand object in our view. New efforts, therefore, in Europe and America; new efforts in England, Scotland, and Ireland; new sacrifices, new gifts, new self-denial, alone will avail to secure the men and the money which our agency requires. It is true that missionaries in India are many in one sense. They constitute nearly one-third of the entire missionary body throughout the heathen world. They are many, as compared with none: but as regards sufficiency, their numbers are quite inadequate. Neither are they many, as regards the proportion of labourers to the people to be evangelized. The Sandwich Islands, with 80,000 inhabitants, have thirty-one missionaries. The Navigators' Islands, with a population of 160,000, have fifteen missionaries to instruct them. New Zealand, with 100,000, has forty. The population of the South Sea Islands under instruction is 800,000 and is taught by 120 missionaries. In the West Indies, there are not less than *three hundred and fifty* missionaries to instruct a population of *two millions and a half*. More than seventy missionaries are crowded into the "Five ports" of China and the Island of Hong-Kong. But in India, for 130 (or as some say 200) millions of people, we

have but four hundred and three missionaries. Whole provinces, and large towns, with thousands of inhabitants, are wholly uninstructed. In Bengal and Behar it has been reckoned that eighteen millions never hear the gospel. Within fifty miles of Calcutta, there are towns and villages with 30,000, 20,000, and 10,000 inhabitants, that never saw a missionary till the present year; and were so unknown that no map accurately described their position and size. Delhi, with 150,000 people, much more populous than New Zealand, has no missionary at all. Midnapore, with 70,000, has none. Azimghur, Bareilly, Purnea, Mymensing, and hundreds of other important towns and districts, have none at all. Excepting two missionaries at Lahore and one in Sindh, the Punjab, Sindh, the Bhawalpore states, all Rajputana, all Oudh, Bundelkhand, the Nerbudda valley, and the great state of Hyderabad, have no missionaries whatever. Even Agra, the chief seat of the North-west Provinces, has but eight missionaries, of whom one is absent; and Benares, the "holy city," with a permanent population of 300,000, has but eleven. The two towns of Saugor and Dacca alone, contain a population *equal to that of all the Malay-peopled Islands of the South Seas* put together. In those islands *one hundred and twenty* missionaries are labouring; while in the former two cities, there are but *four*! In the whole Presidency of Agra, containing numerous large towns, and peopled with the finest races in India, there are only *as many missionaries (57) as are engaged in the small Negro settlements on the West coast of Africa*. These things are seen in India; in India, under an English Government; in India, opened to the gospel; in India, white to the harvest. Has the church given to it its proper share of agency? Grand efforts are made to open doors that are closed; while doors wide open are neglected! Oh! for more of the spirit of Him, who "had compassion upon the multitudes, when He saw them as sheep without a shepherd."

This is not the time for the church to withdraw from its appointed duty in evangelizing this great land. During the past ten years, the providence of God has in a remarkable way been calling the attention of the whole world to its interests, and to strange events of which it has been the scene. During the past ten years, the Chinese war has opened a way to the gospel in the Celestial Empire: and to the success of that war Indian troops and Indian steamers contributed not a little. Within ten years, the awful Afghan war, with its massacres, and captivity, and deeds of prowess; the war with Gwalior; the conquest of Sindh; the two wars in the Punjab, with their murderous battles and final conquest, have directed all

eyes hither. And that attention, excited by strange catastrophes and striking occurrences, has been retained. Within ten years, two lines of steamers have been established through the Red Sea and the Mediterranean, and have maintained a rapid and constant intercourse between England and India: a new line, it is confidently hoped, will ere long be added, and the present means of intercourse be increased and improved. Communication is improving also within the continent itself. Numerous steamers now ply along the Ganges, and have begun to navigate the Indus. Our railroad is fairly commenced; our postage rules are about to be modified; an immense number of native newspapers have been called into existence; and the English language has made a giant stride among the young, in the province of Bengal. Within the last year, a regular intercourse has been opened with China by monthly steamers. California and its cities have created new wants and new commerce; and numerous ships have found their way hither from that newly settled territory. New ties are connecting India with the Australian colonies. The Great Exhibition has shown, upon a large scale, what India contains, and what its nations can produce. In the east and west, its voice is being heard. It is claiming an important position in the public eye, and men are beginning to acknowledge the justice of our appeals in its behalf. It is no time, then, for the church of Christ to forget it; to forget that it is open to the gospel; to forget that the contest between truth and error can be carried on upon fair terms; or to forget that the hand of God has directed his people hither. As if to compel a greater attention on the parts of religious men, that Providence which has opened the way to India has been closing up other fields. Within ten years, missionaries have been driven from Siberia; the Madagascar missions have been broken up; Tahiti has been left a wreck; the Sandwich Islands have been threatened; cholera has decimated the West Indies; and the Kaffir missions have been twice destroyed. Have these things no meaning? Has that Almighty Spirit, who "suffered not" his servant to go into Bithynia, and "forbade him to preach the word in Asia," no object, in thus closing some doors of usefulness, while the largest of all remains wide open? We trust that these indications of His purpose will be met by the hearty response of a willing church. We trust that, with the increase of communication with Europe, the churches of both Europe and America will put forth new exertions, and devise new schemes for extending missions in our Indian Empire. May He be with them, who said to his people in ancient days: "I will send

mine angel before you, and he shall drive out the Hittite and Amorite from the land." May He fulfil His promise speedily: "The gods, which have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." We conclude this brief review in the words of the Bishop of Calcutta:—

"What can exceed the inviting prospect which India presents? The fields white for the harvest and awaiting the hand of the reaper! Nations bursting the intellectual sleep of thirty centuries! Superstitions no longer in the giant strength of youth, but doting to their fall! Britain placed at the head of the most extensive empire ever consigned to a western sceptre: that is, the only great power of Europe, professing the Protestant faith, intrusted with the thronging nations of Asia, whom she alone could teach! A paternal government, employing every year of tranquillity in elevating and blessing the people unexpectedly thrown upon its protection. No devastating plague, as in Egypt; no intestine wars; no despotic heathen or Muhammadan dominion prowling for its prey. But legislation going forth with her laws; science lighting her lamp; education scattering the seeds of knowledge; commerce widening her means of intercourse; the British power ever ready to throw her *ægis* around the pious and discreet missionary.

"Oh! where are the first propagators and professors of Christianity? Where are our martyrs and reformers? Where are the ingenuous, devoted, pious sons of our Universities? Where are our younger devoted clergy? Are they studying their ease? Are they resolved on a ministry, tame, ordinary, agreeable to the flesh? Are they drivelling after minute literature, poetry, fame? Do they shrink from that toil and labour which, as Augustine says, *OUR COMMANDER*, Noster Imperator, accounts most blessed? . . . . Let us unite in removing misconceptions; let us join in appealing to Societies; let us write to particular friends and public bodies; let us afford correct, intelligible information. Let us send specific and individual invitations; and let us pray the *LORD* of the HARVEST, that He would SEND FORTH MORE LABOURERS INTO HIS HARVEST."

But in what spirit and in what manner shall such appeals be met? Will our English friends, especially, meet them on the old plan, in which all alike, rich and poor together, too idle to discriminate, and unaccustomed to self-denial even in the best of causes, gave, as their sole contribution to missions—gave to each Society, the great and small alike—the formal fee of *one guinea*? If we appreciate at all as we should the transcendent importance and grandeur of the missionary enterprise; if we value as we should that gospel, which is "the power of God unto salvation to every one that believeth," we shall not be content to do little, or to spare ourselves in this service. We shall think of the misery that sin now entails upon the earth; of the value of the souls that missions may be appointed to save; and of the glorious future for which missions are preparing;—even that coming time when the Sun of Righteousness shall arise with healing in His beams on every land where the prince of this world now reigns. If, thus, all who profess and call themselves *CHRISTIANS* realize their duties, there will be no lack of labourers, and no lack of means. We shall no longer have to beg for more liberal *secour*—and to beg in vain. No longer shall we appeal to those whose zeal, piety, and talent fit them for labour in the Lord's vineyard, and be met with fancies and with fears. All *then* will act as men who "count themselves alive from the dead, and their members as instruments of righteousness unto God." All then will remember the text: "His servants ye are, to whom ye *OWE*." The days of timid, faint-hearted service will be over. The fruitless sympathy of sentimentality at home will give place to holy and devoted men in every land where the Lord, by his providence, calls his servants to labour. Then, the love of Christ constraining them, his ministers will offer themselves, saying: "Here am I, send *ME*;" and no longer will the soldier of the cross, to obtain the crown which fadeth not away, fear to follow the merchant who seeks in a foreign land for things which "perish in the using." And thus labouring in His service, "God, even our own God, shall BLESS US, and ALL THE ENDS OF THE EARTH SHALL FEAR HIM."

THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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ATTACK ON A MISSIONARY FAMILY IN KAFFIRLAND.

## PERILS OF A MISSIONARY FAMILY IN THE KAFFIR WAR.

From the well-known fact that missionary operations have been carried on for a number of years among the various tribes of South Africa, it has been most erroneously assumed, by parties only partially acquainted with the circumstances, that the Kaffirs and their adherents, who have risen in arms against the British Government, are converts to Christianity. But this is so contrary to the facts of the case, that the Kaffirs, though not the "irreclaimable savages" they have been sometimes represented to be, still remain, as a nation, in a state of heathenism. In connexion with the Missions established among them by our own and other Societies, individual instances of conversion have occurred, but not in sufficient numbers to make any impression upon the main body of the people, who are as much addicted to lawless and predatory habits as at any period antecedent to the arrival of the Missionaries.

And in regard to those Hottentots and others, who have left the Mission Stations to join the Kaffirs, it is to be remarked, that nothing short of a searching and impartial investigation on the spot will enable the public to form a correct judgment on the case. This much, however, is certain, that the Missionaries resorted to every available means to confirm the loyalty of their people; and it has been ascertained, on the most satisfactory evidence, that at the principal settlements to which these observations apply,—the Kat River, for example,—the partial defection that took place was not spontaneous, but the result of intimidation and artifice on the part of the Kaffir leaders. It should also be added, that by far the larger number of the Christian Hottentots have either taken no part in the war, or attested their fidelity by rendering active service in the Government levies.

With these preliminary remarks, we have now to present the following impressive narrative of the dangers and sufferings encountered by a Missionary family, on their escape, at the outbreak of the war, from Union-Dale, Kaffirland, to another station at Chumie, twenty-two miles distant. The writer, the Rev. Robert Niven, is in connexion with the Mission of the United Presbyterian Church of Scotland; and we feel assured, that the readers of his very interesting narrative cannot fail to be struck with the evidence it affords, that God is indeed a very present and peculiar help to his people in those trying seasons, when every human resource appears to fail. It is, moreover, a significant circumstance, that when this unprotected and distressed family became an easy prey to their savage and brutal assailants, they were, as the facts clearly prove, preserved from the last acts of outrage and murder, by that sort of instinctive respect entertained even by these lawless men for the name and character of a Missionary teacher:—

*lged from the Rev. R. Niven's Narrative, published in the UNITED  
PRESBYTERIAN MAGAZINE of November, 1851.*

**INSURGENTS ATTACK THE BRITISH  
FORCE NEAR THE BOMA PASS.**

little thought, when I last wrote, that  
ext would be in such altered circum-  
a. On Tuesday, the 24th of December,  
600 troops under Colonel M'Kinnon,  
commissioner and commandant of Kaf-  
marched from Fort-Cox, under his  
lency's orders, and unexpectedly as-  
l the Keiskamma, past the kraal of the  
ount chief of the Kaffirs, and through  
ush, in which he has been lurking  
outlawed. Near the Boma pass, the  
body-guard attacked the colonel's rear,  
nine of the infantry, and a Dr. Stew-  
ar baggage horses, laden with 3000  
s of ammunition, fell into the hands of  
nsurgents. Five on the British side  
wounded, two of them officers, Major  
and Mr. Caty. The Kaffirs lost two

at three P.M. of the same day, the troops  
up near to our station at Union-Dale,  
prepared to make their camp for the

A few minutes after, half-a-dozen of  
the mounted rifles came up to my study  
with a letter from Colonel M'Kinnon,  
sing me of the attack, suggesting the  
iate necessity of taking means for the  
of myself and family, and expressing  
to see me at his encampment. I went  
accompanied by the chief Vika, saw  
rounded, ascertained from Dr. Fraser  
he required for them, which was after-  
sent, and talked a little with the com-  
er. He expressed his surprise at the  
declared the movement of the troops  
mere demonstration—a march up, and  
again next day—and that he so little  
ed of hostile shots, that the muskets  
infantry were not even loaded.

returned immediately, and assisted  
several soldiers who came over to the  
a for the purpose, set about the mak-  
g stretchers for the wounded, after  
I visited the encampment again to as-  
p the colonel's route next day, and to

learn whether he could give me an escort for  
Mrs. Niven and family per waggon to King  
William's Town. This he promised to do,  
and it was arranged that Major Bisset should  
share the waggon with us. It was now dusk,  
and the waggon was not returned from the  
forest; through some detention, which the  
man I had sent after it could not explain;  
it was determined, therefore, in a family con-  
sultation, that, as the safest alternative, we  
should take off the ladies and children on  
horseback to the Chumie, at the earliest next  
morning, while I myself should return the  
following day."

**THE MISSIONARY FAMILY AND THEIR  
ESCORT QUIT UNION-DALE.**

"In the morning, which was Christmas  
we set off at seven A.M., mounted on five  
horses. Our party consisted of Mrs. Niven  
and myself, Miss Ogilvie (Mrs. N.'s niece),  
our four boys, Robert, Thomas, John, and  
Walter; Ball, the carpenter, an Englishman,  
lately discharged from the Rifles, and who  
had been employed in fitting up our church;  
Tausi, a native female Christian, sister of  
Tiyo Sogo, and three native attendants. One  
of the boys walked. Ball, the carpenter, led  
the horse which Johnny the second-youngest  
rode; Walter, the youngest, was seated in front  
of me on the saddle. Tausi was also on foot,  
with the three native attendants, who carried  
small bundles of clothes and provisions for  
the way. Their assegais (a kind of javeline,  
and the chief weapon of war among the Kaf-  
firs) they left behind them at my desire.  
The distance to the Chumie by this route is  
twenty-two miles, across the head of the  
Wolf and Matole rivers (tributaries to the  
Keiskamma), and down thence into the basin  
of the Tyume. For the first five miles we  
saw only women. The men had disappeared  
with the cattle. This we ascribed to the  
dread of retaliation by the troops, for the at-  
tack of the preceding day, which had occur-  
red in their neighbourhood.

"Our conviction that the excitement was  
local, gathered strength from seeing the

kraals along the Wolf River all occupied, and their separate herds of cattle grazing quietly as heretofore. On gaining the ridge dipping into the Matole, our favourable impressions were strengthened by seeing the whole valley at peace, and the cattle in various directions around the kraals. I remarked the circumstance to Nkenye, one of Vika's men, who was with us. He coincided, but added, 'I have just heard the "klaba umkosi," the war-cry, passed from kraal to kraal, and I saw the men assembling, but they have dispersed again.' Thus, my suspicions were as quickly allayed as they had been excited. We slowly descended the long and difficult steep down to the Matole River, where we off-saddled. The ladies set about preparing a refreshment, for it was now noon. Some girls drove up a few goats they were herding, and drew off some milk, for which they were well pleased to get sixpence and some pieces of bread."

ASSAULTED AND PLUNDERED BY ARMED  
KAFFIRS.

"I had made a distribution of the saddles and saddle-cloths under a shady thicket, and seated Mrs. Niven and her niece, with the children, resting myself a few minutes beside them. I got up and walked out a short distance to ascertain if the horses were not getting out of sight among the bushes. My attention was arrested by the advance of armed men to the number of a dozen, all with assegais. They stood on the path that crosses the river, and sharply questioned Nkenye about us. I did not know any of them. Nkenye's indirect replies to their questions indicated fear, and excited my suspicion that he perceived they were unfriendly. I more than once attempted to draw the attention of the principal interrogator to myself for satisfactory explanations as to who we were, and our object, assured that this alone was necessary to enlist the friendship of the party, as I had often done in many a critical case. I was rudely told to keep quiet, and not interrupt the examination of Nkenye. I did so, and soon perceived our perilous situation, when the person I had been addressing bawled out to the quaking Nkenye, poising an assegai for a dart at him, 'Why are you helping the enemy? This is a white man, and you are our enemy in helping him against our nation.' With this, he made a feint to

stab my petrified attendant. Nkenye fled. Yedwa, another, on remonstrating, was pursued down into the river, where I thought his life was to atone for his fidelity, but his call for mercy prevailed. Before his assailant returned to where I was standing, his companions fell to plunder, some running to the horses, and others seizing saddles; and, now, assisted by half-grown lads, others rushed under the bush where Mrs. Niven and Miss Ogilvie were sitting with the four boys, and it seemed as if they would make quick work with every one and everything. (*See Appendix, page 21.*) The children screamed, and plunged into the darkest of the thicket. The ladies were composed, and resisted, not without effect, the pillage going on around them. I was, meanwhile, soothing the assaulted, rallying the children, and, assisted nobly by Tausi, Soga's daughter, I was endeavoring to secure the horses. Failing in that, I besought the use of one horse for Mrs. Niven, and followed them, protesting against such unheard of behaviour toward a missionary. Tausi, in return for her efforts on our behalf, was stripped of her head-dress. Nothing daunted, she crossed the river after the miscreants. This emboldened two of my attendants to follow, and plead for the return of Vika's son's horse, which had been lost me by the owner. I was about to cross the river to join Tausi in her pleadings, when an unmistakable attempt on poor Bal's life, which I assisted in resisting, convinced me of the extreme danger of our situation; and turned me back. Nkenye said, 'It is of no use to go,' and Yedwa added, 'You will be killed.' These two now ran off, preceded by our third attendant; and as they scampered off, they dropped a word to Tausi in a low voice, 'The teacher will be killed, the rest of you will escape.' I knew not this at the time, and called the fugitive to return, and not forsake us. It was in vain. Not knowing what next to do, I saw a mounted Kaffir descending the hill by the road we came, calling to the plunderers (who were all now mounted on our horses, and standing in debate with some of their neighbours) to wait till he came up. I made up to him, begged him to use his influence with them, and to restore the horses. He reproached their conduct toward a teacher, and crossed over

I followed. He remonstrated with but in vain. I then asked him to es- to the Chumie. At that moment one with my faithful horse, Shamrock, and given's saddle. This excited me to no effort more to get this animal for a wife, whom I could not suppose able to ten miles over rugged mountainous, filled with infuriated rebels. The armed half inclined to yield. Indeed, though there was a hesitancy betrayed in the least sallies of fury, showing a want of confidence in their conduct, and emboldened to expostulate with them, by appeal to their reason, conscience, and humanity, and with him, he dragging on the horse, at last he said, 'Come, and we will talk matter to that man,' pointing to one him, who had my horse. I soon saw either of them would part with their and left them. Returning to the person who had come up on horseback, I saw saving. I renewed my entreaties that they should take us on to the station. Bulane at I now learned was his name, a coun- of Tyali's tribe on the Chumie), ob- that he had no time; but added, 'These vill,' pointing to two or three who of his own people. I made up to them, and asked them. They had by this time idle, books of Tiyo's, and sundry ar- which escaped the former pillagers, and I thought they were carrying for us.

relieved, I said, 'Come, men, let us one of them carrying my saddle, beck- me to him. I went, and to my surprise led off my neckcloth, rifled my coat s, and with the assistance of another, now pulling to get off my coat. I re- supplicated, and got off,—surprised to see my fancied escort were animated with a spirit of assault than the party from we had just escaped.

My impis now came up with several armed They listened without emotion to all I, and refused to give us any protection stance in getting out of this seques- tered glen, now a den of thieves. Most of them, Mankosi, a Kaffir, who had us at the Wolf River, going to Chumie, by us when the other three natives fled for their lives. He calmly seconded Tausi on behalf—the one well known to all in

front of us, and the other equally so, to the district from which we came. Our explanations, unless corroborated by theirs, would have had little effect with suspicious strangers, now thirsting for white men's blood; but they succeeded in enlisting the favour of one or two persons in these savage companies, by their knowledge of them and their relations. Without their support, it is not difficult to perceive what our fate must have been particularly Ball's and mine. At this juncture two men came up unarmed, driving four head of cattle. One of them I knew, and both consented, for a blanket each, to accompany us to our destination. We once more faced the hill, and after many a weary step, and occasional rest, we all felt thankful to see that there was only a short grassy slope between us and the summit."

#### NEW AND ALARMING INCIDENTS.

"Scarcely had we breathed this relieving prospect, when a strong side-look of Mqonka (one of our new escort), drew my eye in the same direction, and I saw two mounted persons, with assegais, bearing down on us from a height to the right. To save about £50 in money in my pocket, I handed it to Mrs. Niven, who was more likely to escape rudeness and plunder. They were now up with us and I saw they were two of the first party and were riding two of our horses. They being the two who seemed half inclined at the bottom of the hill to give us back the horses, I fancied they might now restore them, having gratified their curiosity by surveying the noble expanse of country stretching out from the Tyume. Little did I then know what sights of savage triumph over the sacked and blazing military villages before us had fanned the flame of their vengeance. I begged the first kindly to favour my wife with the use of Shamrock to the station, as I knew not how she could reach on foot, and promised to give him back there. With a scowl, he said in Dutch, 'Sta stil.' I stood accordingly. He beckoned to Mqonka, and asked 'Who is this person? is he a teacher?' On being told that I was, and learning my name and place of labour, he alighted, and came up to me, drawing one of his assegais, so far as I recollect, and said 'Strip;' and to make his design intelligible, pulled off a stripe of cloth I had tied around my waist to abate



a pain I felt in my side on climbing the hill. His companion made quicker work with poor Ball's hat and upper dress. I repelled the ruffian when he put in his hand to undo my clothes, and said, 'It must not be that a teacher shall be made to walk naked.' 'Empty your pockets, then,' he said; and feeling them outside, he added, 'there is money, is it not?' 'Yes,' I replied. 'Give it me, then,' he said; which I did, presenting him with a purse containing one pound in silver. 'There is something more,' he said, 'I feel something hard.' It was my watch. I thrust my hand down into my pocket to convince him there was no more money, as I thought. A tinkling was heard, which he noticed, and I anticipated him by producing two shillings, which must have dropped out of my purse. He then let me off, and made for Bull, who I really thought could not now escape death. We gathered round him, with ejaculations to Him who is a refuge to the distressed, and with struggles, cries, and importunities, seconded latterly by the two men who had promised to escort us to the Chumie, we succeeded in extricating him, with the loss of his hat and jacket. I should not omit to state, that my escape from denudation, or something worse, was materially owing to female tact. Robert, on seeing the Kaffir attempting to strip me, ran off with most plaintive cries, which affected one of the women who had carried up Walter, and she upbraided the man for his rudeness, pointing to the child, and he desisted whenever he looked round and saw the boy's distress. Mrs. Niven hastened after her child. He turned when called back; but his mother, urged onward by a new suspicion about me, rushed past him down the rocky face of the hill, heedless of any, till I overtook her, and halting, we again collected, and supporting Mrs. Niven, began to descend."

#### A TREACHEROUS FRIEND.

"What a dismal spectacle met our eye in every direction! The country desolate—the kraals deserted—Woburn and Johannesburg smoking ruins: and, not least appalling! dark naked figures were seen leaving both places, many of whom we were sure to encounter, impelled by the wildest passion. A little further down one of them met us, a young man habited in a policeman's coat, and

carrying a stand of assegais. He stood and spoke civilly, heard our case, and as he expressed surprise at the treatment his countrymen had given to a teacher and his family, I asked him to go back with us and see us past the excited warriors below. He consented, rather, yielded in a kind of hesitating absent manner, which I did not take much notice of at the time, though I clearly understood it afterwards. Conversing as we descended, I was struck with Tausi's manner. She was walking on my right, and this new guide beyond her, on the same line. Suddenly she clung to me, grasping my arm, and whispered, 'I am suspicious of this person. He intends mischief.' I was so unsuspecting of evil as not to apprehend anything personal to myself in her warning; but supposing it to refer to herself, I feared he might have been indicating some indecency, and told her quietly not to be afraid, I would protect her. Again, she clenched my arm, and whispered, 'Take care, he will do harm.' Thereupon, I saw the assassin's hand drawn, armed with an assegai, aiming at me across Tausi's person! She sprang towards him, at the same time laying hold of his extended arm, and calling out, 'Musa,' 'Dont.' I stood and reproved him. He stammered out something about handling his instrument thoughtlessly, as one does in walking with an assegai in his hand. This only made his design the more obvious. He replaced the weapon, when desired, among the others in his left hand, and we proceeded. At a convenient point, I halted, thanked him for his convoy; and reminding him of his hesitation at first about coming with us, said, we would not ask him to proceed further. Taken aback, he turned, nevertheless helping himself to the most seizable things he saw; and we passed on, with the blended emotions of gratitude to God, and to the heroic Tausi, for another escape."

#### ALTERNATE HOPES AND FEARS.

"Proceeding now alone with our faithful Mankosi, we came nearer and nearer to the straggling bands which were exultingly returning from the total destruction of the military villages and their inhabitants. Pass through their ominous lines we must. Some seemed, at the distance of miles, to be bearing toward us. We looked in vain for thicket or gully or crag to hide in. Miles and miles of

gently sloping grassy surface spread on every side. The bed of the Tyume River was thought of, but we could not reach it unseen, or remain till dark, with any chance of not being discovered. To go forward was duty, and on we went, discoursing on faith and Providence, eyeing now and then the dark figures which we saw surely and fast approaching. At last we observed one company bending out of their way to meet us. Retiring to a low bush which afforded shadow from a burning sun, we entreated the Lord to cast his mantle over us. Mrs. Niven whispered, 'There they are,' and on concluding our prayer, we saw the band standing over us, leaning on their deadly weapons. A group of women closed in behind. To their peremptory challenge, 'Who are you?' I answered, rapidly narrating our disastrous journey. My tale was received in silence, which encouraged me. An eye, full of dark meaning, fell on Ball, as they sternly inquired about him. An aged man said to me, 'You are a teacher. That man is not. He must die like the white men who are killing us.' In my earnest pleadings for him, I had not noticed my dear wife's imploring appeals to the women, till my eye caught Miss Ogilvie's exertions to prevent her falling, exhausted, to the ground. I begged of one of the women to fetch a little water wherever it could be soonest found. Not one would go. They said the men would kill them. This, from the tender-hearted Xosa women, was like a sentence of death. I asked Mankosi to borrow a canteen which I saw one had on her head, charred by the flames from which it had been snatched, at Woburn. He did so, but was nearly a quarter of an hour before returning from the place where he had to go. This painful interval, which diverted my attention from the perils of our situation, enabled me, on Mrs. Niven's rallying, to resume, with recruited energy, my supplications for life to one and all. Nor was it fruitless. Having deliberated for a time, they told me that they had agreed to spare us, and give two elderly men, whom they pointed out, for an escort to the station, as I had sought previously, promising a reward of a blanket to each. A principal woman in the female group, known to Tausi, had the chief share in obtaining for us this escort.

"We now rose from the ground and advanced, preceded by the two men, who talked confidently, and reminded us now and again how much we were indebted to them for our escape. They took us through two kraals, to one of which they belonged, where the women were turning out their scanty furniture, rolled up in mats for being carried on the head, as the inmates were now to flee to their war haunts in the neighbouring mountains. All were civil, and two females brought milk for the children, while each bewailed the calamity that had befallen the teacher's house."

#### ANOTHER ATTACK AND PROVIDENTIAL DELIVERANCE.

"A little farther on, we had to go through three kraals, filled with men and women, the latter bundling up, like the others, for bush-life. Our escort had just succeeded, with difficulty, in keeping these men off us, when an armed party, hastening past to the destruction of Auckland, the largest of the military villages, turned off, rushed across the river, and in an instant were on us with a terrible shout. They ordered us to stand, while the men who had a minute before let us pass with murmurs, now rushed down in our rear, to prevent our escaping. The expression of countenance in the excited band was indescribable. One of them advancing towards me as I was addressing them, eyeing me steadily, exclaimed, 'You are Niven,' and taking hold of me by the hand to draw me aside, added, 'You are safe,—you are a teacher.' He repeated my statement about our going to the Chumie to Mr. Cumming; but as if to magnify the credit due to him for sparing me, he said, 'You can go, but you are not liberal, nor ever gave me anything; that man,' pointing to Ball, 'shall die.' One from behind, following up the direction, said, 'Let Niven live,—this one shall die.' And so saying, he took our little Walter off Ball's shoulders, where he had been seated, singing unsuspectingly till now. Ball wheeled manfully round to meet his executioners, and looked steadily at the two who were retiring a few paces to take their aim with poised assegai. We all closed around him, loudly imploring for his deliverance; and, succoured by the two men escorting us, and next by several elderly men of the kraals above mentioned, we were blessed to bring him off un-

harmful. Down we passed to the river, which was only a few paces off. I crossed it with Mrs. Niven on my back,—leaving the Kaffirs motionless and disconcerted, as if wondering how we had been allowed to escape. It was some time before any spoke, and the carpenter was the first,—expressing, in abrupt sentences, his sense of the Divine succour so manifestly vouchsafed him. Our escort were more voluble, nor lost a moment in telling us how they had brought us all off, and must be rewarded accordingly.

"We had still three miles to travel, and part of that distance lay across the roads to Auckland, whither the barbarians were advancing. The feeble of our company were now faint,—Mrs. Niven dragging her limbs, as she was supported on each side by our friendly guides. I went back to bring up Miss Ogilvie (who was trying, in turn, to bring on our little Johnny), unconscious, seemingly, of her own weakness, save by looking at her distance from her aunt, who had till now passed on, as if scarcely touching the ground. Giving Bella my arm, I looked forward and saw Mrs. Niven falling back, but she was caught up in time by the men. I called to them to halt till I came up with my charge in the rear, which I did, and rested her in a recumbent posture on the ground for a few moments, eyeing the country all round to see if any other bands of individuals were moving on us. Starting again, Tausi supported Mrs. Niven on the one side, I on the other, our niece leaning on my right, and little John holding on by her skirt, on her right again. Ball was behind, carrying Walter on his shoulders. Robert trudged

on with earnest step, now and then calling attention to any suspicious object that met his eye. And Mankosi tardily followed, carrying Tommy on his back, in addition to his own wallet."

#### SAFE ARRIVAL AT CHUMIE.

"Left now to ourselves, we trudged along, crossed the valley of the Incotoyi, cleared the opposite slope, and soon came in sight of the station. 'There is home,' cried Walter, interrupting his song to tell his discovery, as from the man's shoulders he espied the houses. Our hearts, now committed to the influence of relieved reflection, began to enjoy the sense of deliverance, each contributing his portion to his fellow-travellers—now in English—then in Kaffir—children and their seniors all engaged. A few minutes brought us to the Gwali stream. The running of several persons toward us, showed that we had been observed. Mr. Cumming, Mr. and Mrs. Renton, came in view, and they soon took us by the hand. Turning back with us, they listened, wondering, to our broken narrative of the journey. I left Mrs. Niven to the kindly care of our friends. The elders and Christian natives now clustered around to congratulate us on our escape, and hear a few particulars. We passed successive groups, and stood a little with each, to acknowledge their sympathy and answer their inquiries, till I entered the mission-house.

"I entreat you to join me, which I know you will do, in heartily adoring the Divine goodness, with which these pages are fragrant, and in supplicating grace to be sanctified by this heaviest missionary trial that has, these sixteen years, befallen me."

### RESULTS OF MISSIONARY LABOUR IN INDIA.

THOUGH it would be premature to assert that the public mind of India is yet prepared to break asunder the links of that base superstition by which it has been held in bondage for ages, events of no doubtful import induce the belief, that this extensive and populous region—the brightest colonial gem in the diadem of England—is destined, in the providence of God, at no distant period, to witness the signal triumphs of the gospel.

It is a remarkable fact, that, while Missionaries and others who have had the opportunity of closely watching the progress of events, concur in the opinion, that great social and moral changes are in the course of

development in India, through the direct influence of Christian teaching, it is by no means uncommon to meet with intelligent and even religious individuals in this country, who seem to be under the strange impression that Missions in that vast region have, after all, proved a failure. Now, such incredulity can be traced only to one of two causes; namely, the alleged paucity of accredited converts from Hindooism—or a very inadequate notion of the nature and amount of the work that has been achieved during the last half-century. With respect to the former objection, the converts, as compared with the dense masses of heathenism by which they are surrounded, are indeed few; but their actual number, when estimated by any fair criterion, is by no means inconsiderable, as the statistical returns will incontestably prove. Upon the latter supposition, however, that the erroneous views entertained as to the results of Missionary effort in India may originate in defective information, we are happy to have the means of presenting, though in a condensed form, a highly valuable and interesting statement, which cannot fail to correct any false impressions that may obtain on this important subject, and also to strengthen the confidence and gladden the heart of every Christian philanthropist.

The last number of the "Calcutta Review," a publication in deservedly high repute, contains an elaborate and very able article on the "Results of Missionary Labour in India;" and the following extracts, though at the disadvantage of being disjoined from their context, will serve to convince every candid mind that the efforts put forth for the evangelization of that great country, so far from being a failure, have already yielded such fruit as amply to justify the most sanguine expectations that have been formed of a future and glorious harvest:—

*Futile Attempts of the Portuguese, the Jesuits, and the Dutch, to Christianise India.*

"Attempts to Christianise India, in whole or in part, have been repeatedly made, during a period of more than three hundred years; and four distinct plans of operation have been adopted for accomplishing that end.

"The Portuguese, backed by King John, and led on by their fighting priests, endeavoured to compel the people of Ceylon and South India to receive their faith, by bloody massacres, cruel persecutions, imprisonments, and fines. We read of no sermons preached; no distribution of the Bible effected by them; but we find, that they 'demolished, burnt, and rooted out' the 'pagan temples,' sought to abolish the heathen sports, and 'severely punished' obstinate recusants.

"The Jesuits, in the same part of the country, endeavoured to accomplish the same end more thoroughly, by a persevering system of the most stupendous frauds ever committed under the sun. They pretended to be Brahmins of the highest caste; they dressed like Sanyasis (*holy men*); adapted their manners, dress, and food, to those of the heathen; forged a Veda; denied that they were Europeans; and, to support their character, resorted to the most unblushing lies, during a period of many years.

"The *Dutch Government* next entered the field; and, in addition to setting before the heathen the same example of dishonesty, covetousness, falsehood, licentiousness, cruelty, and intolerance, which they had seen in their predecessors the Portuguese, they sought to bribe the Singhaliese to adopt Dutch Presbyterianism by the offer of places and situations; and to terrify them into it, by refusing all Government employ, and even the farming of land, to all who were not baptized, and had not signed the Helvetic Confession of Faith. Each of these three plans acquired thousands upon thousands of nominal converts, but nothing more. Neither cruelty nor fraud, nor appeals to self-interest, laid the foundation of a sincere and permanent Christian community. It naturally followed, therefore, that these thousands of converts returned to the heathenism of their fathers, as soon as the efficient cause of their profession was withdrawn.

" ' They melted from the field, as snow,  
When streams are swollen and south winds blow,  
Dissolves in silent dew.'

"In 1802, there were 136,000 Tamil Christians in Jaffna: but in 1806, after the English conquest, Christianity was '*extinct*.' Of the 340,000 in the Singhaliese district in 1801, more than half had relapsed into Buddhism by 1810, and others were fast going. The Roman Catholics of South India, the descendants of the Jesuits' converts, and numbering some 40,000, are at this day scarcely distinguishable from the heathen. Their ceremonies are, to a great extent, the same; the names only of their deities differ. Such are the results of the early attempts to convert the natives of Hindustan: attempts, of which two were made, not by the teachers of Christianity, but by the Governments of Europe."

#### *Danish Mission.*

"The *fourth* and last plan of missionary operations adopted in India, is that employed by modern Missionary Societies. It is that of endeavouring to convince the Hindus of the evils of idolatry and of the truth of Christianity, by preaching to the old, by teaching the young; by giving to all the Bible and Christian books in their own tongues; by endeavouring, in a word, to enlighten their understandings, to instruct their ignorance, to convince their judgments, and draw their hearts; so that they may become willing converts, and abide in the faith which they are persuaded to embrace.

"The series of efforts made in India on this plan, began with the labours of the Tranquebar Missionaries, in 1706. In that year, Ziegenbalg and Plutsch, the well-known founders of that useful Mission, entered on the work of preaching the gospel in the vernacular tongue, and for more than a century did they and their successors continue to carry it on. Until a few years ago, little was known of the extent and character of their work, of the stations they had founded, the Missionaries who had laboured, the incidents which had happened, and the results by which their labours had been followed. A recent work, however, has brought the subject prominently to light, and has enabled the Christian Church to see on what an advantageous ground the work of Missions was placed in South India during the last century. But that Mission was almost entirely a Continental one. Begun by the King of Denmark, it was supplied almost entirely in men, and subsequently in money also, from the Evangelical Church and University of

Halle, sustained by Augustus Herman Francke, and his illustrious successors. The light which God had kindled in that Prussian town, sent its rays far into Southern India: so long as it continued steady, the Mission-stations prospered greatly; but when it faded, and at last expired, the Missions languished and expired too. During last century, more than fifty Missionaries arrived in India in connection with the Tranquebar Mission."

*British and American Societies.*

"The modern era of Missions in India begins with the founding of the Serampore Baptist Mission in 1790. The continental Christians had retired from the work; but the churches of England and America had awoke to their duty, and were seeking to fulfil it. Within a few years, Stations were established in Calcutta, Madras, and Bombay, and began to push outward into all the Presidencies of Hindustan. The beginnings were slow, but sure. One Society, then another—one Missionary, and then another, landed on the coast, and took up their posts on the great battle-field of idolatry. The LONDON Missionary Society sent Missionaries to Chinsurah, to Travancore, to Madras, Vizagapatam, and Bellary; to Surat, and lastly, to Ceylon. The AMERICAN Board, after some opposition from the Government, occupied Bombay. The CHURCH Missionary Society entered first on the old Missions at Madras, Tranquebar, and Palamcottah: but soon began an altogether new field, among the Syrian Christians in West Travancore. They planted a Station at Agra, far in the north-west, and maintained the agency which Corrie had employed at Chunar. A native preacher began the work at Meerut, while two Missionaries were stationed in Calcutta. The BAPTIST Missionary Society soon occupied Jessore, Chittagong, Dinagapore, and other places; and also began its Mission in Ceylon. In the latter island, the WESLEYANS speedily followed them; and to them succeeded the Missionaries of the American Board. North, south, east, and west, the church of Christ was pushing forth its men and means into the land with vigour and earnestness of purpose. The Bible Society aided the Missionaries in translating the inspired Word, and, within a few years, it was circulated among the various nations of India, in several languages, for the first time."

*Agency—Converts—Schools—Scripture Translation—Funds.*

"Steadily advancing in their efforts, in the year 1830, after a lapse of twenty-five years from the entry of most Societies into India, the Missionary Agencies stood thus:—There were labouring in India and Ceylon, TEN Missionary Societies, including the great Societies of England and the American Board: the Missionaries were A HUNDRED AND FORTY-SEVEN in number, and their Stations were A HUNDRED AND SIX, scattered over all parts of the country. Since then, however, the interest felt by European and American Christians in the conversion of this country, has greatly increased, and renewed exertions to secure it have been put forth with vigour. The discussions concerning the Suttee; the removal of old restrictions by the last charter; the publication of numerous works on Indian Missions; and the appeals made to Christian churches, have shown that India is one of the noblest fields where Missionary labour may be carried on. The result is, that during the last twenty years, those churches have nearly TRIPLED the agency previously employed, have greatly enlarged the sphere of their operations, and are beginning to reap the most substantial fruits.

"At the close of 1850, fifty years after the modern English and American Societies had begun their labours in Hindustan, and thirty years since they have been carried on in full efficiency, the Stations, at which the gospel is preached in India and Ceylon, are two hundred and sixty in number, and engage the services of FOUR HUNDRED AND THREE MISSIONARIES, belonging to twenty-two Missionary Societies. Of these Missionaries, TWENTY-TWO ARE ORDAINED NATIVES. Assisted by FIVE HUNDRED AND FIFTY-ONE NATIVE PREACHERS, they proclaim the word of God in the bazars and markets, not only at their several Stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression even upon the unconverted population. They have founded THREE HUNDRED AND NINE NATIVE CHURCHES, containing seventeen thousand three hundred and fifty-six Members, or Communicants, of whom five thousand were admitted on the evidence of their being converted. These church-members form the nucleus of a NATIVE CHRISTIAN COMMUNITY, comprising ONE HUNDRED AND THREE THOUSAND individuals, who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of Missionaries in the cause of education are now directed to thirteen hundred and forty-five day-schools, in which *eighty-three thousand seven hundred boys* are instructed through the medium of their own vernacular language; to seventy-three boarding schools, containing *nineteen hundred and ninety-two boys*, chiefly Christian, who reside upon the Missionaries' premises, and are trained up under their eye; and to one hundred and twenty-eight day-schools, with *fourteen thousand boys and students*, receiving a sound scriptural education, through the medium of the English language. Their efforts in Female Education embrace three hundred and fifty-four day-schools, with *eleven thousand five hundred girls*; and ninety-one boarding schools, with *two thousand four hundred and fifty girls*, taught almost exclusively in the vernacular languages. The BIBLE has been wholly translated into *ten languages*, and the New Testament into *five*, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindu and Mussulman population. Missionaries have also established and now maintain twenty-five printing establishments. While preaching the gospel regularly in the numerous tongues of India, Missionaries maintain English services in fifty-nine chapels, for the edification of our own countrymen."

#### *Expenditure.*

"The total cost of all these Missions, including all items of expenditure, amounted, in 1850, to ONE HUNDRED AND EIGHTY-SEVEN THOUSAND POUNDS. The items included are, the salaries of Missionaries, the expenses of missionary journeys, the expenses of native preachers, of schools, and of the circulation of Christian books. Of the whole sum, £153,460 were drawn from Europe and America; and the munificent sum of £33,540 was contributed by Christians in this country. It is surely a remarkable fact, that while the East India Company, with an annual revenue of twenty millions, has expended so little for the physical improvement of their great empire, for roads and bridges, and the acceleration of safe and rapid communication, the Christians of Europe, America, and Hindustan, are found devoting of their own accord the sum of more than *eighteen lakhs of rupees* to the spiritual interests of the Hindus; a sum not drawn from Government resources, but made up of the free-will offerings of Christians of all denominations.

"The various Missionary Societies from which these efforts spring are twenty-two in number. Besides the great Missionary Societies of England, the Established and Free Church of Scotland's Missions, and the American Board, they include the American Presbyterian Church; the American Baptist Missions; six Societies from Germany, of which the Society at Basle ranks first in its amount of agency; the General Baptist Society; the Wesleyan Society; the Irish Presbyterian Church, and others. To these we must add the six Bible and Tract Societies of England and America."

### *Harmonious Co-operation.*

Having in the foregoing extracts exhibited a brief outline of the history of Missions in India, of the extent of the existing operations carried on under the auspices of the various Protestant Societies, and of the very encouraging results with which those operations have been attended, we invite the attention of our readers to one or two other topics which, though bearing only incidentally upon the main object of the article from which we quote, are yet of considerable interest and importance.

It is a subject of mournful reflection, that one serious hindrance to the progress of religious truth throughout Christendom, has been the want of harmonious and active co-operation between the various sections of the Christian Church holding in common the great doctrines of the Protestant faith. It is an evil which has tended to weaken the energies of the Church in its aggregate capacity, to circumscribe and repress the sympathies of its individual members, and to form a stumbling-block to the irreligious. There are, indeed, some hopeful indications of the growth of a healthier and holier state of feeling; and every sincere follower of the Lord Jesus will gladly hail the period when "Ephraim shall no longer envy Judah, nor Judah vex Ephraim."

In singular contrast to that lack of sympathy and united action which has too often characterized the evangelical churches of Europe, we quote the following passage from the "Calcutta Review," which furnishes striking proof of the advantage derived to Missions in India from the practical exhibition of harmony and co-operation among the agents of the various Societies labouring in that country:—

"It is a most gratifying fact," observes the writer in the "Calcutta Review," "that, notwithstanding the numerous and sometimes bitter controversies which occur among Christians of the Western World, their Missionary messengers in the East Indies exhibit a very large amount of practical and efficient Christian union. While occupying Stations apart from each other, and thus avoiding occasion of mutual interference with each other's plans, in numberless instances the labourers of different Societies cultivate each other's acquaintance, and preach together to the heathen. Almost all use the same versions of the Bible; and the Christian tracts and books written by one Missionary become the common property of all others. At Calcutta, Madras, and Bombay, the Missionaries of all Societies are accustomed to meet monthly, for mutual



conference and united prayer. In these meetings, all general questions relating to the more efficient conduct of Missionary operations, to common difficulties and common success, are brought forward and discussed; while frequent occasions are furnished in private for cultivating personal friendships of the closest kind. Of the exceeding value of such union, as well as of its duty, scarcely too high an estimate can be made. In a land so given up to all moral abominations as India is, never could 'the prince of this world' obtain a greater victory over the preachers of the cross, than by inducing them, on trivial grounds, to turn their arms against each other. And never can the agents of Christ's Church so justly hope for a sure triumph, as when they obey their Master's command in striving, with common efforts, with undivided affection and united prayers, for the extension of His kingdom, and the conversion of perishing souls. Let us hope that the 'Evangelical Alliance' of Indian Missionaries, throughout this great continent, may become more close, more pure, more sincere, and more efficient, every day; and that the few who, in pride of sect, stand aloof from others, may lay aside their estrangement, and become one with their brethren and fellow-labourers in the Lord's work. It is when men 'see eye to eye' that the Lord has mercy upon Zion."

#### *Extension of the Duration of Missionary Life.*

An opinion having extensively prevailed in England as to the great insalubrity of the climate of India, and of the consequently brief duration of Missionary life in that country, we are happy to have the means of showing that, whatever foundation there may have been for the opinion formerly, it is altogether fallacious at the present day.

We conclude our extracts from the "Calcutta Review" with the following passage, in which the writer proves by the fairest of all tests,—statistical analysis,—that with the use of proper precautions, Missionaries may continue to labour in India for many years with as much impunity from the effects of climate as in almost any other part of the world:—

"A careful examination of the different periods during which these Missionaries have laboured in India, will at once explode a fallacy, widely circulated among the friends of Missions, in relation to the length of Missionary service. It is generally believed that, in this country, owing to the deadly climate, the average duration of Missionary life is seven years; and many have come out as Missionaries, under the idea that they would be certain to meet with a premature death. But this is a great mistake. From a careful induction of the lives or services of two hundred and fifty Missionaries, we have found, that hitherto the average duration of Missionary labour in India has been sixteen years and nine months each. It was, doubtless, much less at first; and numerous cases can be adduced in which young Missionaries were cut off after a very short term of labour. But a better knowledge of the climate, and of the precautions to be used against it, the use of airy dwelling-houses and light dress, with other circumstances, have tended very much to reduce the influence of the climate, and preserve health: so that the average duration of life and labour is improving every year. As an illustration of this fact, we may state, that out of the one hundred and forty-seven Missionaries labouring in India and Ceylon in 1840, fifty [we can

five their names] are still labouring in health and usefulness; while of the ninety-seven others who have since died or retired, twenty laboured more than twenty years each. Several living Missionaries have been in India more than thirty years. It is a remarkable fact, that the average missionary life of *forty-seven* of the Tranquebar Missionaries, last century, was *twenty-two years each*."

## NEW YEAR'S OFFERING TO THE NECESSITOUS WIDOWS AND CHILDREN OF MISSIONARIES.

THE Directors, in presenting their grateful acknowledgments to those Pastors, Officers, and members of Christian Churches who have already given a kind and liberal response to their recent appeal on behalf of the Widows and Orphans of Deceased Missionaries, beg to announce that the subscription list will be kept open until after the *first Sabbath of the current month*, to allow an opportunity to those friends of the widow and the fatherless who have been prevented from making their sacramental offerings in January, of thus testifying their Christian sympathy and affection.

A full and complete list of the sums already contributed, and of the amounts that may yet be realized, will appear in our March number.

## ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:

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Rev. James Richard	1	0	0	Mr. B. Jones	3	0	4	Thornhill	2	5	1
Mr. James Richard	1	1	0	Mr. Dobbs	0	11	0	United Free	2	16	0
Missionary Boxes	3	6	4	Margaret Fowell	1	5	0	Chapel, Lombard-	2	16	0
For Native Teacher,				Henry Townsend	0	3	0	street			
Alan Lett,				Elizabeth Bowdler	0	11	1	Congregational	2	9	0
Sunday-schools	10	0	0	Richard Evans				Chapel			
192. 13s.				Nagregro, by T.				Less Expenses	23	17	4
<b>Raiditch.</b>				R. Hill	10	0	0		0	14	0
Miss Wynn's Mis-				162. 2s. 6d.					26	3	4
ionary Boxes	1	5	8	Less Expenses	291	4	2				
Collected by Miss				11 14 11							
Humphries from											
Monthly Sub-											
scribers	1	13	0								
Boys' Sunday-school,											
"Special Box"	0	14	2								
Ditto, General Box	0	2	8								
Girls' Sunday-school,											
General Box	0	13	6								
Missionary Boxes	4	18	10								
Public Meeting	4	3	2								
H. Milward, Esq.	0	10	0								
Collected by Child-											
ren, for the John											
Williams	2	2	10								
162. 2s. 6d.											
<b>Worcester.</b>											
Rev. Dr. Redford.											
Sacramental Collec-											
tion, for Widows											
of Missionaries	9	10	0								
Collected at Malvern											
after Public Meet-											
ing	14	10	0								
Annual Subscriptions											
Robert Hoody, Esq.	1	0	0								
R. Padmore, Esq.	1	1	0								
Mr. Stokes	1	1	0								
William Hill, Esq.	1	0	0								
T. R. Hill, Esq.	1	0	0								
R. Gillham, Esq.	1	0	0								
Edward Evans, Esq.	0	10	6								
J. Williams, Esq.	0	10	6								
Mrs. Wright	1	0	0								
Edward Wall, Esq.	1	0	0								
Mr. G. J. J. J.	0	10	0								
Mr. Cox	0	10	0								
Rev. W. Crowe	0	10	0								
Miss Chilvers	0	6	0								
Mr. Charles Martin	0	12	0								
Minor sums	0	15	0								
Mrs. Pardon, Com-											
hampton Mission-											
ary Box	0	16	4								
Collected after Ser-											
mons	26	18	3								
Missionary Boxes	9	16	6								
For Native Schools											
in India, Rev. J.											
B. Coles, Bellary,											
per Mrs. Redford	7	17	6								
Young People's											
United Mission-											
ary Society	8	12	0								
A Friend (11)	0	2	6								
Collection after Pub-											
lic Meeting	7	7	10								
Birdport Chapel,											
Collected after											
Bernona, and Mis-											
sionary Boxes	11	2	10								
Leigh Union Cha-											
pel, collections after											
Sermons	5	9	1								
Leigh Union—Donations—											
John Forward	8	4	6								
Margaret Smith	0	14	0								
Sarah Bennet	0	14	1								
Dorcas Rush	1	3	9								
Miss Haun	1	8	6								
Miss L. Jones	1	5	8								
Collected by Child-											
ren, per Mrs.											
Leonard	6	9	2								

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 32, Princes-street, Edinburgh; J. Risk, Esq., 108, Fife-place, Glasgow; and by Rev. John Hinds, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

LONDON: RICHARD AND FARDON, PRINTERS, PATERNOSTER ROW.

THE  
EVANGELICAL MAGAZINE,

AND

*Missionary Chronicle,*

FOR MARCH, 1852.

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- I. MEMOIR OF THE LATE REV. JAMES KNIGHT.
- II. LUTHER AND JUSTIFICATION.—NO. III.
- III. DR. CHANNING AND SOCINIANISM.
- IV. ADVANTAGE OF HARMONIZING NATURE AND REVELATION.
- V. CHARACTER OF GOD AS REVEALED IN SCRIPTURE.
- VI. THE TEMPLE.
- VII. WIDOWS HELPING A WIDOW.
- VIII. DR. DAVIDSON HIMSELF ON THE APOCALYPSE.
- IX. POETRY.
- X. REVIEW OF RELIGIOUS PUBLICATIONS.
- XI. MISCELLANY.
- XII. HOME CHRONICLE.
- XIII. GENERAL CHRONICLE.
- XIV. MISSIONARY CHRONICLE.

*A Portrait of the Rev. J. Guylher, of Manchester, will appear in April.*

The Profits of this Work are devoted to the Benefit of Widows of  
Evangelical Ministers.

No. 351.—NEW SERIES.

LONDON:

WARD AND CO., PATERNOSTER ROW.

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SIXPENCE.



# TO CORRESPONDENTS.

Communications have been received during the past month from the Rev. Drs. Davidson, Burder, and Thomson; and from the Revs. Messrs. Campbell, Lyon, Wallace, Cairns, Pratt, Knowles, Davis, Ashby, H. Clayton, Fletcher, Ross, Smith, Evans, Hickam, Morrison, Hutton, Roberts, Weaver, Wilson, Jack, Phillips, and Jones.

Also, from Messrs. Young, Robertson, Wilson, Gordon, Legge, Allan, George, Robson; and from A. B.; L. S.; S. E. S.; L. T.; J. J.; W. W.; R. G.; N. A.; W. R.; R. J.; and M. S.; A. W. L.; A. F. M. S.; A. D. S.; A. C. S.; A. C. S.; One deeply afflicted; A Mother of Twelve Children; and A Widow.

A student, instead of Teacher should read Mr. Douglas's Treatise on Unfulfilled Prophecy. *Seneca* has no thanks for his kind letter in reference to our humble labours. — W. B.'s Letter would do no good to the cause which he aims to serve. We think the Church complained of by a "Disciple," acted in strict accordance with the letter and spirit of Apostolic teaching.

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## SARL'S ARGENTINE SILVER PLATE. 17 AND 18, CORNHILL.

THIS beautiful metal continues to stand unrivalled amongst all the substitutes for silver. Its intrinsic excellence, combined with its brilliant appearance, defies all competition. It is upwards of ten years since this manufacture was introduced by Sarl and Sons to the public, and, notwithstanding the many spurious and unprincipled imitations, the present demand exceeds all former precedents, thus giving a convincing proof of its having answered the end proposed, which was to produce an article possessing the durability and appearance of solid silver, at one-sixth its cost.

A new and enlarged Pamphlet of Sketches and Prices is just published, and now ready for circulation. It may be obtained gratis by applying at the manufactory,

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### Argentine Silver.—Middle Pattern.

	£	s.	d.
12 Tableforks	2	10	0
12 Tablespoons	2	10	0
12 Dessert Forks	2	0	0
12 Dessert Spoons	2	0	0
12 Teaspoons	1	7	0
4 Sauce Ladles	0	18	0
2 Gravy Spoons	0	16	0
4 Salt Spoons, gilt bowls	0	3	0
1 Fish Knife	0	13	0
1 Pair Sugar Tongs	0	3	0
1 Soup Ladle	0	18	0
	13	2	0
Discount £10 per cent.	1	10	0
	£12	12	0

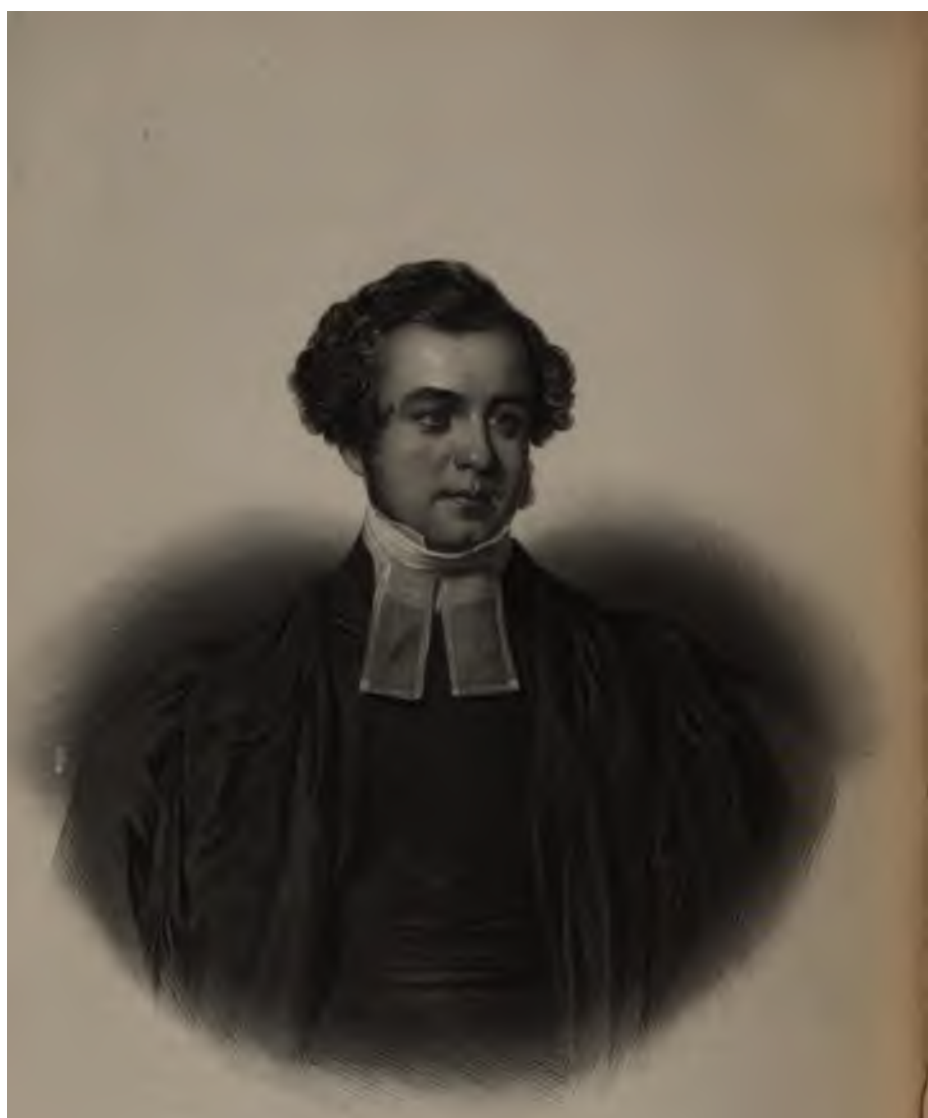
### Argentine Silver.—King's Pattern.

	£	s.	d.
12 Tableforks	4	4	0
12 Tablespoons	4	4	0
12 Dessert Forks	2	10	0
12 Dessert Spoons	2	10	0
12 Teaspoons	2	0	0
4 Sauce Ladles	1	12	0
2 Gravy Spoons	1	10	0
4 Salt Spoons	0	13	0
1 Fish Knife	1	4	0
1 Pair Sugar Tongs	0	3	0
1 Soup Ladle	1	4	0
	34	2	0
Discount £10 per cent.	3	9	0
	£31	14	0

CAUTION.—The great success which has attended the sale of Sarl's Argentine Plate has induced some unprincipled persons to imitate the article and pirate the name. The public are hereby cautioned that no article is genuine, except purchased at Sarl and Sons' London Establishment, 17 and 18, Cornhill. No other parties are authorised to sell it. 101



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REV. A. M. BROWN, L.L.D.

CHELSEHAM

*Painted by W. Good, Esq. Engraved by J. Gooden, Esq.*

THE

# EVANGELICAL MAGAZINE,

AND

## MISSIONARY CHRONICLE.

FOR MARCH, 1852.

MEMOIR OF THE LATE REV. JAMES KNIGHT,  
MORE THAN FORTY YEARS PASTOR OF THE CONGREGATIONAL CHURCH,  
COLLIER'S-RENTS, SOUTHWARK.

THE following valuable memorial of one of the best of men, is from the pen of the Rev. George Clayton, and was addressed to his flock, at Walworth, on occasion of Mr. Knight's death. Having spoken of the duty of honouring the character and cherishing the memory of the departed servants of God, and cited the well-known passage in the Epistle to the Hebrews, "Remember them that have the rule over you (your spiritual guides), and have spoken to you the Word of God," &c. &c., the preacher then proceeded as follows:—

The Rev. James Knight, for more than forty years the esteemed pastor of the church in Collier's-rents, Southwark, and since his retirement from the pastorate, an inhabitant of Clapham, and a worshipper in this congregation, was born in the year 1769. His honoured father, the Rev. Titus Knight, was for a long period the pastor of an ancient congregation, of great respectability, at Halifax, in Yorkshire. He lived in the age of religious revivals, and was cotemporary with the Wesleys, George Whitfield, Selina, Countess of Huntingdon, and other stars of that

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bright hemisphere, and sympathized, far more than many of his ministerial brethren, in the movements of that remarkable era. For many years he was accustomed to preach, as a regular supply, at the Tabernacle in Moorfields reared by Mr. Whitfield. His son, Mr. James Knight, through the grace that was bestowed on him, became decidedly pious in the days of his youth, and early devoted himself to the service of the Christian Ministry. He entered on his academical course at "Old College, Homerton," and pursued his studies, both classical and theological, with distinguished diligence, application, and earnestness; while his deportment was marked, in a more than ordinary degree, with gravity, spirituality of mind, and holy circumspection. While at college, he united himself in fellowship with the church at the King's Weigh-house, Eastcheap, then under the pastoral care of the late Rev. John Clayton, between whom and himself there arose a firm and lasting friendship, which remained uninterrupted for more than half a century.

Having honourably completed his

course of study, he was invited to take the oversight of the church in Collier's-ents, in the year 1791, and cheerfully responded to the call; and his ordination service took place on June 19th of that year. At the age of twenty-two years, he succeeded to the pulpit of the Rev. John Rogers, who is described in the church document read on that occasion, as "a pastor whose integrity, simplicity, piety, and steady attachment to the glorious truths of the gospel will long be gratefully remembered by his bereaved flock." The presbyters engaged in the service were the Rev. Benjamin Davies, D.D., the Rev. Thomas Towle, B.D., and the Rev. John Clayton. In the charge delivered to the young minister by Mr. Clayton these words occur:—"Among other examples you will naturally consider that of your esteemed predecessor. He finished well. And as an affectionate son, you cannot but reflect on that of your venerable father, now thought to be at the point of death; if power remains he is imploring a double blessing on you this day; follow his shining track, and you will share with him the rewards of fidelity unto death."

Mr. Knight now addressed himself with great seriousness and assiduity to the duties of his office, upon which he bestowed much patient thought, and well-directed labour. Those who frequented his public teaching, could not but feel that they were listening to a man of God,—one whose mind was deeply impregnated with a devout spirit and a sincere solicitude for the conversion and edification of souls. If his gifts were not of the popular order, they were of sterling value, and secured the approbation and preference of some among the most reflecting, judicious, and godly of the community. Those who attached themselves on principle to his ministrations were very strongly attached, and, doubtless, profited greatly by them.

With the duties of his pastorate he combined the education of a select

number of pupils, never exceeding six or eight in number, and resided in Richmond-place, Walworth. Of this little group it was the happiness of the preacher to be one. How little could it, at that time, have been imagined, that the school-boy of seven years old, should have eventually become the pastor of a church in that populous hamlet for the space of forty-eight years, and should have been called upon to improve the event of his revered tutor's decease, after the lapse of sixty years, from the period of his early training at Walworth? Yet such has been the ordination of the Divine Head of the church.

In process of time, Mr. Knight was invited to fill the Divinity Chair, in Homerton College, where he had, as we have stated, received his education for the ministry. It was an important and honourable post, which he retained for several years, most creditably to himself and advantageously to his classes. His was the good old-fashioned theology,—that of the Owens, the Howes, the Bateses, and the Flavels of a former age,—which, it is to be feared, in the boasted march of intellect and of scientific improvement, has been suffered to fade from the ministrations of many of our modern teachers, who have substituted the flimsy but gaudy essay, or the elaborated scientific disquisition, for those glorious truths of the gospel of Christ which constitute the food, the nourishment, and the life of the soul. For my own part, I must freely confess, that no healthful revival can be hoped for in our nonconforming colleges and churches, without a return to that system of public teaching, which is simple, scriptural, and "instinct all o'er with Christ,"—Christ in his dignity, his merit, his fulness, and his immutability. Christ in the humiliations of his cross, in the radiance of his crown, and in the power of his Spirit. Christ the Alpha and Omega, the beginning and the end, the first and the last, the all

and in all. The health of Mr. Knight, never very robust, became fluctuating and uncertain, which led him first to relinquish his tutorship at the college, and some years afterwards to retire from the stated labours of his ministry. When once he clearly discerned the path of duty, and had made up his mind to any measure, he was of inflexible purpose, and therefore bid farewell to his charge, with mutual regard and the reciprocation of the best wishes. It was, however, an evil day for the people at Collier's-rents when his ministrations among them finally ceased. His retirement was marked by habits of regular and fervent devotion; he walked with God, he held commerce with the skies.

He was mighty in the Scriptures, an accurate expositor of the Sacred Word, and a sound and learned critic. He might, in truth, be called a perfect textuary. He was known, and resorted to, by many as a skilful, able, and faithful casuist; expert in resolving doubts, and defining duties in their most delicate relations and nicest shadings, in those matters which demanded the right application of acknowledged truths to practical purposes. He was a man of stern principle, steadfast and immovable in the work of the Lord. Withal he was of a social turn and friendly disposition, always courteous, and sometimes indulging in innocent pleasantry and well-regulated mirth. For several years his house was open, once in the week, for the reception of his friends, who resorted to him for instruction, counsel, and edification. These he encouraged to propose questions upon matters of doctrinal and practical interest, to which he gave a response from the Holy Scriptures, which lay before him; and the meetings for friendly and Christian communing were closed with prayer. There are some persons now present with us who can testify to the interesting and improving character of these social gatherings.

It ought to be noted, that he indicated throughout his whole course a spirit of wise catholicity towards all who loved the Lord Jesus, whatever might be their sect, denomination, or party. He could distinguish between firmness and bigotry, and therefore was enabled, in the spirit of Christian love, to maintain communion with those from whom, in some things, he conscientiously differed. His own brother was a minister of the Established Church, as were also his nephews; and I never heard that the diversity of their judgment and practice, on ecclesiastical matters, interfered to prevent the interchange of mutual affection, or to diminish the agreeableness of relative intercourse. He was the last man in the world to employ himself, directly or indirectly, in sowing discord among brethren.

As his health and strength began visibly to decline, he was strengthened unto all patience and long-suffering with joyfulness, till, having exemplified this last and hardest lesson, he was visited for a few months previous to his decease with a paralytic seizure, which confined him to his bed for the rest of his days. But even in this season of infirmity and disqualification, he enjoyed the presence and the help of his Divine Master and Lord. His bed was made in his sickness, and he was comforted on the couch of languishing. He did not speak much or often, but the utterances he gave forth were sententious, weighty, and edifying; and by the testimony of his nearest relatives, who were in constant attendance upon him, he became doubly endeared to them, in his last illness, by his gentle, peaceful, thankful, and considerate carriage and behaviour. The ripe and mellow fruits of faith and love they were permitted to gather will be long laid up in store for their comfort and joy.

On awaking from slumber, one morning, he was heard to groan heavily. His affectionate daughter inquired if

she could do anything for him, and asked if he were under any particular pain or pressure. He replied, "No;—I was only praying that I might be *set* right, and *kept* right, through the day on which I have been permitted to enter." He was always accustomed to attach great importance to the *first* thought which possessed the mind in awaking out of sleep. And who would not desire to be set right, and kept right, with every returning day?

He was at length favoured with a tranquil dismissal from the body; and if he had not a painless exit, it was not marked by any strong or agonizing conflict. He slept in Jesus. It may be said, with the strictest truth, that, having served his generation according to the will of God, he fell on sleep.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

## LUTHER AND JUSTIFICATION

### No. III.

THE most interesting and awful question, which equally pertains to the whole race of mankind and each individual, and which can possibly be entertained by the human mind, is undoubtedly that of the ancient Patriarch, "How shall man be just with God?" and stand with acceptance before the Most High? In proportion to this, all other solitudes that weigh upon the anxious spirit of humanity, or ever engage the less thoughtful attention of the passing hour, are trifles light as air, and if weighed in the impartial balances of truth and soberness, will be pronounced by every child of Adam to be "found wanting." What are all the speculations that relate merely to the present world—the demands of science, the problems of philosophy, or the theories and appliances of human governments—in comparison with the tremendous inquiry, "What shall pass before the bar of the Eternal? What shall meet the approval of His eye? And in what righteousness shall man as a sinner—a fallen, depraved, guilty being—appear, so as to receive acquittal, and be released from condemnation at his Maker's tribunal?" This is the question of questions. It is that which through all time, and in every portion of the globe, *semper et ubique*, has

weighed most heavily upon the world's population, and most deeply agitated the mind of successive generations. It cleaves to man in the frozen regions of the north, and in the burning climes of the south; amidst the fairest scenes of oriental beauty, or the arid sands of the wilderness, and the uncleared forests of the west. No outward circumstances can conceal it—no external glory or ignominy suppress it—no conventionalisms of human life destroy it. It rises above them—it breaks through them—it will manifest itself. And amidst the barbarities of uncivilized nations, or the attainments and improvements of the civilized and polite, there it is, ever present, ever faithful, ever uppermost—"Wherewith shall I come before the Lord, and bow myself before the High God?" This is the interrogation of our common humanity. All classes feel it. The rich cannot escape it; the poor are perpetually conscious of it. It has lived in the bosom of all generations hitherto: it will live in all that are to come. The thoughtful mind alone can appreciate it; but none can forget or overcome it. It has engaged the solicitude of the human spirit through all ages; and to furnish an answer to it, have all the devices of unassisted reason, and all the

penances and sacrifices of self-instituted worship, been designed.

This was virtually the question which was engaging and beginning to agitate the mind of Europe at the commencement of the sixteenth century, and soon produced that discord and division which He foretold who was Himself "the truth," and had appeared to testify it in our world—"I came not to send peace on the earth, but a sword." The tyranny of Rome, which had at that time reached its height, and spread its delusions over almost every land, had framed and imposed the huge error on the mind of the nations, (or at least had attempted so to do,) that the above momentous inquiry was to be answered by the merit of human doings; and that these, according to a fixed scale of rising or declining value, which it held in its own hands, would secure just so much, and no more, of the favour and goodwill of an offended God. It had set itself up to be both mediator and judge between the consciences of men and the supreme tribunal of the universe, and affected to dispense peace and pardon in its own name, and in the name of the Infinite Majesty, to erring mortals, on the ground of penances to be endured, or works to be performed, or payments to be made, in obedience to its own demands, and in accordance with its own prescribed rules. This daring usurpation it had sustained now for some ages past, and this awful delusion it had spread with all the diligence of priestcraft, and all the "deceivableness of unrighteousness," through the nations around. It was an error of gigantic magnitude, and of dire consequences! At once it robbed the Almighty of his glory, and man of his hope. It sullied the perfection of the Divine law, and undermined all its claims. It contemned the rights of eternal justice, and darkened the lustre of eternal love. It reduced to a nullity the cross of Emmanuel, and left mercy, in its noontide splendour there, shorn of all its beams.

The grace of God was frustrated: the work of Christ was suspended: the offers of a free and full salvation were withheld: and the "glad tidings" of redemption were misrepresented or unknown. The results were disastrous. It was insult to Heaven—mockery on earth. The soul had no resting-place: human hope no anchor: the guilty conscience no relief: and prayer no reason, and no plea, at the foot of the Divine throne. All was darkness—all was confusion—all was lost! A wreck had happened to the dearest interests, aspirations, and prospects of humanity; and in the midst of the calamity no other than a spurious help and feigned deliverance was at hand; whilst of that help none could avail themselves, for, in addition to its own feebleness and insufficiency, it set up a rival to the only power that could avail, and the only arm that could bring salvation.

The question was, Is it "of works," or "of grace?" Is it of God, or of man? Of Christ, or of the sinner?—that righteousness which justifies: which procures acceptance before the supreme Lawgiver, and causes man to be treated as if he had never sinned and never fallen? On whom shall a feeble creature, immortal, accountable, and guilty, depend? On himself, or another? On his own doings and sufferings, or on those which constitute the righteousness and atonement of the Son of God?

Just at this time, God was working in secret for the solution of this inquiry, and preparing an instrument by his providence and Spirit for the manifestation of it before Europe and the world. There was a young man in the heart of Germany, in a convent at Erfurth, amongst the secluded and solitary there, on whose soul this tremendous question had long weighed with more than ordinary power, and whose deepest feelings it had agitated, even as the lake is tossed by the violent storm. It had impelled him from one expedient



to another; and through all the successive stages of a liberal education it had followed him, to rise and deepen with his progress in the knowledge of himself, of literature, of science, and of the ecclesiastical studies of the day. In all these he had sought rest, and found none. It haunted his spirit by night and noon; in solitude and in society; in the family and in the school; in the university, and now in the convent to which he had betaken himself with the hope of finding refuge there. There were no means which he left untried, and no imposed form of devotion, or attention to the external ceremonies of religion, with which he was not willing to comply. He was an earnest disciple of the Church of Rome. He had readily observed all her prescribed rites and ordinances: and of fastings, penances, and prayers, he might have said, as one before him had of the institutions of Pharisaism, "All these have I kept from my youth." But miserable comforters were they all. He found no peace within. They left him a stranger to light, to hope, to consolation; and the storm agitated his bosom still. He saw, he felt the overhanging wrath of God. The thunders of Sinai sounded in his ears; and its awful lightnings flashed conviction deeper into his soul. He wept, he prayed, he wrestled, he feared, he fainted! It was as if the fountains of the great deep were broken up within him; whilst over him the heavy clouds were gathering, and the rising waves of grief and despondency were threatening soon to overwhelm him. Again he retired: again he wrestled: again he disputed with the world, the flesh, and the devil. To work out his own salvation was all his thought, all his aim, all his hope. He had no other idea: at that time he had no other resort. Distressed, distracted, and alone, he threw himself on the cold floor of the monastery in which he lived, while ever and anon the sigh of *his spirit* burst forth to break its silence

with the anxious inquiry, "How shall man be just with God?"

Deliverance was near. That gracious Being that "showeth mercy," was a hand. "He will not contend for ever neither will he be always wroth, lest the spirit should fall before him, and the soul which he hath made." He "will not suffer us to be tempted above what we are able, and will with the temptation also make a way for our escape." There was a Bible in the room of the convent in which the sufferer lay. He turned his eyes upon it. It was chained, but it was liberty to the captive, and the opening of the prison to one that was bound. He read therein. He moistened it with his tears, and perfumed it with his prayers. Not more carefully did his father dig in the mine of Mansfeldt for the precious ore, than the young Luther now searched the Scriptures, that he might find thereof the "pearl of great price." He sought and found. One precious truth after another engaged his astonished and enraptured view. He read: "Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of water and the renewing of the Holy Ghost." "The blood of Jesus Christ his Son cleanseth from all sin." "The Lord our righteousness." "Him that cometh to me I will in no wise cast out."

It was enough. It was all his salvation; all his desire. Henceforth and for ever, that sacred volume shall be the guide of his inner man, and the light of his soul. He studied it by night; he perused it by day. Sometimes a whole day was occupied in pondering one of the precious truths he had discovered therein, especially what it bore upon the great subject of mental controversy, and the question of his personal acceptance with God. Gradually his mind was illumined; his heart found peace; and the burden of his guilt fell as he stood and gazed upon the Crucified One. At once

saw the awful delusion in which, for years, he had been trained; and as he persevered and meditated, the "mystery of iniquity" became more and more revealed to his view. He descried his fearful mistake. His eyes were opened just on the brink of the precipice to which Rome had conducted him, and from which all her strategy and power could not deliver him. Her superstitions had propounded to him an enormous lie, instead of the truth of God, and it could not stand. The falsehood was now exposed. The proud fabric of human merit fell, and left him alone in its ruins. The self-inflictions of a voluntary humility could bring him no relief. The grace of Christ alone could save. The righteousness of Christ alone could justify. And like Jonah, as he escaped from the belly of hell, he joyfully exclaimed, "Salvation is of the Lord!"

Such was the process by which the great Reformer discovered and felt the doctrine of justification by faith in the perfect righteousness of the Son of God. In him it was the heart of humanity conflicting with Rome. In this he was the representative man, struggling through the darkness, bursting the fetters, and at length escaping the gloom, and coming into the liberty of the children of God.

Not to himself alone, not in vain for others, was that cardinal truth of Christianity and brightest beam of Holy Writ thus revealed to the mind of Luther, and so powerfully impressed on his inmost soul. It had been presented to him, and its infinite importance and value had been apprehended by him, in a way and amidst circumstances that were calculated to brighten the discovery, and seal the impression on his heart. A sense of his own vileness and guilt, his native helplessness and misery, had produced a feeling of utter self-despair, and disclosed to his view the absolute insufficiency of any works or attainments of his own, and of those of all other created beings, to bring peace

to his mind, or secure his acceptance with a holy God. In vain was he recommended to rites and penances, to confession and absolution, to the priests and to the fathers, to the halls of science, or to the shrines of the saints. They could not supply his want. They could not relieve him of his burden. They could not calm the tempest of his soul. But the rising of the "bright and morning Star" did. The glories of the Sun of Righteousness dispelled all the illusions of his mind, and dissipated the mists of error, darkness, and doubt, in which he had been so long involved. Now he saw "the truth," and the truth had made him free. That truth, that one glorious truth of salvation, had taken deep hold of his spirit, and it was to be his theme, his charter, his guide, and his aim, through all the future days of his life. It had brought joy and peace to him in believing. It had ended the strife where wit and reason failed. It had healed his wounded spirit, and bound up his broken heart, and poured the balm of consolation over all the powers of his being, when nothing else could have ministered such relief; and how now could he but rejoice over it, and be enamoured with it, and view it as the most precious gift of God's love to man? All his hopes, and joys, and treasure were there. It had proved to him "the day-spring from on high," and as life from the dead,—“As the light of the morning when the sun ariseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.”

Happy was it for himself, for the Church of God, for Europe, for the world, that it was so. In the soul of Luther it was like the mustard-seed cast into the earth, which was to spring, and rise, and become an expanding tree, in whose branches multitudes might find shelter and repose. It was the opening of a well of water, which was to "spring up into everlasting life," and overflow its boundaries to irrigate

the nations in its course thitherwards. It did. God had given to the youthful monk of Wittenberg a mind formed for great purposes, and the accomplishment of glorious things. Large, elastic, indomitable, and aspiring, it was the very mind to receive, to grasp, and then to propagate, a truth of infinite moment to the spiritual interests of his generation. Cultivated by education, exercised in the schools of philosophy and of literature, familiar with all the prescriptions and impositions of Rome, and endowed with courage which nothing could intimidate or dismay, he seemed the very man to wage war with any species of oppression or deceit which bore upon the moral prospects of mankind. Moreover, he had now been taught in the school of grace. He had sat at the feet of the great Teacher. When Christ has need of a special instrument to perform his work, he prepares it by suitable previous discipline, and thus brings it forth, as a polished shaft in his quiver, to execute his designs. And so he did with his appointed servant now. That mental process through which he had passed; that deep insight which he had obtained into the spiritual necessities of his own nature; that awful conflict with himself and with Satan, the very remembrance of which was anguish to his soul, had but prepared him to embrace, with more than joyous welcome, the blessed truth of redemption, and to resolve that, having bought it so dearly, neither earth nor hell should again wrest it from his hands. Accordingly, he held it fast, and "sold it not." Not all the attractions of superior power, nor the promises of ecclesiastical promotion, could induce him to part with it; nor all the threats of imperial wrath, or indignant Rome, induce him to renounce it. "They would have forgiven me all," said he on one occasion, "if I would but have written down six letters—*Revoco* (I recant). But no. It is impossible. He is willing

to suffer all things for the gospel's sake. He will endure the reproaches of some, the pity of others, the scorn of more. He will fight with men, "as with beasts at Ephesus." He will withstand Tetzels to the face, and confront him for his horrid traffic in indulgences, and such soul-destroying ware. He will write his theses, and affix them to the door of the church at Wittenberg, that all may see them. He will attend a "Council, and vindicate them there." He will go to Worms, "though he should have to encounter as many devils as there were tiles on the houses of the city." He will burn the Pope's bull in the view of all Christendom, for the glorious truth which he has found, and for its propagation throughout Europe and the world.

Such was the man—the man of God—the man of his age—the man of his generation. He honoured God, and God honoured him. The same grace that distinguished Saul of Tarsus among the apostles, rendered Luther pre-eminent among the Reformers. A dispensation was committed to him. He had one great mission to fulfil, one special work to perform. It was to "bear the name of Christ," and to exalt His merit as the only and all-sufficient Saviour, "before the Gentiles and kings," and the children of his people. For this he lived; for this he laboured; for this he suffered. It was to spread the doctrine of complete justification through the righteousness of Christ, imputed to, and received by faith alone, that he dared and endured all. This was the key-stone of the arch he threw—the foundation of the structure he reared—the compass of his voyage—the polar star of his horizon. He saw its fulness—its Divine authority—its adaptation to the necessities and weakness of our fallen nature, and he durst not "hold that truth in unrighteousness," by withholding it from his fellow-men. It glowed in all his sermons; it pervaded all his writings. To illus-

trate it, amidst prodigious labours, he published his "Exposition of the Epistle to the Galatians;" and in his solitude in the Castle of Wartburg, translated into his native tongue the whole record of the wonderful works of God. That was a boon Germany had never received before; a gift in which her sons rejoice to this day. It diffused, it has perpetuated, it enshrines the truth for which Luther contended, and the might of which enabled him to evade all the stratagems, and endure all the fury, of the apostate Church of Rome. And when she shall have exhausted all the resources of her deceit and her tyranny, and the fountains of her corruption are dried up, and of her imposing hierarchy nothing is left but the ruins, that truth shall survive, to tell the secret of her fall, and to disclose the power that inflicted the mortal blow. She gave not God the glory. She laid prostrate in the dust the finished work of the eternal Son, to exalt in its stead an imaginary righteousness and merit of her own. She took from man the only ground of his hope, and left him in the moral universe, a debtor of ten thousand talents to his righteous Sovereign, with nothing to pay. She had been intrusted with the deed of Heaven's conveyance, which brought the pardon down, free, full, and irrevocable;

but this she had concealed, defaced, and buried beneath the accumulated heap of her superstitions and traditions, the rubbish of ages. But that revelation of eternal love "cannot be hid." Like the orb of day, when he conquers the mist of a wintry sky, or as he emerges from his ocean bed, it shall still warm the earth and spread light over the nations. As "the Article of a standing or falling church," which the illustrious Reformer pronounced it to be, judged by that standard, the mystic Babylon shall fall never to rise again; whilst the church of the living God shall lift up her head, and triumph in her glorious inheritance, the sacred deposit intrusted to her care. That deposit is the cardinal truth of salvation, "more precious than rubies, and all the things that can be compared to it,"—than "the chief things of the ancient mountains, and the precious things of the lasting hills;" that truth which alone can give peace to the conscience, hope in life, victory in death, and the prospect of eternal happiness beyond it. "Being justified freely by his grace," through faith in the Beloved. "Surely, shall one say, In the Lord have I righteousness and strength." "In the LORD shall all the seed of Israel be justified, and shall glory."

M. C

## DR CHANNING AND SOCINIANISM.

SOCINIANISM has often been characterized as "the half-way house to Infidelity." Of late years it has been giving many proofs of the legitimacy of its claims to this unenviable distinction, in the eagerness manifested by some of its disciples to perform any service that might help to undermine the authority of revelation, and advance the cause of unbelief. Theodore Parker in America, the Martineaus in England, and others of the same school

whom we might name, are now among its most efficient promoters. Disregarding the indestructible evidence by which the Bible is proved to be from God, they are labouring to bring it down to the level of other books,—like them, containing somewhat that is good, with much that is either questionable or bad, and requiring, therefore, the discriminating exercise of the human reason to embrace the one and reject the other. Of course, while the

Bible is wrong, they are each in the right! And yet they fail to agree among themselves! The views of Parker differ much from those of Mr. Martineau, and *Miss Martineau's* again are very different from those of either. Her brother would, no doubt, repudiate his sister's atheism, and Parker, we presume, would reject much that is maintained by them both. If the respective creeds of the three could be written down, each would be found, in many respects, destructive of the others. It is clear, therefore, that *they*, at least, are not inspired by the Spirit of Truth. Truth is always consistent with herself, and could not possibly lead those who follow her to conclusions so opposite, so contradictory, and so mutually destructive, as those at which they have arrived.

To our minds,—with the exception, indeed, of the corruption of human nature,—nothing so convincingly proves the necessity for some standard of moral and spiritual truth, *external* to the human reason, as the endless contradictions to which the exercise of the human reason is constantly leading its votaries. On these points, the reason of one man differs from that of almost every other. My mind embraces as truth what the mind of another rejects as error. That which to me appears to be the very perfection of what is consistent and reasonable, seems to my neighbour to be the height of unreasonableness and folly. It must be obvious, therefore, that if there be such a thing as a standard of moral and spiritual truth, it cannot be the human reason, but must be something *apart* from it. It cannot be anything *in* ourselves, but must be something *out* of ourselves. We believe that we have this standard in the Bible. The human reason, indeed, has been concerned with the production of the Bible, but it has been the human reason enlightened, purified, and guided by the Spirit of the living God. Hence the harmony of the sacred

writers one with another; and hence it is that, while each retains his own individuality, their separate individualities merge into a higher individuality, in which we find them to be one. We discover nothing of this kind in connection with the sceptical writers of the present day. How can we account for its existence among prophets and apostles, if not by the fact, that they were each inhabited and influenced by the same Spirit? Hence their wondrous unity, in spite of their remarkable diversities.

But,—to return to the point from which we set out,—it seems to us very easy to account for the infidel sympathies and tendencies of Socinianism. Those who embrace this system will invariably be found to entertain light views of sin. By them, sin is regarded as a trifle—rather a misfortune than a fault—a peccadillo to be pardoned, than a crime to be punished. Blind to the infinite excellence and stainless purity of the Divine nature, with no right conception of the spirituality of the law, and of its high, and holy, and unalterable requirements, they cannot imagine God as regarding sin with abhorrence, and hence as concerned to keep himself in entire and everlasting separation from it, and to manifest his displeasure against all who love and practise it. With this mental—we should rather say—this *moral* defect, the doctrine of atonement appears to them an incongruity, an utter absurdity, and the cross of Christ is foolishness. With the doctrine of Christ's atonement there goes, of course, the doctrine of Christ's Divinity; for why should God become "manifest in the flesh," to effect a work which might as easily be accomplished by man? Thus, rejecting the two cardinal doctrines of Christianity—doctrines which are interwoven with the whole texture of revelation—no wonder that the Bible becomes to them a book full of inconsistencies and contradictions, and that

they feel an utter want of sympathy with the spirit of the men who wrote it. *On their own principles*, they are as little able either to comprehend or explain the Bible, as the man who rejects the Copernican theory is able to account for the apparently erratic and contradictory motions of the planetary bodies. They reject the only clue that can guide them through what *they* find to be the intricacies of the Bible; and the book being thus to them, in consequence of their rejection of its fundamental doctrines, a mass of confusion and contradiction, their only consistent course is, either entirely to reject it as a Divine revelation, or else to regard it as containing, with somewhat that comes from God, much more that originates with man.

We consider Dr. Channing,\* however, to have been, in a great measure, an exception to these remarks. He was, certainly, no Socinian. We find him saying, vol. ii. pp. 105, 106, "With Dr. Priestley I have less sympathy than with many of the 'orthodox.'" "I am little of a Unitarian, have little sympathy with the system of Priestley and Belsham, and stand aloof from all but those who strive and pray for clearer light and look for a purer and more effectual manifestation of Christian truth." Regarding our Saviour, we find him writing as follows:—"Jesus Christ is the Son of God in a peculiar sense, the temple of the Divinity, the brightest image of his glory. In seeing him, we see the Father." (Vol. i. p. 222.) The following paragraph expresses his views regarding the atonement.

"In the language of Scripture, men, having sinned and become subject to death, are represented as *enslaved to sin and to death*. In this wretched and hard bondage, their Heavenly Father pitied them, and desired their release; desired that they might be rescued from this cruel oppression, and restored to his easy and happy service; that they might enter his family, and become his property in the

sense of yielding him cheerful obedience and enjoying his love. To effect this most happy deliverance he sent his own Son; and as the wisest, most suitable, and effectual means to this end, he gave this Son to die the bitter death of crucifixion. According to the customs of the age when the Scriptures were written, it was very common to redeem men from captivity by paying a price. The blood or death of Christ, which is the instrument of our deliverance from the influence of sinful affections and of death, is there called a price, a ransom, and we are said to be bought by it. This is the plain, obvious meaning of Scripture, and so far from representing our blessings as bought for us from God by another, it represents God as buying or purchasing us, that he may shed on us his richest blessings. The mercy of God has not been excited towards us by the mediation of the Son; but his mercy preceded, appointed this mediation, and gives it its efficacy." (Vol. i. p. 221.)

Reserving for a little our observations on this passage, we beg to remind our readers, that though Dr. Channing could write thus, he was far, very far, from being orthodox in sentiment. It is abundantly evident from the volumes before us, that he was an Arian; that he regarded Christ as a super-human being, who existed prior to his incarnation, but as *essentially* distinct from, and inferior to the Father. He seems through life to have held on by a system which but few have been able *long* to regard as tenable; for in most cases Arianism proves but a stepping-stone to Socinianism, as Socinianism does to Infidelity. It would be easy to show that Dr. Channing's views are as inconsistent with themselves as they are with Scripture. Indeed, he never seems to have ventured to bring them fairly to the test. We look in vain in his Memoir, and in his other writings, for anything like an exposition and defence of his sentiments regarding either the person or the work of Christ. He seems always to have shrunk from the argument. To the admirable letters addressed to him by Moses Stewart, on the Divinity of Christ, he never attempted an answer.

Here, as it seems to us, was the great

\* See Memoir of William Ellery Channing, with Extracts from his Correspondence and Manuscripts. 2 vols. 8vo. Routledge.

defect in the mind of Channing. With much natural amiableness, quick sensibilities, powerful feelings, strong moral sympathies, and not a little of the poetic temperament, he yet seems to have been deficient in vigorous mental grasp, and also in that peculiar intellectual capacity which enables one to survey a subject on all sides, and in all its varied bearings, before coming to a conclusion. We often find him reasoning rather with his feelings than with his intellect; and, not unfrequently, under the influence of antipathies which he had unhappily acquired, shrinking back from inferences to which his premises would fairly have led him. It seems to have been rather the *cold formalism* of his father, than any examination of the subject in the light of Scripture, that led at first to his defection from orthodoxy.

The passage which we have quoted above, regarding the atonement, supplies us with some questions which we think Dr. Channing would have felt it impracticable satisfactorily to answer. Of course, we are quite at one with him in believing that the mercy of God towards us was not excited by the mediation of Christ, but preceded and appointed it. "God so loved the world, that he gave his only begotten Son." "He spared not his own Son, but delivered him up for us all." The atonement of Christ was the fruit of the love of God. But when he speaks of "God as buying or purchasing us" with "the blood or death of Christ," we might ask, From whom does God thus buy or purchase us? To whom does God pay this ransom price for our redemption? Not certainly to Sin or to Death, which are not real, but only imaginary beings. Nor would Dr. Channing have said that it was paid to Satan. To whom then was it paid? We should say, that if it were not, in some sense, paid to God, it was not paid to any one. But Dr. Channing seems to deny that there is *any sense* in which this

ransom-price can be regarded as having been paid to God, which is tantamount to affirming that no atonement was necessary to vindicate the Divine character in forgiving sin. This view takes away all substantiality from the atonement, and reduces it to a mere sham. If there was not a need for the sufferings of Christ, arising from the character of God—if they were not needful in order to the full vindication and perfect display of that character, where was the need for them at all? We cannot see how, on Dr. Channing's principles, the death of Christ can be regarded as having been necessary; and we are at a loss to know how he would have vindicated the rectitude of the Divine procedure in sending even a merely superhuman being into our world, that he might pay, in agonizing sufferings and an ignominious death, an *unnecessary* price to some *imaginary* power, for man's redemption. If, on the other hand, a ransom-price was necessary, as a vindication of the Divine character, he would have found it equally difficult to show how a *creature*, who possesses nothing of his own, could have paid anything to the *Creator*. While we cannot see the consistency of Dr. Channing's views on this subject, we find no such difficulty with those of Paul. He writes under the guidance of the highest reason, as well as the highest inspiration, when he represents God as "setting forth Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that he might be just, and the justifier of him who believeth in Jesus." Rom. iii. 25, 26. Dr. Channing's views on redemption were evidently not identical with those of the Apostle Paul.

We have said that Dr. Channing often reasons rather with his feelings than with his intellect. We give the following passage as a specimen of this. It has reference to Calvinism. Our readers will see that, while he was influenced by a sort of instinctive

horror of the system of the great Reformer, he evidently did not understand it. The passage we now quote must have been written under the influence of strongly excited feeling:—

"If I and my beloved friends, and my whole race, have come from the hands of our Creator wholly depraved, irresistibly propense to all evil, and averse to all good,—if only a portion are chosen to escape from this miserable state, and if the rest are to be consigned, by the Being who gave us our depraved and wretched nature, to endless torments in inextinguishable flames,—then I do think that nothing remains but to mourn in anguish of heart;—then existence is a curse, and the Creator is—

"O my merciful Father! I cannot speak of thee in the language which this system would suggest. No! thou hast been too kind to me to deserve this reproach from my lips." (Vol. i. p. 267.)

We need hardly say, that this is not Calvinism, but a caricature of it. That he could have been capable of writing such a passage as this, has greatly lowered our opinion of Dr. Channing's judgment. It shows to how great an extent his reason might be swayed by his feelings. Had he given a fair view of the sentiments of those who call themselves Calvinists, in their own language, and then set himself calmly to refute them, *if he could*, this would have been something to the purpose. But, instead of this, we find him, under the influence of strong and excited feeling, drawing a distorted and exaggerated portraiture of their system; and endeavouring thus to excite the mind he is addressing to sympathy with his own. He gives birth to a monster, and calls on us to be horrified at the sight of it!

Let us see, however, whether Dr. Channing does not himself, when in other moods, admit all the fundamental points which, in the passage we have quoted, he assails with such an overflow of indignant emotion.

He admits, then, we need hardly say, that man did receive his existence,

such as it is, from God. If he would not have said that human nature was "wholly depraved, propense to all evil, averse to all good," he admits, as we shall see, what is fairly tantamount to this. In speaking of spiritual influences, he says (p. 332, vol. i.), "There is another class of Christians" (he means his own) "who believe that God constantly operates on the human mind, and that without his operation no fruits of goodness are produced." Dr. Channing here affirms of our nature, that *without the operation of God on it, it would produce no fruits of goodness*. Now, if such a nature be not "*wholly depraved*," we do not know what depravity means. When he affirms that no good can come from man without the operation on him of God, he is, in effect, telling us that man is, in himself, hopelessly, incurably depraved. Dr. Channing is here a *stiff* Calvinist, without being aware of it. Nay, he is *more terribly* Calvinistic, and goes to a greater extreme on this point, than those whose Calvinistic system he is so indignantly repudiating. For he does not mend the matter for himself, but only makes it worse, when he goes on to say, "They" (he means himself and his own school) "they believe that God does not in any manner compel men to follow the light and motives which he presents—does not force them to use the strength which he bestows. It depends on themselves whether they concur with, or resist his grace; whether they will use, or neglect the powers which he gives; whether they will serve God, or disobey him." We are not aware that those usually called Calvinists maintain that God in any way compels or forces men to follow the light, or use the strength which he bestows. They believe that when men comply with the intimations of God's Spirit, they do so *most freely*. They are willing in the day of God's power with them. But let our readers judge whether, on Dr. Channing's system,



man's nature is not represented as being *even more hopelessly depraved*, than it is on the system generally maintained by those whom he opposes. Dr. Channing maintains that God operates on the minds of *all* men, but that many resist his operation, and perish in their sin. The view generally maintained amongst ourselves is, that God operates by his Spirit *only* on the minds of his own people—those to whom he becomes a reconciled Father, while they become his loving and obedient children. Such, then, is *our* view of human nature ;—it is so bad, that, *when left to itself*, it goes wholly wrong, and produces no fruits but those of sin. Dr. Channing, on the other hand, *goes much farther* than we do, inasmuch as he represents human nature, in innumerable instances, as going wholly wrong, and producing no fruits but those of sin, *in spite of God's constant operations on it*. We appeal to our readers, then, if, on Dr. Channing's own principles, our nature is not represented as being *even more* desperately depraved than it is on our principles. *We* believe that it goes wrong *without* spiritual influences, but that spiritual influences invariably bring it right. *He* believes that it goes wrong *with* spiritual influences, and *in spite of them* ; and that in the vast majority of instances, those influences *utterly fail* to bring it right. Surely Dr. Channing wrote the above passage "understanding neither what he said, nor whereof he affirmed."

As to the future punishment of the impenitent, we find him going almost as far as the system which he repudiates. He merely hesitates to employ Scripture language with reference to it, and intimates his impression that *possibly* it may not be eternal :—

"It is true, as many assert, that the word 'everlasting,' when applied to punishment, does not necessarily mean without end ; and that it is often applied to denote limited duration ; but still, that there will be a limit to future punishment, that it will operate to reform us, or that there will be bounds to the consequences of unfortunate guilt, the Scriptures nowhere declare. God's mercy, if it shall be extended to the impenitent, is not yet revealed. The future is filled with awful gloom to those who are now living without God ; and it is but kindness towards them to encourage no delusive hope. Such a hope forms no part of my message, for, in my view it forms no part of revelation."

We commend this passage to the consideration of those who maintain that the Scriptures *teach* that future punishment will not be everlasting.

We now take leave of Dr. Channing by expressing our regret, that while his sympathy with the "orthodox" was sufficiently strong to prevent him from passing to the extreme of Socinianism, it was not strong enough to have drawn him from a system which is at once shallow in its philosophy, inconsistent with itself, and opposed to Divine revelation, to one in which he would have found inspiration, reason, and the highest philosophy, harmoniously blended.

#### ADVANTAGE OF HARMONIZING NATURE AND REVELATION.

PERILOUS as it is at all times for the friends of religion to set themselves against natural science, it is especially dangerous in an age like the present. We live in a time when all our educated youth are instructed in the elements of natural science, as well as in the more sacred doctrines of theology. We fear

there are many who know not how to reconcile the two in which they have been educated. Meanwhile, studious attempts are being made to show that Christianity cannot stand the light of the age we now live in. The impression left is very painful, when the mind imagines that it discovers a discrepancy

between two departments of knowledge in which it has been trained, as painful as if one were to hear it reported of a revered friend, a parent or brother, that he had committed a dishonourable or criminal action. Thousands have felt in this way, and thousands are at this present time so feeling, as they turn from secular books of science to the Bible, and when they enter our upper schools, our mechanics' institutions, and colleges. The heart of many a youth of promise has been wrung, until feelings more bitter than tears have burst from it, as he stood by the chasm over which no bridge seemed to be thrown. Others, abandoning religion, as laying restraints upon them to which they were not willing to yield, have betaken themselves to the splendid, but uninhabited halls of science, and wander through them in wonder and admiration, but without ever finding, or so much as looking for a governor to rule or a teacher to instruct, a friend to comfort or a Mediator to intercede for them. It is no profane work that is engaged in by those who, in all humility, would endeavour to remove jealousies between parties whom God has joined together, and whom man is not at liberty to put asunder. We are not lowering the dignity of science when we command it to do, what all the objects which it looks at and admires do,—when we command it to worship God. Nor are we detracting from the honour which is due to religion, when we press it to take science into its service, and accept the homage which it is able to pay. We are seeking to exalt both, when we show how nature con-

ducts man to the threshold of religion, and when *from this point* we bid him look abroad on the wide territories of nature. We would aid at the same time both religion and science, by removing those prejudices against sacred truth which nature has been employed to foster; and we would accomplish this, not by casting aside and discarding nature, but by rightly interpreting it.

Let not religion and science be reckoned as opposing citadels, frowning defiance upon each other, and their troops brandishing their armour in hostile attitude. They have two common foes, if they would but think of it, in ignorance and prejudice, in passion and vice, under all their forms, to admit of their lawfully wasting their strength in a useless warfare with each other. Science has a foundation, and so has religion; let them unite their foundations, and the basis will be broader, and they will be two compartments of one great fabric reared to the glory of God. Let the one be the outer and the other the inner court. In the one, let all look, and admire and adore, and in the other, let those who have faith kneel, and pray, and praise. Let the one be the sanctuary where human learning may present its richest incense as an offering to God; and the other, the holiest of all, separated from it by a veil, now rent in twain, and in which, on a blood-sprinkled mercy-seat, we pour out the love of a reconciled heart, and hear the oracles of the living God.—*Extract from M'Cosh's "Method of Divine Government Physical and Moral."*

#### CHARACTER OF GOD AS REVEALED IN SCRIPTURE.

"Hear, O Israel: the Lord our God is one Lord." We quote this as expressive of the important truth, that there is a wonderful consistency, or ra-

ther identity, in the representation given of the Divine character in the Scriptures. "The God of Israel is one Lord." It is the same Lord exhibited

under the Patriarchal, the Jewish, and the Christian dispensations. Except in the degree of development, there is no difference between God as revealed in Eden, on Sinai, and on Calvary; between God as exhibited in the books of Moses, and God as exhibited so many centuries later in the writings of Paul and John. In the garden, we have the Lawgiver, and we have indications, too, of the Saviour. On Mount Sinai there is the same combination of awful justice and condescending mercy. In the mysterious transactions on Calvary, there is an awful forsaking, and a fearful darkness, emblematic of the righteousness and indignation of God, as there is also a melting tenderness in the words of our Lord, breathing forgiveness and love, and telling of an opened paradise. The first book dis-

closes to us, near its commencement, a worshipper offering a lamb in sacrifice; and the last shows a Lamb as it had been slain in the midst of the throne of God. To Moses He discloses Himself as Jehovah, the Lord God, "merciful and gracious, long-suffering and abundant in goodness and truth," and that "will by no means clear the guilty." Paul speaks of him as "just, and yet the justifier of the ungodly;" and John, as "faithful and just to forgive us our sins." Whence this harmony, or rather unity in the Divine character? Whence this wonderful correspondence in the portraits drawn by so many different hands? We can account for it only by believing that they all drew from one great original, inspired by the One Holy Spirit.—*M'Cosh's "Method of Divine Government Physical and Moral."*

#### THE TEMPLE.

"WHAT? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Corinth. vi. 19. In these words we have the revelation of the mind of God. Will God in very deed condescend to take up his dwelling in the hearts of his chosen people, that he may sanctify them by his presence, and meeten them for the purer joys above? How awful are these truths, specially when we consider the atmosphere in which we live, and the innate corruption of our nature! When we contemplate the natural forgetfulness of God within, the selfish idolatry, the proneness to forsake the paths of holiness, the cleaving to the dust, the vanity of thought, worldly desires, disinclination to self-denial, the grasping of fleeting shadows, and secret evils too many to enumerate, we may well lie prostrate before his footstool, and wonder at the declaration so graciously made, that He who is of purer eyes

than to behold iniquity, should stop to manifest his love so marvellously to the children of fallen Adam. And yet such is the fact, great and glorious as it appears on the sacred page. What an instructive lesson is here afforded of the distinction conferred on all who are called according to His purpose! They are made partakers of his grace, that he, the Infinite and Eternal One, may dwell in them and abide with them, as a family whom he delights to honour. Such honour have all his saints. He first calls them, then justifies them, and then adopts them, that he may manifest himself to them as he does not unto the world. He forms his temple out of rude materials, puts the stones into the building, each in its proper place, polishes them according to his own fashion, fits them all in their order, so as to form one beautiful design of grace, complete in Christ, as the key-stone to the entire structure. How astonishing that God should look on a rude and

rough stone, and determine to make it a glorious part of his living temple, the church, to shine on earth by the lustre of his grace, to shine in heaven the perfection of his glory! This is God's work, beyond the conception of an archangel's mind, and unfathomable as the mighty deep. The more we ponder on a subject so mysterious, so incomprehensible, the more we are lost in admiration that the ever-blessed God should so exalt frail, sinful nature by the manifestation of such a wonderful work. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," 2 Corinth. vi. 16. The language is clear, decisive, forcible, that we may fully comprehend the mind of the Spirit. We cannot fail to be struck with the dignity and privilege conferred on all who love God. They are precious in his sight, chosen by him, appointed to form a living temple, to be dedicated as a perpetual offering to his glory and praise. So great is this distinguishing mercy, that all the grandeur of the world, dazzling as it may appear, is like a meteor in comparison to the glory which pertains to them. When we reflect on our high and holy vocation, as the peculiar people of God, "what manner of persons ought we to be in all holy conversation and godliness," seeking to do the Divine will, and to accomplish the great design for which we were sent into the world. As the stones in a building are closely united, compact, and firm, so as to give beauty and strength to the structure, so are Christians, as living stones of the spiritual temple, to form a bond of union, constant, inseparable, even unto death. We discover in the layers of stone in a building various shades of colour, size, and shape, according to the skill or taste of the architect, but all combining to complete in just proportion one entire plan of artistic workmanship. Thus, in the spiritual temple, the church,

which is his body, we find shades of difference existing in non-essentials; the stones presenting diverse forms and colours, but all beautified by the Divine Architect, to present a sight wonderful as it is glorious. The design is union; and whatever may be the distinctive character of the living stones, size or dimension, in this universal temple, we are taught that all are built on one foundation, fashioned by the Divine hand, and moulded by his Spirit. What a beautiful sight to contemplate a building made by God, erected by his all-creating power, designed on earth to manifest the attributes of his glorious character, and hereafter to stand as the monument of the vast plan of human redemption, eternal in the heavens! There is no spectacle more delightful to witness than the members of a church living in harmony and holy fellowship, united and blended by the strong ties of love and brotherly affection. The spiritual temple then stands forth as a light unto the world,—like a city set on a hill, reflecting its brightness far and wide. In proportion to the growth and development of spiritual principles, will be the union existing among the churches of Christ, and qualification for great and increasing usefulness in sowing the seeds of Divine truth. It is when we shall behold the church, laying aside all party distinctions, putting on her glorious attire, having one common object—to carry out the great designs of the great Master Builder in the conversion of the world—that times of refreshing may be expected to renovate the face of the earth with spiritual increase. The prosperity of a church may be traced up to union and concord prevailing among its members; and wherever the unity of this vital principle predominates in the spiritual body, we may rest assured that God will eminently and effectually bless the efforts that are made to raise the dead to life. The temple is reared by the hand of God, according to his own purpose, and

is destined by him to form a glorious church, without spot or blemish, and to fill the whole earth. Our Saviour's prayer was, that all his followers might be one; and it is when this prayer shall be fully answered, and union be the rule in the universal church, that we shall see the earth beautified with holiness, and the fruits of righteousness abound. There is strength in union, beauty, order, symmetry; and when the living stones in the spiritual building shall reflect the glory of the Lord, and shed their light on the moral darkness which now blinds mankind, the kingdoms of this world will turn unto the Lord. Christians are not their own: they are lively stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Their individual aim must be unity—one spirit, one faith, one hope, one Master to glorify: their labour the labour of love, not merely in its exhibition to each other in the graces of the Spirit, but as examples of faith and love to all. As precious stones of the living Temple, they are to shine by a borrowed

light from their glorious Centre, in whom is hid all the treasures of wisdom and knowledge. To reflect his image, to manifest his love, to dwell together in the bond of charity, they must receive of his fulness grace for grace, and then shall they realise the blessing that they are bought with a price, and be prepared to carry out the gracious purposes of their Divine Master. Thus, "the building, fitly framed together, growth unto a holy temple in the Lord," the pillar and groundwork of the truth, the living witness, and depository of the inspired Word to dispel the shadows of earth, and enlighten the moral darkness with its heavenly radiance. When the church, refined and purified, shall stand forth as a lighthouse to the nations of the earth in all her spiritual and moral beauty, without the touch of human systems to mar her glorious progress, then will the dews of heaven descend to water and refresh the earth, so that the wilderness shall rejoice and blossom as the rose.

F. S. G.

*Tiverton, February 1st, 1852.*

## WIDOWS HELPING A WIDOW.

MR. EDITOR,—Last Sunday our sacramental collection was given to the widows of our beloved missionaries. We realized over ten pounds; which is two pounds more than last year. We hope to go on improving at the rate of two pounds a year, until we reach fifty! Why not? An increase of members, and an increase of piety, will do it.

A very affecting case occurred just at the time, which will introduce another widow. It happened on Saturday that the farm of one of our widows was in flames; and even while we were at the Lord's table, the fire was scarcely extinguished. Particular mention of this was made to the congregation, and we

united in commending the widow and family to God in prayer.

After the service, one of the new members came into the vestry, and said to me, "I wish to see our widowed sister whose property has been burnt." "If you will go with me, I will take you in my conveyance." "When do you intend to go, sir?" "To-morrow morning at nine." One of the deacons then interposed, and said, "If you could defer your visit until Tuesday, it would be better, as the people will be much engaged to-morrow in removing the half-burnt hay, &c. &c." "That is just the point," said the sympathizing brother; "I wish to know if she wants any

hay." "Do you intend to give her some hay?" I inquired. He answered, "Yes; I do." "Very well, sir; then we will go."

Monday morning we were there, viewing the desolations made by the fire. We next went to see the widow. Her heart was full of troubles; but, after a little, she turned to the bright side. *My life is spared, my children are spared, my cattle are spared.* "And are your waggons burnt?" said my friend. "No." "Are your horses injured?" "No." "Then, if you please, send your waggon and horses to my farm, and I will send you a waggon-load of hay."

The widow was silent. She looked at her benefactor, the tears gathered in her eyes, and her lips uttered this memorable sentence, "The Lord reward you."

My heart filled with joy at the whole

transaction, and I could not help saying, "The Lord has rewarded him already, by giving him the disposition and the ability to help you."

Oh, dear Doctor, how wonderful are the movements of the Spirit of God! How easily can he make a widow's heart to sing for joy! How beautiful it is to see the fruits of grace in young converts! As you devote so large a portion of your labours to aid the widows of ministers at home, I thought you would like to know how kindness, shown to widows of missionaries, reacts on the widows of farmers.

Please to give this a place in the *EVANGELICAL MAGAZINE*. Who knows but God may bless it to some of your wealthy readers, to look out for, and help some suffering widows in their own locality?

RICHARD KNILL.

Chester, 1852.

## DR. DAVIDSON HIMSELF ON THE APOCALYPSE.

I PERCEIVE from the last two Numbers of the *EVANGELICAL MAGAZINE*, that one of your writers has made animadversions on the part of my Introduction to the New Testament which relates to the Apocalypse. His zeal seems to be great; but his knowledge is scarcely in proportion to that zeal. Had he not made incorrect statements respecting me, I should not have troubled you with a line; for I hope my time can be better occupied than in replying to the anonymous effusions of a writer in the *EVANGELICAL*. But as, in his haste, he has seen fit to deal in assertions respecting me which are not founded in fact, I purpose pointing out his errors as briefly as I can. I refrain from a *reply*. Indeed, I should never think of replying to the writer in question. He may nibble away at the corners of my arguments as long as he pleases, misrepresenting my meaning, as I see he has done in various instances; but I shall not *reply*. I am sincerely anxious for truth; and I shall never willingly enter the lists with a masked writer whose evident object is to uphold current opinions at all hazards, and to disparage every deviation from them. I have some half dozen students in my class who are quite competent to overturn all that he

has written in the pages of the *MAGAZINE*; and I should ask one of them to do so, were it worth while to reply.

You are perhaps aware that I have examined no less than three arguments in favour of the year 1846, the weightiest I could find anywhere; that I have quoted six direct arguments against it from Maitland, and then endeavoured to answer Elliott's supposed refutation of them; that I have carefully separated the subject from every theory of interpretation applied to the book, so that all the arguments might stand or fall independently of particular expositions. Now a person wishing honestly to get at the truth, and disposed to follow it honestly, would have stated these arguments in detail, as I have given them, and examined them closely; adopting or rejecting the result to which they lead, *after* such candid investigation. But your correspondent has not attempted anything of this kind. He has not stated one of them *fully*. He has given pieces and scraps here and there in the most arbitrary way. Hence, every one will see that the aim is not to get at the truth, if possible, but rather, with blind *anti-papal* zeal, to decry fair and free inquiry. A little spice of mis-

representation, too, serves the purpose very well. False statements will even be made in the heat and hurry of newspaper-like zeal. But the writer cannot hurt me thus. If it be a satisfaction to him to run his head against a wall, he may do so for me. I trust I can serve the interests of truth better than by replying to anonymous attacks in any MAGAZINE.

*Error 1.* "Dr. Davidson's views of the Apocalypse are not stated in his present volume for the first time. They were put forth in the 'Eclectic Review,' seven years ago." *This is incorrect.*

*Error 2.* "They were repeated in an article furnished for Kitto's 'Cyclopædia of Biblical Literature,' and are now reiterated with little novelty of argument." *This also is incorrect.*

*Error 3.* "Dr. Davidson is chiefly indebted to Dr. S. R. Maitland, Moses Stuart, and the Germans." In this short sentence there are just three false assertions.

In relation to my indebtedness to Dr. Maitland, I shall merely transcribe the following from the Preface to the third volume of the Introduction:—"When the article in question was written [the article in the 'Eclectic,' against the year-day theory], the author had not seen one of Maitland's pamphlets. He knew them only by Birks's and Elliott's attempted refutation of the view advocated in them. The few words he quoted out of one or two of them were borrowed from these writers. In re-writing the article for the present work, the author has had before him the pamphlets in question; but it will be seen, that the substance and arguments remain as they were. Mr. Bickersteth's statement [the same as your correspondent's] is wholly without foundation." Page ix.

In relation to Mr. Stuart, I also transcribe the following from the same Preface:—"With regard to repeating, copying, or following Stuart, in the article on the Apocalypse, written for Kitto's Cyclopædia, nothing can be farther from the truth. It was not till that article had been printed and published, that Stuart's work on the Apocalypse came to hand across the Atlantic. Mr. Elliott [who had made a similar statement to your correspondent's] would have seen this fact stated, in the note to an article which follows 'Revelation,' by Dr. Wright, had he been disposed to a little candour (see p. 714). How Dr. Davidson could imitate, follow, or copy, a book he had not seen, is left to the commentator on the Apocalypse to explain. Nor has Dr. Davidson yet read Stuart's 'Commentary on the Apocalypse.' He has purposely refrained from its perusal. All the observations now written are independent of Stuart's. When he wanted to get at the Professor's opinion on two or three passages,

he simply turned to them; but that was to know what the class of expositors to which he belongs says, that they might be combated. Dr. Davidson has not read two consecutive pages, he might even say one, in the two volumes of the learned American. Hence all that he has written on the Revelation is his own, as far as Stuart is concerned. . . . . So much for the truth of Elliott's [your correspondent's] statements. A little more caution, candour, and charity, would be desirable on this head in the next edition of the 'Hære,' whose redoubted author ought to be ashamed of making false statements against one who is as conscientious in the pursuit of sacred truth as himself." Page viii.

In relation to the Germans, it is wholly untrue that I am in this respect indebted to them. I differ from them very materially, as far as I am acquainted with them. But I have never read so many as two German commentaries on the Revelation. Doubtless these Germans are great plagues to your correspondent and Co. They are all infidels and rationalists. People who read them, too, are no better.

*Error 4.* "The main difficulty attending this scheme, Dr. Davidson states to be, that 'it is a principle of interpretation with these expositors, that a day, in symbolical prophecies, stands for a year.' This principle he affirms to be 'unwarrantable;' and upon this ground, he feels justified in dismissing at once, without further ceremony, all expositors who maintain the favourite year-day theory. We do not think this a very logical or very critical mode of proceeding."

There are more misstatements than one in these words, and in the paragraph from which they are quoted.

a. I do not say that the principle of interpretation which takes a day for a year, is in my view the *main* difficulty against the *continuous* scheme.

b. I did not feel justified in dismissing at once, without further ceremony, all expositors who maintain the year-day theory. On the contrary, the reader of my book will see, that I have mentioned *four difficulties*, besides the year-day principle, lying against the continuous scheme. Hence I have not dismissed it at once, without ceremony, on the ground of that principle alone.

c. "The learned critic" did not persuade himself that if he should succeed in refuting the direct arguments adduced by the advocates of the year-day theory, the whole scheme of historical interpretation must be at once exploded. Your correspondent affirms that I did so persuade myself. Obviously not, from b.

*Error 5.* "Dr. Davidson asserts that the 'Reformers had a very low opinion of the Apocalypse;' an assertion which, to adopt

his own language, surprises us by its boldness. A few rash, unguarded expressions of Luther's are surely not to be cited in opposition to his mature and deliberate opinions."

If the writer means by "an assertion which, to adopt his own language, surprises us by its boldness," that I have said of the German Reformers what is incorrect, (and I cannot see what other meaning he intends to convey), he should have proved it to be so. I stand by the statement as one founded on fact. Carlstadt, Zwingli, Erasmus, (who may, in one sense, be ranked among the Continental Reformers), Luther, doubted or disbelieved the apostolic origin of the Apocalypse. I could quote their words; but it would occupy some pages to do so. Now, whoever doubts or denies that the book was written by an apostle, has, in my view, "a very low opinion of it."

Again, the writer speaks of "a few rash, unguarded expressions of Luther's" as "not to be cited in opposition to his mature and deliberate opinions." Here a false impression is conveyed in regard to Luther. His early opinion and his mature opinion were identical. He never departed from his first opinion, which was unfavourable to the apostolic origin of the Apocalypse. He expressed the opinion in milder language, in 1534, than he had done in 1522; but the opinion itself remained the same. All this I have stated in vol. iii. p. 551, which, if the critic had read, he would not have written as he has done. But I suppose the case to be here, as it was with regard to my Preface. He did not read what I wrote before he rushed to the task of criticising; and therefore, he repeated things which I had expressly shown to be false. I have heard that reviewers often sit in judgment on books without condescending to read them through; if so, it is a bad and dishonest practice.

But I must conclude. I really have not time to expose all the misstatements of your chosen critic. I must therefore dismiss the subject, and write no more about it in the pages of a magazine. The editor may rest assured that I shall take no more notice of effusions against me in the pages of his Magazine, with reference to my view of the Apocalypse. I am satisfied that none of the four leading schemes of interpretation applied to it is right, and have assigned my reasons for so believing, except with regard to the *Extreme Futurist*, which is quite extravagant. But I am not sure about the correct view. In my opinion, Hengstenberg has approached it. I beg to repeat here what I have said:—"To enter upon the exposition of these parts [the seven parts of the Apocalypse] is beyond our province. Perhaps it is beyond our ability to unfold their meaning. To interpret the Apocalypse aright is a difficult

problem, which few can solve." (p. 631.) Doubtless, it was not convenient for your adopted critic to quote these words. Wishing to dwell on my *dogmatism* and *dicta*, he has avoided reference to this language, lest it should appear too plainly that he is a *one-sided, partisan-like* writer.

And now the language of my late lamented fellow-labourer, Professor Stuart, will serve as a fitting conclusion to this paper. I leave it with your champion of the *continuous* scheme. "On what grounds have you based your opinion? Have you studied the book in its original language; sought for light on every side, from history and from antiquities; and, above all, have you thoroughly and simply applied to it, irrespective of any favourite and preconceived notions about it, the established principles of historico-grammatical exegesis? And do you even know, with any certainty, what those principles are? If not, how much is your opinion worth, even in your own eyes, when you look candidly at such a difficult matter as the interpretation of the book before us?"

"If, here and there, a self-complacent critic of my Commentary on the Apocalypse, had asked himself such questions before he sat down to write his *diatribes*, the public would have been spared a deal of *a priori* interpretation and spider-web theories. Some had written their book on the same work of John, and mine disagreed with it. *Hinc illa lachrymæ*. Some had read that profound work of Bishop Newton on the Prophecies; and because I did not agree with him, I must be in the wrong. The most confident of my condemning judges were, of course, those who could not read a word of the original, and would not be able to form any idea what one means, who talks about historico-grammatical interpretation. I have no defence to make against any such assailants."

S. D.

College, Manchester.

#### THE REVIEWER'S REPLY TO DR. DAVIDSON.

##### *Alleged Error 1.*

THAT Dr. Davidson's views of the Apocalypse are not stated in his present scheme for the first time, but were put forth in the "Eclectic Review" some years ago.

The following are the Doctor's own words in the Preface to Vol. iii. of his Introduction: "The dissertation on *Designations of Time*, was inserted in the 'Eclectic Review' for Dec. 1844. It is now reprinted in an enlarged and improved form, *without any material change*." In that article, the Doctor's "views" were plainly indicated.

2.

That his views were repeated in Kitto, &c.



"It will be seen, that some of the observations on the Revelation are the same as those published in an article on the book in Kitto's Cyclopædia; others are very different. The writer has altered, modified, corrected, and enlarged, what he had inserted there." All the "views" referred to by the Reviewer will be found in the article in Kitto, notwithstanding Dr. Davidson's change of opinion on the date of the Apocalypse and some other points.

That Dr. Davidson is chiefly indebted to Dr. S. R. Maitland, James Stuart, and the German writers, is shown by Dr. Davidson's own language upon this point: "On the one side" (of the question relating to the designations of time), "*Maitland and Burgh* are the most able. In America, the *indefatigable Stuart* has taken up the same ground as the former." . . . "It will not be expedient to repeat *all* the grounds that have been so well stated by *Maitland and Stuart*, except in so far as may be demanded by complete answers to Birks and Bush."—Intro. iii. pp. 510, 511.

Stuart's Hints on the Interpretation of Prophecy are cited, p. 516; his Commentary on Daniel, *ib.*, and p. 530; his Commentary on the Apocalypse three or four times, but not always with approval. Maitland is cited at pp. 510, 511, 517, 526, 532, 533 *bis*, 535, 536, 622, 623, 624, 626; and almost always as an authority.

"In re-writing the article" (in the 'Eclectic') "for the present work, the Author has had before him the pamphlets in question" (Maitland's). "But he had not seen them," he says, "when he wrote that article." He knew them only by Birks's and Elliott's attempted refutation. We submit that this has nothing to do with the use made of them in the present work. With Mr. Elliott's, Mr. Birks's, and Mr. Bickerseth's statements, of which Dr. Davidson so angrily complains in his Preface, we have nothing to do. The numerous coincidences between Dr. Davidson and the American writer, which led Mr. Elliott to charge the former with being a copyist, may be the result of their being both indebted to Lücke and other German writers. We have never charged Dr. Davidson with being a mere copyist. We have only given him credit for having read the commentators and critics he continually cites or refers to with so much familiarity. Will he disown his obligations to Lücke, Hengstenberg, and others, whose works he commends?

To Dr. S. R. Maitland, indeed, he acknowledges peculiar obligations. "The Author has to thank the Rev. Dr. S. R. Maitland for some manuscript notes relating to the early fathers, supposed to favour the year-day theory, of which he has freely availed himself

to make his dissertation as complete as possible. For the ready kindness evinced in this and other matters, he begs thus publicly to tender his obligations to that accomplished writer."—Pref. p. xi.

4.

That Dr. Davidson considers the main difficulty attending the continuous scheme to be, that the year-day theory is "a principle with these expositors," Acts 422, Dr. Davidson thus enumerates "some of the difficulties inherent in the scheme":—

a. "It is a principle with these expositors" . . . that a day stands for a year.

b. "The absence of appeal to a great part of the Apocalypse as already past, in controversy with infidels, shows that the fulfilment has not made the predictions clear."

c. "This scheme assumes, that one of the Beasts described in the xiiith chapter describes the Roman Popes, &c. . . . Such proof has been often attempted. But we are persuaded that it has failed."

d. "It is impossible to make out the 1260 years' reign of Anti-Christ, &c."

e. "Taking Elliott's interpretation of the Sixth Seal, . . . every impartial inquirer must reject a scheme that resorts to such methods of elucidating Scripture language."

Our readers will judge whether the first difficulty of the five, which alone is insisted upon at any length in the dissertation (the subject occupying the first twenty-eight pages), is unfairly represented as being his "main difficulty." The others, we submit, are not difficulties, but mere assertions of the writer's opinions. Dr. Davidson *has* treated with very little ceremony all who maintain this theory.

5.

That Dr. Davidson erroneously asserts that the Reformers (and especially Luther) had a very low opinion of the Apocalypse.

This is really the only point of importance.

I. LUTHER. In 1522, at the time of concluding the translation of the New Testament, Luther had come to doubt of the genuineness of the Apocalypse as an inspired book. Yet, in his treatise "De Anti-Christo," 1521, he alludes in more than one place to the Apocalypse as a prophetic book; as well as in his answer to the Pope's Bull, dated, December, 1520. In 1528, he republished an Apocalyptic Commentary written in the fourteenth century; and in 1534, he prefixed to the Apocalypse in his great edition of the German Bible, a brief explanatory exposition, notwithstanding his doubts as to its apostolic authorship. In his "Table Talk," which exhibits his views in later life, there are repeated references to the Apocalyptic predictions.—See Elliott, vol. iv. pp. 424—428.

II. Bullinger, in 1537, published an Exposition of the Apocalypse in Latin, dedicated, as a book well fitted to supply consolation, to all the exiles from France, England, Italy, and other kingdoms. He makes the Two-horned Beast to be the Papal Anti-Christ, the same as Daniel's Little Horn, and St Paul's Man of Sin.

III. Bale, Bishop of Ossory, in the reign of Edward VI., had published shortly before, his Apocalyptic Commentary, under the title of the "Image of both Churches."

IV. Faile, Master of Pembroke Hall, published his "Prellections on the Apocalypse" in 1557.

V. Chytræus of Wittenberg, in 1563, published his "Explicatio Apocalypsis," in which he follows Bullinger for the most part, making the Second Beast to be Rome Pontifical.

VI. Augustus Marlor's Exposition of the Revelation, published in 1574, is professedly "collected out of divers notable writers of the Protestant Churches; viz., Bullinger, Calvin, Gaspar Meyander, Justus Jonas, Lambertus, Musculus, Ecolampadius, Pellicanus, Meyer, Viret"—See Elliott, vol. iv. p. 445.

VII. Foxe, the Martyrologist, left behind him his "Commentary on the Apocalypse," published by his son, in 1587, which is replete with learning and profound thought.

VIII. Brightman's Commentary, dedicated to "the Holy Reformed Churches of Britany, Germany, and France," appeared in A.D. 1601.

IX. Pareus's Commentary, the substance of Lectures delivered in 1608, in the University of Heidelberg, was published in 1615.

X. To these may be added Bishop Jewel, who, in his Exposition of the Epistles to the Thessalonians, bears explicit testimony to the identity of the Man of Sin and the Apocalyptic Two-horned Beast with the Papal Anti-Christ; citing from Bernard the remarkable declaration made four hundred years before, "The Beast that is spoken of in the Revelation is got into Peter's chair."

Taking no notice whatever of these commentators, Dr. Davidson, after denying that Luther ever departed from his first opinion, cites, as opposed to the dominant opinion in favour of the apostolic authorship of the book, "Zwingle, Carletadt, Erasmus, Haffensner, Heerbrand, and John Schröder." Whether these names will bear out the bold assertion, that "the Reformers had a very low opinion of the Apocalypse," our readers will judge. Dr. Davidson supposes that the critic had not read what he has stated at vol. iii. p. 551. He is mistaken; and, were he disposed to recriminate, the charge of "a bad

and dishonest practice" would recoil on the accuser.

#### EDITORIAL REMARKS.

THE Editor feels it to be his duty, as much as possible, to repress, in the pages of the EVANGELICAL MAGAZINE, the use of severe and contemptuous language. It is wrong in itself, a positive subtraction from the force of a good argument, an offence against sound learning, and altogether unseemly in reference to such a matter as the right interpretation of the Revelation of the Apostle John.

We cannot see that our Reviewer, so severely complained of, has transgressed in this way. He has neither written *harshly* nor *contemptuously*; and our readers must judge for themselves how far he has done our respected friend Dr. Davidson injustice. We think he has very fairly substantiated *all he meant* to assert.

We could have earnestly wished that Dr. Davidson had consented to withdraw the not very kind words of the late Professor Stuart, addressed to certain critics who objected to his theory of the Apocalypse. But as Dr. Davidson has refused to do so, we must be permitted, without offence, to say that the American Professor's very severe and contemptuous language has no pertinency as applied to our Reviewer, who reads the Apocalypse, in the original, *with great care*, and has no mean judgment in matters pertaining to Biblical interpretation. We speak advisedly, and fear not the result.

We sincerely trust that those who aim, no doubt from honest purposes, to introduce a theory of Apocalyptic Interpretation quite new in this country, will have a little patience with multitudes of wise, learned, and holy men, who cannot renounce their present convictions till their reason and common-sense have been taken captive. Why should they?

If the actual amount of evidence on both sides of this Biblical question is to be fairly and satisfactorily weighed, we must have great patience and forbearance with one another. At present, we see no sufficient reason for quitting the old Protestant stronghold. To us they seem impregnable; and it will take a great deal of hard argument to shake our faith in them; or to convince us that such a religious system as Popery has no express portraiture in the word of God. Meanwhile, after reading Hengstenberg with great care, we are stronger than ever in our ancient beliefs. The Apocalypse is a difficult book; but Hengstenberg has by no means removed the veil.

EDITOR.

## Poetry.

### COMPARISON.

As when, at length, the last, *last* anchor's  
chain  
Has loosed its hold, and left the shattered  
barque  
Drifting along, a prey to furious waves,  
In the far offing faintly is descried,  
Where sky and water meet, a little speck  
Dancing in fitful sunbeams' silvery light,  
Which proves a sail; and forthwith there is  
raised,  
With breathless haste, the signal of distress,  
Which, being answered, saves the crew from  
death:—

So, when each earthly tie has left the *soul*  
All but a wreck on life's disastrous tide,  
The Christian sees, by faith's unerring light,  
That pilot vessel whose strong anchor lives,  
Whatever be the tumult of the waves:—  
The Captain of salvation guides *its* course;  
And though on deck is sometimes heard the  
cry,  
"Lord, save, we perish!" soon the shivering  
barque,  
With tattered sails, and worsted by the storm,  
Glides smoothly on again, till safely reached  
The haven of its *everlasting* rest!

S. S. S.

## Review of Religious Publications.

THE REVELATION OF ST. JOHN, EXPOUNDED  
FOR THOSE WHO SEARCH THE SCRIPTURES.  
By E. W. HENGSTENBERG, *Doctor  
and Professor of Theology in Berlin.*  
Translated from the Original, by the Rev.  
PATRICK FAIRBAIRN, *Author of "Typology  
of Scripture," &c. Volume the First. 8vo.*  
Edinburgh: T. and T. Clark. 1851.

THE circumstances under which Dr. Hengstenberg undertook the present work, are somewhat singular and interesting, while they serve to account for certain peculiarities in the performance. The Revelation, he says in the Preface, was for a long time a shut book to him. That it was necessary to lay open a new path, differing alike from the course pursued in the older ecclesiastical, and from that of the modern rationalistic school, he never doubted; but his constantly renewed attempts at fresh investigations accomplished nothing to his satisfaction; and he did not cease to long for the time when an insight might be granted him into its wonderful depths. At length, some years ago, during a season of heavy affliction, which compelled him to discontinue for some months his official duties, he "looked about for a rod and staff that might comfort him, and lighted on the Revelation." Day and night he pondered on it, and one difficulty vanished after another, till there remained scarcely a point of any moment respecting which he did not think that he had obtained light. And now he has resolved to bring out the first volume alone, "because the Revelation has a very close relation to the wants of the present time;" and he reckoned it his duty "to endeavour that the rich treasures of counsel and comfort which the Lord has provided for us in this

book, should as soon as possible be made accessible to those who desire to possess it."

The devout spirit and simplicity of purpose which this prefatory explanation bespeaks, are conspicuously displayed in the Exposition itself; and the reverence for the word of God and the evangelical piety which characterize Dr. Hengstenberg's writings, are in refreshing contrast with the cold, dry, and slipshod style of many modern German critics. We bear our willing testimony to the merits of the present work in these respects; but we are certainly unable to subscribe to the encomium pronounced upon it by Dr. Samuel Davidson, as being "the only one which approaches the true scope and sense of the Apocalypse," or to think with him, that it "traces the right lines of a correct interpretation." It was not likely, we think, that the pious and learned Author should, under the circumstances, have excogitated for himself an exposition of critical value. The counsel and comfort he sought in the practical instruction to be derived from studying it, he obtained. But he set out with the idea of making a discovery for himself, instead of carefully ascertaining what prior investigations had ascertained; and almost at the outset, we find him taking for his guidance an hypothesis, or false conclusion, as "a touchstone," which could not but lead him astray. Upon the words, "which must shortly come to pass," Rev. i. 1, Dr. Hengstenberg says:—

"The fulfilment of what is announced in the Revelation, is here placed in the immediate future. So, also, in other passages. According to ver. 3, and ch. xxii. 10, the time is near. 'I come quickly,' says the Lord, in xxii. 7, 12, 20; iii. 11; ii. 5, 16. These de-

clarations are opposed to the view of those who would convert the entire book into a history of the time of the end, and confirms the view which treats it as our companion through the whole course of history. Neither do those do it justice, who remark with Bengel, 'Therefore did the fulfilment begin immediately after the date of the book.' Not merely was the beginning in general ascribed to the immediate future, but such a beginning as was to be the beginning of the end. There is here a touchstone for the exposition of the book, before which that of Bengel and the old Protestant one cannot stand. For there, the main burden of the book refers to relations, of which no notion could as yet be formed. 'The Keeper of Israel neither slumbers nor sleeps;' 'I am with you always, to the end of the world;'—of these truths, the 'shortly coming to pass,' and the 'I come quickly,' of this book, are the necessary consequence. The boundless energy of the Divine nature admits here of no delay. There is nothing of quiescence or indolent repose in God. His appearing often to linger is merely on account of our short-sightedness. He is secretly working for salvation and destruction, when he seems to us, perhaps, to be standing aloof; and only when, by the execution of his judgment, we are culled to enter into his salvation, do we learn consequentially what is meant by the 'shortly.' At every period when the book acquires new significance by Satan stirring up new wars against Christ and his church, the 'shortly' and 'I come quickly' also sprang again into new life. Where the carcass is, there the eagles are constantly gathered together; and where the distress is the greatest, there the help is also nearest. God be praised, that we are never pointed to the far distant future: but that the retributive justice of God against sin, and his pity and compassion toward the wretched, tread closely on each other's heels." pp. 47, 48.

We cannot tell whether the Translator or his Author is responsible for the uncouthness of the phraseology in the last sentence. The entire passage is a singular tissue of piety and mysticism, truth and error. It forms, however, not only a fair specimen of the style, but a general key to the exposition. Dr. Hengstenberg rejects at once the wild theories of the Futurists; he considers the book as our companion through "the whole course of history," and admits, therefore, that it is susceptible of historical interpretation. Yet, instead of regarding the prophecies as *continuous*, he appears to imagine that the whole of the predictions were primarily fulfilled in the "*immediate future*," but that they are receiving successive fulfillments under parallel circumstances, as Satan stirs up new wars against Christ and his church, and as now heathenism, now rationalism is the Anti-

christ. Thus, speaking of the sixth seal, he says:—

"But the prophecy does not come to an end with this first realization. It continually revives anew, whenever a new persecuting world-power steps into the place of the Roman. As another of this kind, Gog and Magog are named in this very book. The original passage also, Matt. xxiv. 29, has had more than one fulfilment:—the first, a provisional one, which our seer already saw behind him in the overthrow of Jerusalem; a more general one in the breaking up of the Roman state; the most extensive one is still future, and may already be described in its beginnings." p. 274.

A little further on, the learned Author seems disposed to apply the figurative language of this vision to the events which were passing before him. "With devout wonder we see before our eyes, how the stars of heaven are falling to the earth, precisely as a fig-tree, when violently shaken by the wind, casts off its unripe fruit. But," he adds, "the *immediate fulfilment* was, the overthrow of the possession of the old Roman power, the bright morning-star that shone in heaven at the time the Apocalypse was composed." (p. 279.) "Julian's exclamation, 'O Galilean, thou hast conquered!'" was a fulfilment of our prophecy." (p. 282.) Here Dr. Hengstenberg seems to admit the historical interpretation of the sixth seal; and this being granted, ordinary consistency, one might have thought, would have led him to adopt a corresponding mode of interpretation in reference to the ensuing visions. But he rejects all "apocalyptic chronology," and for the strangest of all reasons;—because the "numbers" are "not to be taken statistically, but theologically." (p. 296.) "In what form the wrath of the Lamb manifested itself in regard to the immediate object of the prophecy (of the sixth seal), against the all-dominant Roman power of St. John's time," he proceeds to say, "will be found in ch. xvii., in connexion with the ten kings whom he armed against Rome." (p. 282.) The exposition of that chapter is not comprised in the present volume; but we meet with several indications that the Author carries his theory of immediate fulfilment, and of synchronous interpretation, to the extreme of applying the visions of the xiii<sup>th</sup> and xvi<sup>th</sup> chapters to the times of the Pagan empire. Thus, he observes: "The Revelation supposes that, at the period of its composition, the Antichristian action of the world-power was accompanied with the Antichristian operation of the world-wisdom. In proof of this, see ch. xiii. 11." (p. 25.) "The Revelation was composed at a time when there was an organized bloody persecution which extended over all Christendom. Ch. xiii. 7 is alone sufficient to prove this." (p. 26.)

"Domitian, above almost every other, was a fit representative of the terrible bloody Beast, full of names of blasphemy, and of the horrible woman drunk with the blood of saints and of the witnesses of Jesus." p. 31.

But if, on the strength of these intimations, Dr. Hengstenberg should be claimed by the favourers of the Preterist theory of interpretation, we must undeceive them. We are not to confine the prediction to its immediate fulfilment. The seven-headed Beast may be Domitian, and it may at the same time be Louis Napoleon. Speaking of "the star fallen from heaven," in the vision of the fifth trumpet, the learned Expositor says: "The star denotes a ruler . . . but the ruler here is no single historical person. The ruler is an ideal person, who appears in history in a whole series of real individuals. The last great embodiment of this star was Napoleon. But he shall not remain the last." (p. 352.) Ch. xii. 3, 4, is referred to "Herod, the servant of the dragon," seeking the life of the child Jesus. But, says the Expositor, "he has been manifesting the same wickedness also since, throughout the whole history of the Christian church, as often as Christ is born anew in the Spirit. He is always at hand to strangle, if he can, the nascent life. What he then did through Herod, is, *because history, also symbol*,—a prophecy in action. With Bengel and other expositors, to put here one of those later imitations in the room of the great original, is quite arbitrary." p. 460.

The visions of the Apocalypse, Dr. Hengstenberg divides into groupes, each groupe bearing an independent character, standing by itself separate and complete; yet, the distinct groupes run parallel. (p. 327.) We are not, however, to seek the fulfilment in particular events, but to regard each as placing before us "*an entire species of Divine judgments*." Thus, he remarks of the second trumpet: "The fulfilment of this prophecy is to be considered as *still in progress*." p. 345.

"The Revelation of St. John gives no regularly progressive disclosure of the future, advancing in unbroken series from beginning to end; but it falls into a number of groupes, which indeed supplement each other, every successive vision giving some other aspect of the future, but which are still formally complete in themselves, each proceeding from a beginning to an end." p. 446.

Had Dr. Hengstenberg simply maintained, that a distinct series of visions commences at ch. xii., he would so far have agreed with the best Protestant expositors, although differing widely from them in his interpretation. Bengel is here clearly wrong. But our Author begins a new groupe with the seven trumpets, arbitrarily connecting ch. viii. 1 with the close of ch. vi., and explaining the silence in

heaven as meaning "a silence like that of Pharaoh, when he sank with his host into the Red Sea." And these groupes are still running on.

"All the numbers in the Apocalypse have only an ideal signification. . . . We have here before us (ch. xi. 2), a representation which does not bring into view some particular period of time in the world's history, but the whole course of it, only that towards the end everything realizes itself in a more perfect manner. Wherever the world is found overflowing the church,—from that of which John himself saw the commencement, to the last (in ch. xx. 7—9), *of which we have now the beginning before our eyes*,—there, the substance of the prophecy always verifies itself anew." p. 396.

Such is the curious system of interpretation which has been pronounced to be the only one that approaches to the true scope and sense of the Apocalypse! We have taken some pains to place it before our readers in as distinct and intelligible a form as possible, in order to enable them to judge for themselves, how far it has the advantage, in point of simplicity, coherence, critical accuracy, and internal evidence, over the "*historizing*" interpretations of our own most judicious commentators. We must confess, that, in our judgment, his theory, while seeming to admit the historical fulfilment, deprives us of all evidence of the prophetic character of the visions, derivable from the events of history; while, in teaching us to look for successive fulfilments of the whole series, even in the events that are passing before us, it opens a wide door for fanatical speculations. Nothing can be more arbitrary and fanciful than many of his interpretations; and, like most expositors of his school, he mistakes the mystical for the practical. Thus, in reference to the flight of the emblematic woman in ch. xii., he remarks: "As for the church at large, so, for single individuals, the flight into the wilderness is a necessary stage." The piety of the Author's intentions is conspicuous in the general tone and spirit of his observations; and nothing would have gratified us more than to find that quality united, in the present work, with sound judgment and critical acumen. As we have intimated, Dr. Hengstenberg started with a foregone conclusion utterly erroneous. He assumed that the Revelation could be of no use for edification or comfort to the early Christians, unless the whole of the predictions were to receive their fulfilment in the immediate future; and that Christians in after times could derive no profit from it, unless the prophecies were to continue to receive successive fulfilments to the end of time. The "*historizing*" mode of exposition is deemed untrue, because "*a woo*" already long since past, has no edification for us; (p. 352;) while an historical fulfilment is supposed,

isolates all probability and common sense by bringing the whole within the early Christianity, because what was far be future could have no edification for us then. This twofold mistake proposes a narrow and very defective view of design of prophecy, overlooking or g entirely its purpose as a branch of an evidence,—evidence dependent upon its fulfilment, and constantly accumulating its progressive development. At the same time, it deprives the history of God's dealings with his church of its intrinsic character, by encouraging the notion we have no concern with events long past. Moreover, it is contrary to all usage in reference to the prophecies of the testament, which may in some cases be a primary and an ultimate fulfilment, or of a series of repeated fulfilments; which it is always found, that the prophecies relating to the immediate future are fulfilled, by their accomplishment, to afford assurance of the certain fulfilment of prophecies extending into the far distant futurity, the nature of which was, for the most part, dimly apprehended.

Hengstenberg himself approves of the view which regards the Apocalypse as our vision through the whole course of history, but he would make it our companion to purpose, if all its communications were true, ambiguous, and mystical as his vision makes them. Strange, that he does not see, that the only scheme which accords with this view of the design of the Apocalypse, is that which assigns to it a progressive and continuous fulfilment running parallel with the course of history, and at every point verified and explained by the events! It is no better guide to the true historical relation than the devout, but rash and ill-considered, it is the less surprising that he loses his way. He has performed a useful service in combating and refuting the errors and flippant criticisms of some of our predecessors; especially of Lücke (Moses's great authority) and Ewald, of Bleek, Maurer, and Züllig; but he does not very wisely ally add to our critical appliances for understanding "The Revelation," while, most unfortunately, he fails altogether of tracing the lines of a correct interpretation.

OUR AND REMAINS OF THE REV. JAMES HENNINGTON EVANS, late Minister of John-street Chapel. Edited by the Rev. JAMES HENNINGTON EVANS, M.A., Trin. Coll. Cantab., Chaplain to the Home and Colonial Training College. 8vo. pp. 694.

James Nisbet and Co.

Our expectations have been formed, in circles, in reference to this Memoir; we are happy to assure our numerous

readers, that reasonable expectation will not be disappointed. Fastidious, indeed, will be those admirers of the character of Mr. Evans who are not satisfied with this telling record of his life and labours. Seldom, perhaps, has a son succeeded in producing so impartial a memorial of a revered and beloved parent;—and when it is recollected that the biographer is a clergyman of the Established Church, too much credit can scarcely be given to him for the fair and honest manner in which, in every instance, he has suffered his late excellent father to speak for himself.

We cannot but commend the principle which Mr. Evans, Jun., laid down for the guidance of his conduct in writing his father's Memoirs. He resolved on carefully exhibiting the facts, and leaving them to produce their own impression. We are scarcely ever occupied with the personality or opinions of the biographer; but are fixed intensely, throughout the entire volume, upon the labours, the correspondence, the character, the intercourse, the usefulness, the afflictions of the deceased.

Nor do we object to the form into which these Memoirs have been cast. Although something might have been gained, in impression, by interweaving the letters with the Sketch of Mr. Evans's Life, yet, from the character of the letters themselves, especially their great general excellence, they stand better by themselves than if mixed up with other materials.

The order of the volume is as follows:—I. An Introduction, in which the history of the publication is interestingly told, the hindrances which retarded its appearance, and the reason for the particular form it assumes. II. The "Memoir" itself, in which, in ninety-two pages, we are enabled to trace Mr. Evans's career, with great vividness of impression, through his school-boy and college life,—his ministry in the Establishment,—his mighty struggle in turning to God,—his secession from the Episcopal Church,—his pastorate in John-street Chapel,—his temporary adoption of unscriptural views of the Trinity and the person of Christ,—his vast range of usefulness, pursued to the overtaxing of his powers,—his vicissitudes and deep afflictions,—and the melancholy event which terminated his valuable course. Seldom have we perused a narrative with so much real benefit and deep impression of heart. Truly he was a man "full of faith and of the Holy Ghost." III. We have his own touching Memoir of the first Mrs. Evans, in a series of letters addressed to the Church and Congregation assembling in John-street. These are most rich and profitable letters, which cannot be too generally read. IV. We have his *General Correspondence*, extending from 1811 to 1849, and occupying from page 139 to page 412.

In these Letters there is scarcely a single topic in theology, in Christian experience, or in human life or intercourse, that is not touched upon or fully discussed. They are the best series of letters on scriptural subjects that has seen the light in the present age; and could only have been produced by one who lived near to the Fountain of all goodness and truth. V. We have his Pastoral Letters, thirty-three in number, addressed to the Church in John-street. No one can read them without feeling that Mr. Evans laboured as in birth, that Christ might be formed in the hearts of his flock. VI. We have his *Ministerial Letters*, addressed to Bible Classes, Teachers in Schools, Deacons, &c., all breathing a seraphic spirit of undissimulated wisdom and godliness. VII. We have *Original Thoughts on Scripture*, extracted from his Common-place Book. VIII. We have Sketches of Sermons. And, IX. We have the Commencement of a *Commentary on the Ephesians*.

We have risen up from the careful perusal of this volume, we trust, with a stronger purpose of devotion to the work of God. We commend it to the attention of all our brethren in the ministry.

**HORÆ EVANGELICÆ; or, The Internal Evidence of the Gospel History.** Being an Inquiry into the Structure and Origin of the Four Gospels, their Historical Consistency, and the Characteristic Design of each Narrative. By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts, and late Fellow of Trinity College, Cambridge. 8vo. pp. 558.

Seeleys.

We reckon Mr. Birks among the most indefatigable Biblical students of the age; and, though we do not always sympathize with him in his views of the destinies of Messiah's kingdom, yet we consider him to be so eminently sound in the faith, that we have great confidence in commending his works to the attention of our readers, and especially to the rising ministry of the day.

Though he has done good service to the church, in his Exposition of Daniel's Prophecies, and in his Memoir of the Rev. Edward Bickersteth, we have no hesitation in affirming, that his *Horæ Evangelicæ* is the most valuable production of his active pen. It is a work of no little originality of plan; and is admirably fitted to demolish all those theories of the Gospels, which have any sympathy with the monstrous creations of Strauss.

The author's design is two-fold,—to furnish "a contribution to the historical evidence of Christianity," and "to throw a fuller light on the nature of the Four Gospels, the special design of each narrative, and

their spiritual features as a Divine revelation."

The idea upon which he has constructed his Essay is that, substantially, of Paley, in his *Horæ Paulinæ*; though, instead of resting the strength of his argument, as Paley did, upon "Undesigned Coincidence," he relies mainly upon another principle, viz., that of "*Reconcilable Variation*." With immense stores of information, and no slender share of Hermeneutical skill and learning, he addresses himself to his arduous task, meeting all the difficult questions which have sprung up in the path of the Biblical student, doing much to overturn the miserable fabric of Neology, and to establish the faith of those who have determined not to doubt, save on sufficient evidence.

One great service rendered to the cause of truth in this volume is, that it contains an *English*, and not a *German* answer to the works of such men as Strauss. Mr. Birks well observes, that "several of the answers, by foreign writers, are based on lax views of the gospels, both in their inspiration and historical accuracy, which happily does not prevail to the same extent among the Christians in our own land. However alien the mythical theory may be from the practical common sense of the British mind, it is never safe for poison to circulate, without some antidote being provided. And since the same line of inquiry, which most effectually refutes this novel form of unbelief, leads also to conclusions of historical interest, and of practical value to the Scripture student, I have thought that the results to which it has led would be an acceptable offering to the church of Christ in these last days."

We regret that our limits will not permit us to do justice to such a work as this; but we have a very high estimate of the ability displayed by the author in almost every page. Those who read it with a mind unprejudiced, cannot fail to benefit by its perusal; and we would fain hope that it will reclaim many from the doubts and perplexities they have imbibed from the German School. The whole subject is distributed into Four Books.

"The first Book," observes the author, "will inquire into the mutual relations of the Four Gospels, so as to establish their order of succession, and historical connexion, by the external evidence alone. The result thus obtained will be found to be in entire agreement with the current of early tradition. The second Book will investigate the chronology of the Book of Acts, the probable date of the Gospels, and the evidence of their authenticity. The third will inquire into the contradictions alleged to exist between them, and will show that these constitute, for the most part, a deeper evidence of their common veracity. The fourth and last, will enter on

a higher field, and briefly treat of the Gospels in their true ideal, as a Divine revelation, with especial reference to their miraculous character, the alleged fulfilment of Old Testament prophecies, and the great and glorious doctrines of the Incarnation, the Atonement, and the Resurrection, of the Son of God."

We should rejoice to find this volume in every Christian family throughout the land. In answering sceptics, it will make none; and this is saying much in favour of such a volume in our day.

THE WORKS OF LADY COLQUHOUN, OF ROSSDHU. 8vo., pp. 462. James Nisbet and Co.

WHEN vital godliness finds firm footing in the higher walks of society, as it did in the powerful and highly-cultivated mind of Lady Colquhoun, it acquires an ascendancy often of the most gratifying and peculiar kind. But, in such slippery places, how resolute must be the struggle of faith to resist and overcome the blandishments of fashionable life! To feel and assert the claims of God and conscience, where everything is tempered down to a level far below the demands of God's impartial and unchanging word, is a proof of the working of that noble spirit which endures and acts "as seeing Him who is invisible."

In her own private circle, Lady Colquhoun was a striking example of consistent piety in aristocratic circles. She feared not to be singular;—she was not ashamed of the cross of Christ; she saw and felt that religion among the great was oftentimes denuded of its true glory by the lure of worldly conformity; and what she thus painfully beheld and deeply deplored, she resolved, by her example and by her writings, to endeavour to counteract.

The Essays contained in this beautiful volume, in the first instance published anonymously, are her noble contributions to the spiritual well-being of those who moved in a sphere similar to her own. We believe they were not published in vain. She lived to see that her labours were appreciated, and that, in some instances, they were greatly blessed. When their authorship came to be known, her own bland manners tended to give them effect;—and, while the world stands, they will deserve to be regarded as among the best works in our language to put into the hands of persons moving in the higher circles.

The Essays are five in number, all written in a purely Evangelical spirit:—I. Thoughts on the Religious Profession of the Higher Classes of Society. II. Impressions of the Heart, relative to the nature and excellence of genuine Religion. III. The Kingdom of God; containing a brief account of

its properties, trials, privileges, and duration. IV. The World's Religion, as contrasted with genuine Christianity. V. Despair and Hope, exemplified as a narrative founded on fact.

ENCYCLOPÆDIA METROPOLITANA; or, *System of Universal Knowledge, on a Methodical Plan, projected by* SAMUEL TAYLER COLERIDGE. *Second Edition, Revised. Third Division: History and Biography, Biblical Antiquities.* By F. A. COX, D.D., LL.D. *With numerous Illustrations.* Crown 8vo., pp. 516.

John Joseph Griffin and Co.

HAVING recently noticed, with much pleasure, Dr. Eadie's volume on Early Oriental History, we hail with equal delight, in connection with the same great undertaking, a volume from the pen of our friend Dr. Cox. From the great variety of its contents, and the care which has been bestowed in supplying the best possible materials, the volume cannot fail to be very popular. The subjects, which are distributed into Thirteen Chapters, will speak for themselves; and will show how valuable the volume will be to the Biblical student. I. Nature and Design of the Jewish Economy. II. Consideration of the probable intentions of Providence with regard to the Limited Scale of the Jewish Economy. III. Of the Hebrew Language and Literature. IV. Manners and Customs of the Israelites. V. The Tabernacle in the Wilderness. VI. The Temple of Solomon, with a View of the Jewish Worship. VII. The Jewish Synagogues. VIII. The Sabbath of the Israelites. IX. The Early Possessors of Canaan. X. The Geographical and Topographical Account of Canaan. XI. Natural History of Palestine. XII. Modern Judaism. XIII. Sects of the Jews. Scripture Chronology. Index.

The Pictorial Illustrations, from the most authentic sources, and executed in the best manner, are one hundred and eighty-six. No expense has been spared on the volume; and when our readers learn that it is actually published at the small sum of *eight shillings*, we are sure that they will promptly avail themselves of so valuable an accession to their libraries.

We thank Dr. Cox most sincerely for this truly useful and acceptable effort of his pen.

COMMENTARIES ON THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS. By JOHN CALVIN. *Translated and Edited by the Rev. JOHN OWEN, Vicar of Thruxington, Leicestershire.* 8vo., pp. 592.

Calvin Translation Society.

CALVIN has such high standing as a Commentator on Scripture, that it is almost superfluous on the part of any journalist to commend him. But we dare not withhold our opinion, whatever it may be worth, that he is



enriched in his deep and penetrating insight into the mind of the Spirit. More frequently than in consulting any other expositor have we found relief, when pressed with difficulty, in referring to this prince of interpreters.

Dr. Owen's translation is very easy and flowing, and his duties as an editor have been performed in a very scholarly manner. His Preface is, in many respects, a valuable document. The type, press-work, and paper, combine to make a beautiful volume.

We cannot but wish the highest possible success to the Calvin Translation Society. It is performing a noble service to the church, especially in an age when the taste for sound theology is on the decline by reason of German importations. We cannot but hope that the subscribers to this admirable scheme will be so increased, as to encourage the hope of the whole of Calvin's works being published under its judicious auspices. Those who wish to benefit by the scheme should lose no time in forwarding their subscriptions to the Secretary, 9, Northumberland-street, Edinburgh.

The Editor's Notes on the Romans are very valuable.

THE CLAIMS OF SEAMEN ADVOCATED, AND THE DUTIES OF SEAMEN ENFORCED: *A Sermon preached at the Chapel Abre-Bar, Southampton, on the Evening of the Sabbath, January 18th. 1852. By the Rev. THOMAS ADKINS, on the occasion of the loss of the Amazon, R. M. S. S., and on behalf of the surviving Sufferers. Prefixed to which is a Description of the Vessel, also a List of the Passengers and Crew, saved and lost.* Snow, London.

THIS sermon, suggested by the loss of the *Amazon*, is invested with high permanent value, inasmuch as it earnestly enforces the claims of seamen, and addresses to them counsels and appeals of the most salutary kind. The wide circulation of this admirable discourse among sailors could not fail to give birth to the happiest results. Let our ship-owners, then, who feel especially interested in the moral elevation of seamen, circulate this sermon in myriads among them.

SERMONS. By DANIEL KATTERNS.  
London: John Snow.

PUBLISHED Sermons, whatever their merits, are excluded from the reading of many, who are wanting neither in piety nor ability to appreciate what is excellent. It is difficult, perhaps, to account for this on grounds that are satisfactory. But so it is. Let a volume be divided into chapters or sections, and ushered into the world with a sounding, flashy, taking title, appropriate or otherwise, and although it may be distinguished neither by the consecutiveness, nor the ability belong-

ing to a series of Sermons, the one will be purchased and read, whilst the other is left to slumber in the warehouse of the booksellers, and, it may be, at length to reach the hands of the trunk-maker. We might suppose that the reverse of this would have been the case in an age like the present, when the excitement, and business, and engrossing toil, leave but snatches and fragments of time for multitudes to furnish and refresh their minds with reading. Might we not imagine that, as Christians in countless instances have not leisure to peruse elaborate treatises and learned disquisitions, they would welcome with great cordiality, volumes of sermons distinguished by taste, vigour, soundness, and unction. When the evening brought round its hour of leisure, and the Sabbath its season of holy calm, what more fitting than that the Christian should take up and peruse a sermon, which oftentimes condenses within the limits of a few pages, what in books of more sounding pretensions is spread over as many sheets. Had this been the case, we cannot help thinking that, in many instances where piety has waned, and the light of truth has become dim, the one would have been invigorated, and the other would have shone with augmented brightness.

We are inclined to hope, that a taste for the perusal of able, and thoroughly evangelical sermons, is on the increase. Several volumes of this stamp have lately appeared, and have, we cannot doubt, obtained a wide circulation. And why should it not be so? If sermons are of the class that edify, stimulate, and save in the sanctuary, why should they not in the family and the closet? Truth, when rightly and forcibly presented, rather gains than loses in efficiency, amid the calm and meditative tone of mind which belongs to the solitary reader, or the family group. It may not dazzle like a passing pageant, or agitate like a dramatic scene; but, like the voice of faithful friendship, when the world is shut out, it enters the deep places of the soul, and gives birth to thoughts at once solemn and salutary.

The Sermons by Mr. Katterns, now before us, are of the right stamp. Pronounced in public, they must have edified, stimulated, and impressed his audience. In some instances they must have produced those melting, thrilling, pentecostal impressions which are only the fruits of sacred eloquence of a high order. Dark indeed must be the understandings that were not enlightened, and stony must be the hearts that were not melted, by these sermons. They are not merely sound, faithful, and thoroughly evangelical expositions of Christian doctrine, boldly confronting, and, by implication, denouncing the rationalistic tendencies of the age; but are, in not a few instances, models of that

vigorous, manly, and mind-breathing eloquence, which attests the earnestness of the speaker, and stirs the deepest thoughts and feelings of the hearer or reader. Did our space admit, we could quote many samples of this. The Sermons on Providence, on Temptation, on Boldness in Prayer exemplified, on the Sacrifice of Isaac, on The Pillar of Salt, on the Value of the Soul, on the Character of David, and, indeed, the entire volume, will furnish the reader with abundant instances of the superior order of pulpit eloquence to which we refer. Let us give one short sample, and that, not because it is the best, but because it is to be found in the first Sermon in the volume.

"Religion is your business; Providence is the prerogative of God. Indeed, it is one of the proper and necessary fruits of godliness to exercise prudence and diligence in the conduct of worldly affairs; but since those affairs prosper or not, according to the Divine will, 'it is in vain for you to rise up early, and to sit up late, and eat the bread of carefulness,' while you neglect to seek God's favour, and pretend to make your own happiness, independently of your allegiance and of his glory. Know yet further, that prosperity is no more prosperity, adversity not adversity, if the light of God's countenance shine upon the one, and his frown darken upon the other. 'I will curse your blessings.' 'Their table shall become a snare before them, and their welfare shall become a trap.' Oh, dreadful words! Listen to them, ye worldly-minded sinners, with tingling ears and with repenting hearts. Build up the fabric of your hopes; heap together silver as dust, and 'prepare raiment in the day'; yet, if He but blow upon your projects, they wither; or, if He permit them to succeed, your very prosperity shall become your wretchedness. 'I will curse your blessings.' What avails the greatest confluence of earthly good, the splendour of wealth, the refinements of luxury, the blaze of reputation, the majesty of power, if there hangs over them all a threatening, which not only embitters them in the possession, but foretells the utter extinction of all worldly hope? On the other hand. He, who can turn the blessing into a curse, has promised to those that serve him, that he will turn the curse into a blessing. Be that service your choice; and then, you need neither be unduly anxious for prosperity, nor unduly afraid of adversity. You cannot command the one, nor dismiss the other. Both belong to a scheme of government, the reins of which are held by an Almighty hand, and, whatever may befall, must be wise, and just, and good. Your great concern is to secure 'a name and a place' among that happy number, to whose ultimate redemption all the dominion of nature, providence, and grace are

directed. Rank yourselves with His servants. 'Seek first his kingdom and his righteousness.' Then, while you are devoted to him, and are living to his glory, you will find that he directs your steps, governs your affairs, provides for your wants, turns all things to your advantage, infuses new and celestial sweetness into every cup of lawful pleasure, extracts the sting from every affliction, brightens the whole journey of life, and, finally, will convert even the shadow of death into morning."

We very cordially commend this volume to the attention of our readers, assuring them that it will amply repay an attentive and prayerful perusal.

**SUDDEN DESTRUCTION: A Discourse, delivered at Islington Chapel, on Sunday, January 11, 1852, on the Loss of the Amazon; with a Description of that noble Vessel, and her terrible Destruction on the Morning of the first Sunday of the New Year. By the Rev. B. S. HOLLIS.** 8vo. pp. 42. Partridge and Oakley.

We greatly commend the author for seizing on the catastrophe of the wreck of the "Amazon," as an occasion of usefulness to his flock. The sermon is most impressive, and is in a high degree suggestive of the lessons which so fearful a calamity ought to instil into the public mind of Great Britain. Mr. Hollis has done what he could, and done it well, to render an awful providence instructive and admonitory to all ranks and classes among us.

**IS SALVATION BY WATER-BAPTISM THE DOCTRINE OF THE CHURCH OF ENGLAND? A Letter to the Rev. Dr. McNeile, occasioned by his Letter to the Bishop of Exeter, entitled, "Baptism doth Save." By BIRLICKS.** 8vo. pp. 32. J. F. Shaw.

THIS is a Letter well worthy of the deep and serious consideration of the Evangelical portion of the clergy and laity of the Established Church. Those who are too confiding in the purely Protestant bearings of the Book of Common Prayer, will here find abundant reason for hesitation and doubt.

**REMAINS OF THE REV. WILLIAM HOWELS, late Minister of the Episcopal Chapel, Long-acre, London; being a Collection of Extracts from his Sermons, taken down when preached, by the Rev. WILLIAM PRIOR MOORE, A.M.** Second Edition. Small 8vo. pp. 386. James Nisbet and Co.

Those who knew good Mr. Howels as well as ourselves, will not doubt the fidelity and accuracy of these extracts. They are invaluable materials of thought,—outbursts of an original, profound, and singularly devout mind,—theologically accomplished beyond

what was common in his age, and especially in his church,—over whose degeneracy, in this department, he was wont, in private, and often in our hearing, to pour forth his bitter, and not always forbearing, lamentations. We have heard him say more than a dozen times, at our own fire-side: "With *Baby-Bishops* in theology, what can be expected of the clergy?"

**FELLOWSHIP IN THE GOSPEL.** *A Sermon, preached in the Quay Meeting-House, Woodbridge, on Thursday, October 9th, 1851. To commemorate the Second Centenary of the Independent Church there, and published at the request of the Church and Congregation.* By JOHN ALEXANDER, Minister of Princes-street Chapel, Norwich. 8vo. pp. 36. Jackson and Walford.

THIS Discourse, while it exhibits great Christian principles, enforced in the author's own gentle and persuasive manner, possesses all the charm of an historical record. For the space of two hundred years, Mr. Alexander traces the leading events connected with the Congregational Church at Woodbridge;—from which it appears, that from 1651 to 1851, the pure gospel of Christ has been preserved in that church. The entire narrative is deeply interesting, and is worthy of a circulation far beyond the sphere in which it was originally delivered.

**CALMET'S DICTIONARY OF THE BIBLE,** *Abridged, Modernized, and Re-edited, according to the most recent Biblical Researches.* By THEODORE ALOIS BUCKLEY, B.A., of Christ Church, Editor of *Translations of the "Decrees of the Council of Trent,"* and of *Homer, Aeschylus, Sophocles, Euripides, &c. &c. &c.* Small 8vo. pp. 720. George Routledge.

WHAT a boon to the Biblical Student is this Edition of Calmet, at the moderate price of *Four and Sixpence!* The abridgments are as creditable to the Editor, as the additions he has made to the original work. We greatly prefer Mr. Buckley's little compact volume to Calmet's ponderous quartos. To Village Pastors, Itinerant Preachers, and Sunday-school Teachers, this volume will be invaluable. We wish the Editor could have forgotten that he was a Churchman. This is the only infirmity of his Abridgment.

**THE NATURAL HISTORY OF THE YEAR, FOR CHILDREN.** 18mo. pp. 126. Ward and Co.

A MOST admirably written little volume for very young people, which they will read with exquisite delight, and from which they will derive much valuable information suited to their tender years.

#### PERIODICAL LITERATURE.

*British Quarterly.*—No. XXIX. is equal in material and execution to any of its predecessors. Its tone, in politics, in social economy, and in religion, is truly healthy, and such as cannot fail to nourish up right principles and holy character. Sir James Stephen's *French History*, one of the most powerful works of the age, is made the subject of an eloquent and most discriminating article;—in which Mr. Macaulay and Sir James are interestingly compared as Historians. We cannot but congratulate the University of Cambridge on having such a Professor of Modern History as Sir James. The article on "Methodism" is truly candid and enlightened, and ought to be regarded with cordiality by our friends of that denomination. "Romanism in its Social Influence" is a terrific but truthful exhibition of what Popery has been and is in its influence. It "has demoralized and depraved every population over which it has held sway." How, and to what extent, this article fully demonstrates, proving it to be the *pretended* friend, but the *real* foe of humanity. "Carlyle's *Life of Sterling*" is a thorough, well-merited exposure of this *aimless*—worthless book,—full of all discreditable insinuations against the great charter of our Christian hopes. We recommend to some of our modern Philanthropists the careful perusal of the most able disquisition on "The Doctrine of Non-Intervention." The writer thoroughly puts to flight many of their common-places.

*North British Review.*—A number of considerable power. The subjects are Milton—New Zealand—Literature and Christianity: Carlyle's *Life of Sterling*—the Geology of the Surface, and Agriculture—Literature of the New Testament—Recent Arctic Expedition—Memoir of Bishop Copleston—Methodism: Isaac Taylor—Progress of Popular Education in Great Britain—France in January 1852. The article on "Milton" is written by one who could sympathize with his genius, estimate his political career, and understand the times in which he lived. We wish that he had done as much to lay open the gorgeous character of Milton's prose writings, as he has to set forth the taste and grandeur of his poetry. The sketch of his life is very admirably executed. The "*Life of Sterling*," by Carlyle, is a critique well calculated to stay the sceptical rage of the times.—"Louis Napoleon" is a laborious Essay, well written, and of a highly judicious and suggestive character. Would that the man whom it concerns would ponder its great lessons!

*Journal of Sacred Literature.*—This important number should have been noticed in February. We are happy to learn that the work prospers. It deserves to do so; and if

it maintains its present highly interesting character, it cannot fail to keep its ground. There is an immense variety of intelligence on Biblical Subjects in the present number. The first article, "On the Relative Authority of the Hebrew and Greek Scriptures of the Old Testament," is full of sound learning,

and valuable information. "The Characteristics of Miracles" is evidently the production of an author of some power; but it is fanciful, and ought to be read with caution. "Ancient Oriental Palaces" is a delightful article of its kind. The whole number is full of interest.

## Obituary.

### MEMOIR OF THE LATE MR. JOHN PRYCE, BERWICK-UPON-TWEED.

THE following sketch is designed to rescue from oblivion the memory of a devoted servant of Christ, whose life has too long remained unrecorded. Into the causes of this delay it is unnecessary now to enter. But it is believed that, while such a brief memorial is only an act of justice, too tardily rendered, to one who now rests with God, it exhibits an example of devotedness in life, and serenity in death, fitted at once to stimulate and to edify. It is the simple picture of a man of good natural abilities, polished manners, and energetic disposition, who, called to the knowledge of Christ comparatively late in life, retained to the close all the fervour of a first love,—devoting himself, with uncommon zeal and singleness of purpose, to the work of doing good; first, in the more private walks of Christian usefulness, and finally, in the more conspicuous position of a preacher and pastor, till disease and exertion together bore him to a premature grave. May the brief record serve to enkindle a similar zeal, and animate to effort in the same glorious cause!

Mr. John Pryce was born at Shrewsbury, in the year 1794, of highly respectable parents. Having reared him in the tenets of the Church of England, and given him a liberal education, he was, at a suitable age, apprenticed to one of the leading drapers of the town. Here he continued for nine years, earning for himself, by his diligence and integrity, a high place in the esteem and confidence of his employer. At the close of this period he removed to Manchester, and for several years held the situation of traveller for a mercantile house, with credit and success. Soon after the death of his father, he commenced a wholesale and extensive business on his own account, and in 1823 formed a happy matrimonial connexion with Ann, third daughter of Thomas Rae, Esq., Pallisburn Cottage, Northumberland.

He had now reached his thirtieth year, auspiciously settled in life, and remarkable for his devotion to business, the purity of his morals, and his strict Churchmanship. With all this, he was still a stranger to the power of

true religion, when it pleased God to visit him with a severe illness, which confined him to his room for several months, and sowed the seeds, for life, of a painful internal malady. But this season of affliction bore also happier fruits. It laid the strong man low, brought him to serious self-communion, probed the secrets of his heart, and sapped his confidence in the power of morality to support the soul in the prospect of the grave. While these impressions were still fresh upon his mind, an incident occurred to ripen and confirm them. Soon after the late Dr. McAll's settlement in Manchester, Mr. Pryce was led, in the gracious providence of God, to listen to his thrilling discourses on the Sabbath evenings. In the elevation and splendour, as well as earnestness, of Dr. McAll's style, he seems, from his remarks at the time, to have found a quality of which he had often painfully felt the want in other preachers, and which appeared at length to do justice to the grandeur of the theme. But the ardent admirer became ere long the sincere convert. His views and feelings gradually underwent an entire change; the sense of his sinfulness and insufficiency grew upon him daily; and he began to feel the need, and craved the possession, of a better righteousness and a higher life than any earth-born morality could yield him. Difficulties attaching to the scheme of salvation cleared one by one away, and he was at length enabled to repose, in peace and joy, on the deep foundation of a Saviour's merits.

His views once settled, his course was taken with characteristic decision. Worldly amusements were given up, worldly friendships renounced, though the sacrifice was sometimes painful as the cutting off a right hand. Some time elapsed before he formally disconnected himself with the Establishment; but at length he saw it his duty to offer himself for membership to the church under Dr. McAll's pastoral care. Here, new scenes of enjoyment and usefulness opened upon him, into which he entered with ardent interest. The prayer-meeting, the church-meeting, the week-day evening addresses, as well as the Sabbath-day services, found him

one of the most punctual and animated worshippers. It happened too, about this time, that district prayer-meetings were set on foot by the pastor's desire. Mr. Pryce gladly took his turn in accommodating them; and as it was customary when the pastor could not attend, for the master of the house to conduct the service, and give an address, these exercises proved the germ of Mr. Pryce's future labours as a preacher of the gospel.

Other opportunities soon presented themselves of employing his talents for speaking. He had become an active member of a Christian Instruction Society, connected with the church, for the purpose of searching out the ignorant and depraved, and bringing them, if possible, under the sound of the gospel. Grieved at his small success, he at length determined to try the experiment of carrying the gospel to them. It was attended with the happiest results. Though at first he could hardly get a house to preach in, and his first attendance was but three, the three soon grew to thirty, and the poor people came heartily to offer their houses. It pleased God to open many hearts to attend to the things which were spoken; and not a few individuals, some of them of the very lowest grade, were here truly led to the Saviour, of which Mr. Pryce had the happiness to hear some testify, on their admission to the church. Not a few interesting occurrences could be detailed, if space allowed, arising out of his self-denying efforts, both in preaching to the poor and visiting the sick. But his Master was about to call him to another sphere, and employ him in still more arduous service.

In the spring of 1842, Mr. Pryce paid a lengthened visit to the venerable parents of his wife, now residing in Berwick-upon-Tweed. During this visit, he was invited by the town-missionary employed by one of the Presbyterian congregations, to give an address to the people who were accustomed to assemble at the mission-station. His services proving acceptable, they were repeated, from time to time, and a deep religious interest appeared to be awakened. On the termination of his visit, a general desire was expressed for his return. Other circumstances seemed to pave the way for the choice of Berwick as a permanent place of residence, especially the wish to add to the comfort of his parents-in-law, by giving them, in their old age, the society and watchful care of a daughter justly dear to them. Accordingly, though to the rupture of many ties, and at a considerable sacrifice both of spiritual and temporal advantages, he saw it right to wind up his business affairs, and bid adieu, as it proved for ever, to scenes hallowed by not a few sacred and delightful associations.

On settling at Berwick, he attached him-

self to the church enjoying the pastoral care of the Rev. Dr. Balmer, and soon became known as an active promoter of every scheme for the religious welfare of the town. He particularly interested himself, in connexion with the ministers and other Christian friends, in organizing a systematic distribution of tracts, was occasionally engaged in advocating various benevolent societies on the platform, and resumed, also, his work of visitation and occasional preaching among the people, who had heartily welcomed his return.

While thus happily occupied, however, circumstances of a somewhat painful nature occurred, which placed him under the necessity of, in some degree, changing his course. He was for some time at a loss how to act, when the earnest entreaties of some who professed themselves benefited by his preaching, to make use of their dwellings for the purpose, decided him to go on with his work. Increasing evidence seemed to be given of the blessing of God upon his labours; and though oppressed with his growing responsibilities, he proceeded to open a Christian instruction class for young females, which increased till it numbered above sixty members.

Matters now put on a new and more serious aspect. A strong desire was manifested on the part of many attending these meetings, to form themselves into a separate communion, in accordance with the views which had been growing up in their minds. He was urged by a few friends to meet them for consultation on the subject. And the final result was, the formation of a church on Congregational principles. Not wishing, however, to take so grave a step without the advice and direction of experienced men, he laid the case before various individuals of eminence in the Congregational body. But, though heartily encouraged in some quarters, no practical response could be obtained; and the people, weary of suspense, resolved at last to take the matter into their own hands. Having met, to the number of sixteen, they solemnly constituted themselves into a church, and their next step was to choose Mr. Pryce to take the oversight of them. After due deliberation and prayer, he consented, on the condition that as soon as the church could afford to support a pastor, he would feel himself at liberty to retire. With this understanding, he was set apart by prayer to the responsible office.

Thus strangely, and by the gradual unfoldings of a providence which, while it took him by surprise, seemed to him clear and distinct, did Mr. Pryce find himself involved in all the duties and responsibilities of a Christian pastor. Placed there, as he believed, by the hand of God, he resolutely, though in much fear and trembling, addressed himself to the work. A large room was hired, in

his name, for the use of the church, which was speedily filled to overflowing. The church increased rapidly, till at one time it numbered seventy members. A flourishing Sabbath-school was established, and various useful societies formed. Mr. Pryce's labours were meanwhile incessant. His visits among the people occupied most of his daily hours, and various classes and meetings his evenings during the week, while his stated Sabbath services increased from two to three each day.

For a year and a half, he continued his exertions with the most untiring zeal, and with various success. Occupying, as he did, so novel and trying a position, it will hardly be wondered at, that he had to encounter many difficulties, which, by one of his naturally keen sensibilities, were all the more acutely felt; or if he were found to commit some mistakes, which none more deeply lamented than himself. But under all his trials—and they were sometimes severe—he was sustained by the consciousness of being animated by a supreme regard to the glory of God and the good of man, and consoled with the assurance that he had not been left to labour altogether in vain. How far the expectations raised by the first flush of prosperity were realized, or how far they were blasted by subsequent occurrences, it is no part of our present purpose to relate. Borne down at length by the weight of grief and exertion, added to the pressure of disease, Mr. Pryce's labours, when just on the point of obtaining regular ordination to the pastoral office, were finally arrested by an illness from which he was destined never to recover.

To one of Mr. Pryce's ardent temperament, it might seem no small trial to be called to undergo a lingering and lengthened illness. But, by the strength of Divine grace, the virtues of meekness and resignation now rivalled, with their milder lustre, those bolder qualities which had marked his active life; or, whatever signs of impatience he might occasionally betray in the earlier stages of his sufferings, were, long before the close, subdued to the most tender acquiescence. "He was happier," writes one who had the best reason to know, "under his two years of unspeakable suffering, than I had known him for a length of time." His ruling passion was still strong, and he would say, "How kind to lay me aside without depriving me of the desire to work! I never tired of it. Should He give me strength, I would travel the length and breadth of the land to proclaim the love of Jesus." Though his sufferings throughout were very great, he never lost either his cheerfulness or his thankfulness, often repeating a verse or two of Watts's most lively hymns, and expressing his gratitude for the nearest comfort. His spirit of devotion

found, indeed, food in everything,—whether in poring over the Bible, for which his love, always great, was now stronger than ever, or in regaling himself, during his occasional drives, with the beauties of nature, of which he had been always an ardent admirer. "They seem to bloom more fully, and smell more fragrantly," would he say of the flowers in his garden, "just for my enjoyment; they are but an emblem of the flowers that never fade!"

He had always enjoyed remarkably clear and simple views of the way of salvation, through the righteousness of Christ. This had been the constant theme of his preaching, and it was now the source of his abounding peace. More than once he said, "My salvation is sealed in oaths, and promises, and blood." And he would express his confidence in the beautiful lines:—

"Lord, I believe thou hast prepared,  
Unworthy though I be—  
For me a blood-bought, free reward,  
A golden harp for me."

It would be interesting to know with what feelings he now looked back, from the bed of death, upon his course in Berwick, and the trials he had met with. Referring once to the past, he said, "Well, I am at peace with all who have mistaken me, and been unkind at any time through my life, and especially during my Christian course. Now, in the near view of eternity, I can still say, my motives were good; and when giving offence to my fellow-creatures, I was aiming at the glory of God. I am bound to believe the same of them. I am at peace with all. May the Lord teach me to forget!"

Feeling himself sinking fast, he desired that a few lines might be written to one of his valued Christian friends in Manchester, just to say, "he would soon be before the throne, free from sin, pain, and sorrow;" and entreating her prayers for patience to endure unto the end, he requested her to convey the message to other friends, as his last.

He was not left without the solace of some tried and valued friends nearer home. To one of these, who asked if his mind was in a comfortable state, he said, "It is peace within, peace without. I am all peace." To another, who had expressed his sorrow to see him so reduced, he replied, "It is all in love. My Saviour does not lay upon me more than he enables me to bear. Oh! it is all love! I would not be without one stroke He sees I need." He was particularly soothed by the visits of his venerable friend, Mr. Kirkwood, the Baptist minister; and so highly did he value them, that, on being told Mr. Kirkwood had called while he was asleep, he said with energy, "Oh, always rouse me when He comes. I would rather never sleep again than lose one of his prayers. I can hardly

pray for myself now. What should I have done had this been put off till a dying bed! Oh! could I depend upon death-bed repentance? How sweet to have a found Saviour to rest upon! I need it all!" Over the devoted attentions of a more tender watcher we must draw a veil. "One evening," writes that watcher, "shortly before his end, he sat up longer than usual, but in silence. Fearful of disturbing him, I sat mute also, watching the glowing expression of his countenance, till at length he exclaimed, as if involuntarily, 'How happy I am! In all my enjoyment, I never felt anything like this.' He was asked the cause of his happiness. 'Oh, nothing new,' he said; 'it's Christ, and Christ alone! I see nothing now but Christ. I see his arms open to receive me. I could depart this moment in triumph. Oh, what love!'"

He had not long to stay; but a few days before his departure, God crowned his earthly wishes, by the visit, from a distance, of his dear and tried friend, Mr. Thomson, of Haymount. His gratitude for this unexpected

kindness broke forth in many expressions. "This," said he once, "is another proof that my Heavenly Father unites me with his people—unworthy!—unworthy!" But that friend had come to witness and soothe his end. On the evening of Monday, 16th November, 1846, as his afflicted wife and Mr. Thomson were standing at his bedside, he looked at each with peculiar animation, and shutting his eyes, as if to avoid the expression of grief their countenances too legibly wore, he made an effort to speak. She bent her head to catch the words—the lips closed upon them—without a sigh the spirit took its flight. So gently did the king of terrors come to him, as to seem an angel sent on the most benignant errand. He literally "fell asleep in Jesus!"

"Life's duty done,—as sinks the clay,  
Light from its load the spirit flies:  
While heaven and earth combine to say,  
How blest the righteous when he dies!"

W. K.

*Berwick-upon-Tweed.*

## Home Chronicle.

### NEW ASYLUM FOR INFANT ORPHANS.

A SPECIAL general meeting of the subscribers to this Charity was held at the London Tavern, on Monday, January 19th, the Right Hon. the Lord Mayor presiding.

After a little discussion, an alteration was made in one of the rules of the Institution, which will have the effect of providing for the orphans, after the period of childhood, without forcing them to seek the aid of a second asylum. It was accordingly resolved that the future name of the Society should be "The New Asylum for Fatherless Children." It was proposed by the Rev. G. Smith, seconded by the Rev. Dr. Campbell, and resolved unanimously, to admit at once two orphan children of men who perished in the ill-fated *Amazon*. An election of ten children took place. After suitable addresses had been delivered by several gentlemen, and a vote of thanks presented to the Chairman, the proceedings of the day terminated.

### LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY.

THE Annual Meeting of this important Society was held on Wednesday evening, January 14th, in the Poultry Chapel. The chair was taken by the Right Hon. the Lord Mayor. After a hymn had been sung, and prayer offered, the Chairman expressed the

pleasure he felt in presiding on that occasion, and stated in a very appropriate manner, the great importance he attached to erecting suitable places of worship in the great metropolis. The Rev. T. Davies, one of the Secretaries, read the Report, which began with announcing sincere regret at the retirement from office of the late valued Secretary, the Rev. J. G. Gallaway, M.A., and then proceeded to give a very interesting account of the Society's operations during the year.

The meeting was efficiently addressed by the Rev. Dr. Leifchild, D. W. Wire, Esq. (Alderman), Rev. G. Smith, S. Morley, Esq., Rev. J. Stoughton, and Rev. J. G. Gallaway M.A.

After a cordial vote of thanks to the Chairman, the proceedings of the evening were concluded with singing and prayer.

### WARDOUR CHAPEL, LONDON.

THE Rev. John Eyre Ashby, formerly pastor of the Independent church at Arundel and afterwards lecturer on Mathematics, Natural Philosophy, and Chemistry, at the Brighton school, received in November last a unanimous invitation to become the pastor of the Independent church worshipping at Wardour chapel, Oxford-street, London, which he accepted, and entered upon his pastoral engagements on the 14th of December. He

has removed to 12, Mornington-road, Regent's Park.

The Rev. Edward Bewlay, of Cirencester, having received a unanimous call to the pastorate of Bethel chapel, has accepted it, and entered upon his stated labours there the first Sunday in January last, with cheering prospects of comfort and usefulness.

The Rev. James Roberts, late of Truro, has accepted the unanimous invitation of the church and congregation at Potten, Beds, to take the oversight of them in the Lord, and entered on his pastoral and ministerial duties, with pleasing prospects, on the 8th February, 1852.

On Wednesday evening, the 28th of January, the Rev. W. Williams, Caledfryn, delivered an excellent lecture on the "Signs of the Times," in the Calvinistic chapel. The Rev. M. Lewis, of Holywell, was in the chair. The chapel was filled by hearers. The produce of this lecture is towards erecting a new Independent chapel in this populous town, because the old one is too small to hold the congregation at present.

#### AWFUL CATASTROPHE AND LOSS OF HUMAN LIFE AT HOLMFIRTH, YORKSHIRE.

No accident, in modern times, has been more fatal in its consequences than that which has taken place recently in the Valley of the Holme, by the bursting of the Bilberry Reservoir. More than eighty human beings have perished by the tremendous inundation; while property of all descriptions has been swept away, and, in many instances, utterly destroyed. By this dire and unexpected calamity not a few wealthy and respectable families have lost their all, the poor have been reduced to beggary, and multitudes of the industrial classes have been thrown out of employment. Nothing can exceed the sensation of alarm and distress which has been created.

In such painful circumstances, it has been gratifying to perceive to what a happy extent the public sympathy of Yorkshire has been roused and called into action, on behalf of the bereaved and destitute sufferers. This is the glory of our country, that, when any great catastrophe occurs, there are never wanting those who are ready to take the lead in some great struggle for the relief of suffering humanity. At Holmfirth, Huddersfield, Leeds, and other places, large meetings have been held, and munificent subscriptions raised. At the time this is written, the Holmfirth subscription amounts to £1050 10s., and the Huddersfield, the largest ever raised in that

town on any occasion before, to upwards of £6000. The Chairman of the Huddersfield meeting, John Brock, Esq., headed the subscription by a donation of £500.

So awful is the loss of property, and the consequent destitution produced by this melancholy event, that it would be a disgrace to our country if it were not made a national question. The beautiful Valley of the Holme, with its busy mills, and its verdant, populous glades, is now a fearful desolation. We are happy to find that the earnest Christian men of Yorkshire are now, as they ought to be, the foremost advocates of the claims of humanity.

#### SCOTLAND.

##### MISSIONARY ORDINATION AT MILLSEAT, ABERDEENSHIRE.

On Wednesday, the 28th January, a very interesting service was held at the Rev. Joseph Morison's chapel, Millseat, Aberdeenshire, when the Rev. John Chalmers, A.M., of King's College, Aberdeen, and of Cheshunt College, was ordained as one of the London Missionary Society's agents to China, in connexion with Dr. Legge. The chapel was crowded to excess, and a deep impression seemed to be made upon the minds of all present. The Rev. Mr. Lind, of Whitehill, of the United Presbyterian church, in his own kind and catholic spirit, opened the service, by reading suitable portions of Scripture, and offering solemn prayer to God. The Rev. J. Kennedy, from Benares, delivered a very powerful discourse on the claims of Christian Missions, which will long be remembered. His text was: "*Ye are my witnesses, saith the Lord.*" It was quite a masterpiece, as all present would testify. He went into the grounds of Missionary labour under all dispensations, with great ability, and was listened to, for more than an hour, with breathless silence. The usual questions at the ordination of a Missionary were proposed to Mr. Chalmers, by the Rev. J. Murker, of Banff, and were answered briefly, but very satisfactorily, by the young Missionary. The ordination prayer was presented to God by the Rev. Mr. Forbes, of Fraserburgh, and partook of his usual comprehensiveness and affectionate earnestness. The charge was delivered by the Rev. Joseph Morison, to the young Missionary, then about to be united in marriage to his second daughter, and was founded on Rev. ii. 10. It was full of pathos, and was followed by a concluding prayer, breathing much of the spirit of affection and faith. May the Lord smile on the Mission of this youthful Missionary and his beloved wife!



on him a host of persecutions from without, and which he bears with the patience of an old and tried Christian, saying everything that is kind in return to his enemies.

He also related to me a portion of his history, which will show whence his bitterest revilings proceed. He told me that very early in life he became anxiously concerned about religion, and tried many things, and inquired into many systems, without at all satisfying himself that he was right on the subject. At length, he said, he was struck with the austerity and apparently self-denial of a monkish life, and believing the truth must be with them, he entered one of their convents, in which there was a school, in which he learnt the French and Italian languages perfectly, and also received the rudiments of a good education; but on the subject that now more particularly weighed down his spirits he could obtain no satisfaction, but was answered, whenever he sought information, evasively, or was told that it was sinful and blasphemous to entertain scruples respecting the teaching of the church. Thus he continued for the space of two years, when he was led to make another change, which was to enter the college of the Jesuits, and he became a candidate for their order. This was done, he said, in consequence of their great reputation for learning, and which he fondly hoped and believed would certainly comprehend the object of his search; but he was destined again to be deceived, and to learn that the wisdom of God is not always to be found with the wise of this world: in short, he said, that if he was disappointed before, he had much more cause to be so now. Many of his former associates, though ignorant of the "way of life," he believed to be sincere, but this, his new fraternity, he observed, except when in public or in the presence of strangers, threw away every appearance of religion, and derided everything, and, as to his own concern about his eternal state, that became an object of much derision. Here he saw, for the first time, the works of Voltaire, which were put into his hands with a recommendation to read them, and which worked as was desired they should, for they left him a complete infidel, or rather, an atheist, with every restraint removed to the indulgence of a corrupt and depraved nature, and he lived as he listed, and he even did worse, for he endeavoured, to the uttermost of his power, to make other dis-

ciples to this great apostle of the devil. This was his condition when he first came to me, satiated, as he said, with sin, and tormented with fears at what might be the consequences. Now, he says, whenever he meets with any of the inmates of the convent, they reproach him with what they call his many changes of religion, and tauntingly ask him when he intends to become a Turk; but he tells them with mildness, that the reproach and shame is to them, that, when he was ignorant of the truth, and ruining both his soul and body in the service of Satan, they reproved him not, but rather gave him countenance; now when he was endeavouring to serve the Lord according to his revealed will, they manifested their hatred, showing themselves to be the enemies of the Lord, and if they called the master himself Beelzebub, his servant, certainly, had no right to expect better treatment. I am thankful to say, that the school is prospering, with a small addition to the last number mentioned, but I am unable to spend much of my time in it, in consequence of the pilgrims arriving at this season more than commonly. The Austrian steamers come every other Saturday, bringing large numbers both of Jews and Christians, and, by way of assistance and that no opportunity may be lost of supplying them all with the Scriptures, or a portion of them, I have engaged a poor man, a native of Nazareth, who has renounced the errors of Popery, and, until I assisted him, was in very great distress; and even now, when awaiting the taunting of the people, and visiting the khans where they put up, he is often exposed to insult; and the other day, he said he met with a singular encounter with a Maronite bishop, who was attracted by the contents of his basket, and went up and took out an Arabic Bible; and read a little, he then returned it, and fell down upon his knees and kissed the ground, and prayed, because, as the man said, he had seen a Bible. But, I replied, if he was so pleased, how was it he did not buy one? He said he was not pleased with the Bible, but the contrary, and his prayer was to be forgiven for having touched one. This will give you some idea of the gross hypocrisy practised upon the poor and deluded people of this country by their spiritual heads; for this fanatical exhibition was performed with the view of infusing a terror into the poor fellow's mind, at being employed in selling the Word of God.

THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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HINDOO ANXIETY TO OBTAIN BOOKS.

## INDIA.

## MISSIONARY ITINERANCY IN BENGAL.

IN an article contained in our last number, on the "Results of Missionary Labour in India," we took occasion to remark on the gratifying fact of the harmony of co-operation existing among the agents of the various Protestant societies labouring in that country, and of the advantage derived to the cause of truth from the practical exhibition of sentiments so honourable to their common Christianity.

We have now the pleasure to present the journal of a highly interesting tour, undertaken in the course of last year, by our esteemed brother, the Rev. A. F. Lacroix, of the Calcutta Mission, in company with an old and valued friend, the Rev. J. Weitbrecht, of the Church Missionary Society, to the towns and villages scattered over the districts of Hooghly and Burdwan.

The incidents of the tour will serve forcibly to illustrate a fact that has been the frequent subject of observation in relation to the natives of India—that great intellectual acuteness and discernment may, and actually do co-exist with the maintenance of the most absurd dogmas and superstitions by which the human mind was ever enslaved; a mournful proof that the error is to be traced to one only legitimate source—the utter alienation of the heart from God—and which can only be removed by the application of that great remedy which is provided in the gospel.

The journal further affords conclusive and encouraging evidence that, in the northern provinces, as well as in the south of India, the natives are found to evince a spirit of inquiry on the subject of Christianity, to listen to the preaching of the Missionaries, and to receive their tracts and Scriptures, to an extent altogether without a precedent at any former period:—

"During the course of 1850," observes Mr. Lacroix, "I agreed with my excellent friend, the Rev. J. Weitbrecht, Missionary of the Church Missionary Society at Burdwan, that we would itinerate together during the following month of January, and preach the gospel in the numerous native towns and villages in the districts of Hooghly and Burdwan, which lie along the old Midnapore and Juggernath road, and which, with one or two exceptions, had never been visited by Missionaries before."

## DEPARTURE OF THE TRAVELLERS.

"With a view to fulfil this engagement, I  
Friday morning, the 3rd of  
after a stay of two days  
Weitbrecht and myself

commenced our tour on the 6th. Two native assistants accompanied us. We had four bullock-carts to convey our tent, books, tracts, luggage, cooking utensils, and provisions. We travelled partly on foot, and partly in palankeens, the latter serving us also as beds for the night. We were absent about a month, during which we visited, besides villages, seventeen large towns, preaching several times in each of them to crowded audiences. About fifty English and Bengali New Testaments, fifteen hundred Gospels, and four thousand Tracts, were distributed by ourselves and native assistants. I look back on this trip with deep gratitude to the Lord, who gave me such numerous and favourable opportunities to make known the glad tidings of salvation. May his blessing

rest on the seed sown, and may the great day reveal that some of it fell on good ground, producing one hundred, sixty, and thirty-fold fruit, unto eternal life! And if immediate conversions are not the result of this excursion, I have, at least, the pleasing consciousness of having, to a certain degree, acted the part of John the Baptist, in preparing the inhabitants of the districts I visited for the eventual reception of the gospel of Jesus."

THE FALSE REFUGES OF THE HEATHEN  
EXPOSED.

"January 8th.—Left our tent in a small village, near the main road, and walked across the fields to a populous native town, three miles distant, called *Gopulpore*. On arriving there, we separated and proceeded in different directions, with a view to bring the sound of the gospel within the reach of the greatest number of hearers. After walking on for some time, I reached a large open place, in the middle of which was the trunk of an old tree. On this I sat down, and was soon surrounded by a goodly number of persons, of respectable appearance, many of whom were Brahmins, who inquired what my object was in visiting their town. I replied that I was a preacher of Christianity—the religion which God has given to men—and had come on purpose to make them acquainted with it, if they would give me a hearing. Having expressed their willingness to hear what I had to state, I thought it advisable, before addressing them, to ask them whom they worshipped, and on whom they relied for salvation. Some said, We worship Siva, others Krishno, others, again, Doorga and the female deities, and from them we expect emancipation from sin. These answers led me to address them from the text, John iv. 24:—'*God is a Spirit: and they that worship him must worship him in spirit and in truth.*' From this passage, I showed them the vanity and sinfulness of idolatry, and pointed to them the one true God, as the only object worthy of our adoration, and Jesus Christ as the only divinely appointed Saviour from sin and hell.

"The attention displayed was most gratifying. After I had concluded, several of the auditors put questions indicative of their having well understood what they had heard.

One of them said:—'What you have stated regarding Siva, Krishno and Kali, is true,—the imperfections and wicked passions to which these deities were subject show, indeed, that we are wrong in calling them God; but pray, what have you to say against Soorjo-Deb (the Sun, or Hindoo Apollo)?—Surely, no fault can be found with *him*, and therefore we are safe in acknowledging him, at least, as God.' 'Alas!' replied I; 'if you look at what the Shastras relate of Soorjo-Deb, you will be convinced that he is not more worthy to be called God than any of the other gods and goddesses of your pantheon.' On which, I quoted the well-known story of Soorjo-Deb, where that god is represented as having lost all his teeth by a kneecap he received from the incensed Siva, at the festival of Dokkyo, and his being held by the Hindoos to be toothless to this day; for which reason they present him at his worship only soft rice, cooked with milk, which requires no mastication. On hearing this, the objector was silenced; and the people among themselves said:—'This European seems to know everything about our religion, and therefore it is of no use to dispute with him.' This occurrence showed me, for the hundredth time, the great importance of a Missionary making himself as thoroughly acquainted as he can with the heathen mythology. The want of such knowledge deprives him of half the weapons he requires in the arduous warfare in which he is engaged against ignorance and superstition.

"The gospels and tracts I had brought with me were received with great eagerness. A young man residing close by, who had had one given to him, shyly ran home, changed his dress, and applied for a second book, imagining I would not recognize him; but he was mistaken. Though I was pleased with his evident anxiety to obtain our publications, I gave him a sound reproof, before all the people, for his duplicity, and told him I could not reward with the gift of another book one who had acted so contrary to the rules of the religion he had just heard proclaimed, and which condemns deceit of all kinds. I perceived that this practical lesson had a very good effect on the bystanders, who saw that Christianity is not a system of notions merely, but requires corresponding actions."

POPULAR SUPERSTITIONS RESPECTING  
WHITE MEN.

"Mr. Weitbrecht, who told me that he also had had an excellent congregation in the part of the town to which he had repaired, now rejoined me, and it being late in the evening, we retraced our steps to our tent. As a specimen of the extreme superstition of the people of this district, I may just mention that, on passing a respectable man's house, two aged women rushed out, and stood looking most intensely at us. We inquired why they did so. They replied, 'You are the first Europeans we ever saw, and we are now looking at you, in the hope that such gaze on men belonging to the caste of the rulers of this country will procure us some religious merit!' We endeavoured to make these poor ignorant females understand that, to look at mortal, sinful beings like ourselves, could not be productive of the benefit they were seeking; and pointed out to them, as the true source of spiritual blessings, the great God and Saviour whose name had been proclaimed in their town that afternoon.

"In many places in the interior, numbers of people, even at the present time, have not only never seen Missionaries, but even Europeans; and they form sometimes strange ideas respecting them. I was much amused, some years ago, by a pundit relating to me how an inhabitant of a remote village of the jungle district of Lishenpore, who had just returned from the Civil Station of Bancoorah, described Europeans to his inquisitive fellow-villagers:—'Europeans,' he said, 'are just like men!' It would seem that these simple people had before been doubtful whether Europeans belonged to the human species, or were a superior kind of monkeys, or a race of demons, as the Chinese hold them to be."

## A HOPEFUL STUDENT.

"9th.—In a town named *Kytee*, I was most agreeably surprised, after preaching, on finding among my hearers a young man who spoke English fluently, and who told me he had received his education at the London Missionary Society's Institution at Bhowanipore. He alluded to his former teacher, Mr. Mullens, in terms of great gratitude, and spoke with unfeigned respect of the New Testament, which he said he continued to peruse frequently. This young man, although

not a professed Christian, is evidently favourably impressed towards the gospel, and did not scruple to acknowledge, in the presence of his countrymen, that he had lost all regard for idolatry. It was a great gratification to me to find a proof, at such a distance from Calcutta, that our labours in the educational line in that city are not in vain."

THE SEED OF THE KINGDOM SCATTERED  
ABROAD.

"10th.—We arrived about noon at a large market-town, on the eastern bank of the Dalkissen River, called *Eek-Lokky*. Finding the market-place excessively crowded, we repaired to the outskirts, and selected two suitable stations, where we could address the people without being interrupted by the hum and noise of the thousand voices in the bazaar. Mr. Weitbrecht occupied one, and I the other. A congregation was soon collected. Taking occasion of an ambulatory merchant offering drugs and medicine for sale, I chose as the subject of my address,—*Jesus the great Physician of the soul*. In imitation of our great Lord and Master, I find it most desirable, whenever practicable, to introduce religious addresses by an allusion to some passing event, or some object in sight of the hearers. This renders the discourse more natural, and the interest taken in it deeper. The attention was very pleasing, and the books distributed were received with great eagerness.

"After returning to our encampment, several persons who had not received books in the town, came to the tent with the earnest request to be supplied, which was done. Among these applicants was a respectable merchant, who knew something of Christianity. He told us he was in the habit of occasionally visiting Calcutta on business, and that while there, he had heard the gospel proclaimed more than once. What this merchant thus stated of himself is of repeated occurrence, and accounts for the fact, that although no Missionary has ever been in these parts, there is scarcely a village or hamlet where some individual or other, acquainted with the name of Christ and a few of the leading truths of the gospel, is not to be found. This fact also shows the vast importance of Calcutta as a central Missionary Station, and its great influence on the

try around. Oh, that the number of others in that great city were but multiplied tenfold!"

#### CONFIDENCE IN OMENS.

The merchant in question displayed a curious specimen of native superstition. On rising up and rising from his seat in front of the tent, he happened, with his head, to catch one of the ropes by which the tent is fastened to the ground; on which he immediately sat down again, declaring it was a bad omen when, on leaving a place, a man accidentally hurts or knocks himself against any object. We endeavoured to convince him of the absurdity of this notion, though with much apparent success; for after rising and sitting down again a little while, he rose, saying this time great care not to come into contact with anything; and departed, saying, all was right now, and that no evil was likely to happen to him on his way home. The natives have many other superstitious notions of a similar description, which often prove quite a thralldom to them. For instance:—they deem it a very bad sign when, leaving a place, or when about to commence an undertaking, the well-known Indian scorpion, called *tiktiki*, makes its squeaking noise, or when a person from whom they have just taken leave calls them back. I remember an instance where a Brahmin did once give up a situation as Bengali labor to a young gentleman, which I had secured for him, merely because, having forgotten to give him some particular directions, I called him back after he had left me. Christianity, as it is spreading, will of course get away with these superstitious beliefs, as it has already done to a great extent among our native converts."

#### A CHRISTIAN SABBATH AMONG THE HEATHEN.

12th. *Kamarpookoor*.—This being the Fast-day, all our bearers, cartmen, and assistants were collected under a tree, and engaged in a simple way, on the subject of our souls' salvation; for it would be sad indeed that, travelling with us as they do, assisting us in conveying the gospel to others, they were themselves neglected. During the whole day, people, not only from *Kamarpookoor*, but from several distant places, flocked to our tent, to whom gospels

and tracts were distributed with a few words explanatory of their contents, and enforcing attention to them.

"In the afternoon, we prepared to visit the town; but the crowd assembled around our tent was so large, that we decided that one of us only, with a catechist, should proceed to the town, while the other should remain to address the people near the tent. We drew lots as to which posts each of us should occupy. It fell to my lot to remain near the tent, where upwards of two hundred and fifty persons sat down on the grass in a half-circle. Thence I addressed on the important subject of eternity, and the necessity of preparing for it. The Ten Commandments were expounded, and from these it was shown, that no one is without sin. This fact having been admitted by the assembly, the plan of salvation through the atoning death of the Redeemer, and the regenerating influences of the Holy Spirit, were in a familiar and easy manner pointed out. Though none of the people present on this occasion had ever heard the gospel before, they seemed to understand very well what they heard. An elderly Brahmin only stood up in defence of Hinduism. The burden of his objections was, that the Hindoos had ways of salvation of their own, which were quite sufficient for them, and that therefore they did not require to believe in Jesus Christ, who might be a very good and proper Saviour for Europeans, but not for Hindoos. With a view to convince him out of his own mouth of the untenable nature of his statement, I asked him what particular deity he worshipped and looked upon as his Saviour. He replied, that belonging as he did, to the sect of the *Vaishnavs*, he worshipped chiefly Vishnoo or Krishno, and expected confidently that that god would deliver him from sin and its evil consequences. Upon this, I enquired whether, in his opinion, a blind man was a proper guide for another blind man, and whether an individual suffering from a disease which he was unable to cure, was a proper physician to cure the same distemper in others? 'No,' said he, 'of course not!' Then, continued I, sin is the disease under which men are now suffering, and you know as well as I do, that Krishno was, to an extreme degree, under the power of sinful lusts and passions. I further re-

mind ed him of the gross acts of licentiousness which the Shastras ascribe to that god. This had a desirable effect; for though not actually silenced, (N.B., a Hindoo opponent allows himself very seldom to be silenced; but though utterly foiled in argument, always insists on having the last word,) his replies were so sophistical, that some of the most intelligent among the auditors clearly saw and felt the flimsiness of them, and loudly expressed their disapprobation of the Brahmin's reasoning. On seeing this, he said: 'It is now very late, Sir, I cannot stay longer,' and walked away. The sophistical argument used by the objector, was to the effect that Radha, the principal mistress of Krihno, and the sixteen thousand milkmaids with whom the Shastras say he lived in fornication, had been devoted worshippers of this deity, and had asked of him to grant them the boon of becoming their husband; and that, therefore, it behoved him to hear the prayers of such zealous worshippers, and to comply with their wishes and desires. Of course, it was pointed out to him, that whilst certainly God is a rewarder of those who diligently seek him, and hears such prayers as are according to his good and holy will, it is not only absurd, but blasphemous to maintain, that he will grant the petitions of depraved beings asking his aid to commit wickedness and sin.

"The discourse and discussion being ended, the rush for books and tracts was so great, that I feared the tent would be thrown down by the pressure of the crowd upon it. I therefore hastily proceeded with a bundle of tracts to a distance of about one hundred yards, and there the distribution took place, though not without vast trouble and danger of being borne down by the mass pressing upon me. Late at night, just when we were retiring to rest, a man and his son, residing in a village eight miles distant, called at the tent, telling us that the news of our arrival in these parts having reached his village that afternoon, he and his son had travelled all that distance in the hope we would favour them with the gift of a book. We, of course, cheerfully complied, and, after a few words of encouragement, dismissed them back to their village."

#### THE GOSPEL HEARD FOR THE FIRST TIME.

"13th. At about 11 o'clock, we reached

*Hadgipore*, a town containing between five thousand inhabitants. As we selected the place of our encampment the outskirts of the town, under a spreading tree, and, in the afternoon, into the town to preach, where we were attended to in two different places by a four hundred persons at one time, we attracted the like I had seldom with Books and tracts were most eagerly for and thankfully received. No Mission having ever visited this place before, the Gospel came home to the minds of the people with all the power of novelty. Oh, the interest thus awakened at first were but permanent!"

#### A TROPICAL STORM.

"Scarcely had we done preaching, the clouds gathered blackness, and rain was evidently impending; so we retreated back to the tent to take it down, as it was of far too flimsy a texture to resist anything like a storm. The tent was soon and loaded on its cart, after which we went in all haste, with carts and baggage, to the town, in the principal street of which we eventually found an empty mud-bull building generally used by the pilgrims who come to Juggurnath along this road. This building, which contained only a few rooms, without any furniture whatever, thankfully took our refuge, and had done stowing away our goods, when came the rain in torrents, accompanied by strong wind and loud claps of thunder. We managed to get a cup of tea, and after evening worship, spread our mattresses on the floor and went to sleep, the rain continuing to fall in those copious showers which are only seen within the tropics. So rare is rain, however, at this season is a rare occurrence; the months of December, January, and February, being generally very dry and the sky most beautifully serene."

#### A SPIRIT OF INQUIRY.

"14th.—On awaking this morning we found that, though the rain had subsided, the sky looked still very gloomy and threatening, so we deemed it advisable to stay where we were. The whole forenoon was occupied by ourselves and catechists, in the vernacular, in conversation with the people, and in answering their questions."

, which we were pleased to see in a very good spirit, and with an desire to ascertain the truth. On our stock of gospels and tracts, that the former was nearly exhausted although we had still some of the alone towns in the district to visit. I thought it advisable to write at the Secretary of the Calcutta Bible requesting him to send us a fresh at a town called *Ghatal*, where we be in eight or ten days.

In the afternoon, the weather having cleared up, we made an excursion to a very large native town, about three miles distant, called *Ramjibonpore*. When passing through the streets of *Hadgipore* on our way thither, we were extremely gratified to see under the verandah of a house, a group of ten individuals attentively listening to their number reading aloud one of the tracts we had given him on the previous day. One of our native assistants, who was in his walk through the town in the evening, he had met with several knots of people similarly employed. This argues the interest excited. The blessed Jesus has been heard by this large assembly; they have been made acquainted with the atoning death, with his love to men, and with the invitations of mercy. Surely, this is the work of the Holy Spirit's fostering, may produce abundant fruit unto life!"

#### AN EXCITING SCENE.

Coming near to *Ramjibonpore* we passed by the place where the bodies of the dead are burned, and were surprised to see there some brick-built monuments erected in commemoration of the deceased.

I had never before witnessed this among the Hindoos, except occasionally on the banks of the Ganges, where a dead body is taken place. The Mohamedans always bury their dead, frequently erecting monuments over their graves. On entering the town, we found it as Paul did quite given up to idolatry. Almost every house was a temple dedicated to some or other of the Hindoo deities. As we reached the market-place. Here we met Mr. Weitbrecht proceeding further, so I took my stand on a little elevation

close to the principal temple. In a minute or two upwards of five hundred people assembled, who listened to the concerns of eternity and their souls' salvation with an attention I had never on any former occasion witnessed. Many manifested their deep interest in what was said, by stretched-forth heads, open mouths, and often lifting up both hands to heaven. I felt it quite a thrilling scene. The Lord also was evidently with me, and gave me a power of utterance I had seldom experienced before.

"After the preaching was concluded, I attempted to distribute tracts; but soon discovered this to be impracticable. The rush made for them was so great, that I had all the trouble in the world to keep standing. I endeavoured to persuade the applicants to receive the books in quietness and order; but all in vain! On they rushed; my coat was torn, and I was nearly trampled down; when a respectable Brahmin stepped forward, and advised me to desist, and to step into my palankeen for security. I did so; but was pursued for nearly two miles across the fields by crowds of people, some of whom now and then forced open the door of my palankeen, crying out, 'A book, a book!' Gladly as I would have complied with these vehement requests, prudence forbade my doing so; my bearers having expressed their fear that my palankeen would be crushed to pieces if I showed the least sign of compliance. I therefore ordered the bearers to proceed; when some of the applicants, irritated at my refusal, let fly a volley of clods of earth at me and my palankeen, and went back to the town. I very much regretted that things had taken such a turn; but it could not be helped. It was pleasing, however, to me, to reflect on the great change which has taken place in this country since my first arrival twenty-nine years ago. I remember the time when the natives would not receive, and sometimes even not touch one of our books when offered to them,—and now (as was seen in this instance) a Missionary is actually assaulted when he refuses to give them when asked for! Well, this, at all events, denotes some improvement."

#### WADING THROUGH A RIVER TO OBTAIN BOOKS.

"Arrived near a small fordable river, a



great many natives still followed. I then resolved in my own mind, but without giving utterance to it, that if any followed me to the opposite bank, by taking the trouble of wading through the water, I would reward their perseverance by the gift of a book to each. The greatest number on coming to the river side desisted, and bent their steps homeward; but about thirty were not to be deterred, and walked, some up to their middle, through the water, crying out, 'Sir, give me a book—give me a book.' [See Engraving, page 41.] I then made a halt, came out of my palankeen, and causing these persevering applicants to be seated on the grass, gave to each a book, which having received with marks of gratitude, they made me a deep salaam, recrossed the river, and returned to the town. I was soon rejoined by Mr. Weitbrecht, who told me that he had experienced much the same treatment from the people clamorous for books, and had even been obliged to arm his bearers with sticks, to keep off the crowd rushing on his palankeen."

#### IMPROVED PLAN OF DISTRIBUTING BOOKS.

"Had not such violence been exhibited, we could easily have distributed eight hundred or a thousand tracts at *Ramjibonpore*. As it was, we gave away only about two hundred. The event of this day, and similar ones experienced on former occasions, led us to consider of some other plan for the distribution of our books; for it was but too evident that the noise, confusion, and tumult which accompany the distribution upon our present plan, destroys, to a certain degree, the good effects produced by the preaching. We therefore resolved, that wherever it was practicable, we would altogether abstain from

giving books immediately after the preaching, and that we would, instead, invite the people to come to our tent in small parties, which would afford to ourselves and catechists a much better opportunity to proceed to the distribution with quietness and discrimination.

"In the evening it came on to rain again, so that we spent another night in our serai."

#### THE SKULL OF A COW WORSHIPPED AS A GOD.

"15th.—On passing through a small village about noon, we rested there for an hour. While seated in the street, our attention was arrested by a singular idol (which neither Mr. Weitbrecht nor myself had ever seen before) placed near the door of a hut opposite to us. It was the skull of a cow, in the upper part of which two cowries (small shells) had been pasted to serve as eyes. The forehead of the idol was painted with vermilion and turmeric; and before it lay on a plantain-leaf offerings of rice, fruits, and flowers. On inquiring what all this meant, we were told that this cow-skull, called in Bengali, 'Go-Moondo,' is a representation of the goddess Shasti (the Hindoo Lucina); that it is placed near the door of a house after the birth of a child, and worshipped there during twenty-one days by the mother of the infant; by which religious act the life and prosperity of the latter are insured. To such a degree, alas! do these poor ignorant people carry their idolatry, that even the *skull of a cow* is worshipped and revered as a divine being! Truly, there is need for the gospel's enlightening rays in a country where such gross darkness prevails."

(To be continued.)

## CHINA.

### MISSIONARY OPERATIONS IN SHANGHAI AND THE NEIGHBOURING DISTRICTS.

WHILE the saving conversion of souls to the faith of Christ must ever be regarded as the one great aim and object of the Missionary enterprise, a review of the history of Christianity will prove that there is scarcely a well attested instance of a tribe or nation having embraced the gospel upon its first announcement. From the times immediately succeeding the apostolic age until the present, the same law of gradual development and

progress which is in operation in the physical world, also regulates the growth and extension of Christ's kingdom in the earth. The long and patient toils of the husbandman, aided by the genial influences of the sun, and of the early and latter rain, are the indispensable antecedents to the ingathering of the golden harvest.

The instances in which the foregoing remarks apply to modern Missions are too numerous and too well known to require specification, and we refer to the fact only for the purpose of showing that, though the day of China's merciful visitation is at present only in its dawn, there is an important preparatory work in progress, and events are gradually tending to the accomplishment of the happy era when she shall come forth in her beautiful garments, and bow with grateful adoration beneath the sceptre of the King of kings.

From the following extracts of a letter from the Rev. W. Muirhead, written on behalf of the Missionary brethren at Shanghai, and bearing date 15th October, ult., it will be seen that, while there is a wide door of entrance for the gospel in that portion of the vineyard, a knowledge of its truths, and a growing appreciation of its claims, also prevail to an extent that ought to encourage the hopes and stimulate the zeal of Christians at home :—

#### PROMISE OF A FUTURE HARVEST.

"The peculiar character of this people seems to require much preparatory effort, in order to awaken them to the serious consideration of eternal things. Still, the way is preparing. A vast amount of religious knowledge is being diffused. Hundreds and thousands have come within reach of the means of grace. They have heard the gospel; their hands have handled of the word of life; they have conveyed it to distant parts of the empire. It is now widely known that teachers from the West are proclaiming the doctrine of Jesus, and exhorting all 'to turn from dumb idols, to serve the living God.' The appropriate influence of this may not be immediately apparent, yet we are persuaded that the seed of the kingdom will not be altogether lost, but that some, by Divine grace, will fall into good ground, and yield abundant fruit. More than this, however; we have had occasion for joy and praise in the results of our work, not being merely of a general kind. A considerable addition, as you have already heard, has been made to the church from the Fokien portion of the community, and it is gratifying to learn, that all the newly admitted members continue to hold

fast their profession, and to walk in obedience to the truth."

#### PREACHING IN SHANGHAI.

"The various services at the two chapels have been regularly kept up, and we are happy to say, there has been no diminution in the average attendance. Although the audiences are composed, for the most part, of very different persons, there are many who come to the services frequently. Their general conduct is quiet and orderly, and they often evince great attention to what is preached. In some of the public thoroughfares and temples, we have also had numerous congregations, and always enjoyed the most perfect facility in making known our sentiments and views. Seldom, indeed, do the people openly object to anything we advance, but rather, they seem to give unequivocal consent to our statements regarding the folly and uselessness of idolatry. On declaring to them the sublime truths and authority of the Christian scheme, these appear to be listened to, not so much as a matter of positive doubt or disbelief, as one that only requires to be more fully considered and proved. This fact, notwithstanding the extraordinary mental inertia and preconceived

opinions of the natives on the subject of religion, we often feel to be highly encouraging, while it excites the hope that the continued preaching of the gospel will yet, even amongst them, produce its appropriate effect."

#### MINISTRATIONS AMONG THE SICK.

"The attendance in the Hospital is as large as formerly, and affords an excellent opportunity for imparting to numbers a knowledge of Divine things. During the year, a dispensary has been opened twice a week in the Old Chapel, whither many resort for medical relief, who would not go to the Hospital. On these occasions, also, religious services are previously held, which, we trust, in connexion with the highly-appreciated medical assistance rendered them, will yet be found savingly beneficial to many."

#### THE GOSPEL PROCLAIMED IN THE CITY OF CHAFIÉ.

"Our visits to, and reception at, various places have been much in accordance with previous details, so that it were unnecessary to enlarge on this head. We shall therefore confine ourselves to the narrative of a visit lately paid by Messrs. Muirhead and Wylie to the city of Chafí, about eighty miles distant. As you are probably aware, that place was the scene of a severe battle during the Chinese war, the remembrance of which, it was supposed, might have engendered an inimical feeling towards foreigners among the inhabitants. On the contrary, however, (the visitors say,) we experienced no difficulty, and were at liberty to go about and distribute our books just as at other places. In one corner of the city there is a Manchín fort, into which admission has hitherto been found very difficult. After a little time, we succeeded in getting in, and walked through it in the most open manner. About the middle of it, a large congregation of Manchíns gathered around us, and as they knew Mandarin, they were addressed in that dialect for a short time. Although seemingly very desirous of our speedy departure, they listened, for the most part, attentively, and readily accepted our books. As we had a few sheets printed in Chinese and Manchín side by side, it evidently excited their surprise that foreigners should know anything of their language, and should come to distribute books in it. The general aspect of the place was tho-

roughly Chinese, and we saw nothing particular in the way of military fortification, though we understand it contains a considerable Manchín garrison. On inquiring the number of residents, we were informed there were upwards of one hundred thousand; and this we could easily believe, from the multitudes that crowded round us. The appearance of the men, and particularly of the youth, was very pleasing. Their cast of countenance was altogether different from, and much more noble and intelligent than, that of the Chinese. Whether they had previously emigrated from their native country, or had always resided there—what were the means and extent of communication with Manchús—what proportion of them could read and speak their original language—were points we had not time fully to investigate, though we have since heard, that the distribution of religious books among them might be useful, and through them might be conveyed to their native land. We intimate this, by the way, on the ground that Manchín, and even Mongolian books would sometimes be serviceable to us. In various parts of the country, that could be reached, there are Manchín garrisons, where books in their native tongue would be well received. Besides, we are occasionally visited by persons from the northern provinces, who, as they eagerly desire Chinese books for conveyance to their distant homes, would find available channels for the others in the neighbouring districts. An instance of this occurred in the case of the two Jews who were lately with us. On asking them if Manchín or Mongolian books could be usefully distributed in their part of the country, they assured us that many resort thither from these places, amongst whom the circulation of such books might be highly advantageous."

#### MOHAMEDAN MOSQUE AT SMAG-KIANG.

"On our way back to Shanghai we visited Smag-kiang, another large and populous city, about thirty miles distant. In the suburbs we observed the inscription of a Mohamedan mosque, and accordingly went to see it. As the moolah, or chief teacher, was absent at the time, we walked about the adjoining cemetery, which is a place of considerable size and antiquity, and much more resembles a foreign than a native burial-ground. The

moolah having at length arrived, he received us very politely, and ordered the doors of the front area to be opened. We immediately entered, followed by a crowd of Chinese, and were struck with the neat and clean appearance of the whole place. The mosque was altogether after the Chinese style, having over it and the outer portico a great many Arabic and Chinese inscriptions, all bearing upon the Mohamedan religion. On desiring to see the interior, we were told to look through the blind in front, and on doing so, it seemed to be quite new, and richly decorated with numerous gilt inscriptions hanging on the walls. Conversing with the moolah, we found him to be a very intelligent man, and ready to communicate on any point connected with his religion. He said he understood Arabic, and otherwise could not hold his present position. They had no religious books, except their classic, the Koran. He knew the name of Mohamed, but did not worship him, or any visible image. The only object of their veneration was Heaven. On their Sabbath (which is our Friday, and which happened to be the day of our visit) they observe particular ceremonies, and had just finished them, it seemed, in another part of the city, though we gathered from others of the community, they knew very little either of the day or its observances. The mosque, we were told, was really very ancient; but not long ago, a wealthy Mohamedan, from a western province, had repaired it at great expense. The moolah himself came originally from Honan, where his sect is very numerous. Even in the immediate neighbourhood it was said the numbers amounted to fifty or sixty

families, but as it is not a proselyting sect, they must either have emigrated from other parts of the country, or descended from those who had formerly done so."

TWO JEWS OF KHAE-FUNG-FOO VISIT  
SHANGHAI.

"With regard to the two Jews mentioned above, we are happy to say, that since their arrival they were constantly under Christian instruction, and acquired a considerable knowledge of its leading truths. They read various portions of the New Testament, particularly the Gospel of Matthew and the Epistle to the Hebrews. The genealogy of Christ seemed to interest them much, as containing the names of those ancestors they still hold in veneration. Far from showing any opposition to, or prejudice against Christianity, they were quite willing to accept it, as having some similarity to their own system. One of them had been well educated in the Chinese manner, and could read fluently our Christian books. Under the instructions of Mr. Edkins he wrote out literal translations of the early chapters of Genesis and Exodus, with the Hebrew interlined, and at the time he left could go over the first chapter of Genesis in that language without much assistance. We hope his acquirement of so much of his original tongue will prove an inducement to some of his countrymen to send their children here for religious instruction. He left us on the 8th instant, full of this idea, resolving to return with a few boys in about four months. Both of them have taken a supply of our various books for distribution among their Jewish friends."

## SOUTH AFRICA.

### THIRD JOURNEY OF THE REV. DAVID LIVINGSTON TO THE HITHERTO UNKNOWN REGIONS OF SOUTH AFRICA.

It will be in the recollection of our readers that Mr. Livingston, with a view to the introduction of the gospel among tribes hitherto unvisited by the European, undertook, in the summer of 1849, the exploration of the regions extending north-west from his Station at Kolobeng, and which issued in the discovery of the large interior lake, Ngami, and of several considerable rivers in its vicinity.

Stimulated by the signal success which had crowned his first journey, Mr. Livingston, in the spring of 1850, again left Kolobeng, accompanied on this occasion by his family, in order to follow up his discoveries; but, on reaching the lake, his further progress was obstructed by the alarming prevalence of marsh fever, peculiar to the season of the year, and of a venomous insect, scarcely less formidable. The party were accordingly compelled, though most reluctantly, to retrace their steps.

Nothing daunted by these obstacles, and strong in the conviction that they were not insurmountable, our enterprising brother, in the early part of last year, set out on his third visit to the Lake region; and though it would be premature to assert that the results of the journey, so far as they have transpired, are such as to warrant the *immediate* commencement of missionary operations among the new tribes to which Mr. Livingston has obtained access, the facts disclosed in the subjoined extracts from his last letter serve to show that this important field of enterprise, unless pre-occupied by the Christian Missionary, will inevitably fall a prey to the rapacity of the slave-dealer.

Writing from the banks of the River Zouga, under date 1st October, ult., Mr. Livingston observes:—

"This letter will be forwarded by a party of Griquas, who leave this river to-morrow, and proceed direct to Philippolis. We left our old route at Nahokotsa and proceeded nearly due north, crossed the bed of the Zouga and certain salt pans, remarkable for their extent. One, called 'Ntwétive,' was about fifteen miles broad, and, probably, one hundred long. Beyond these we passed through a hard flat country covered with mopane trees, and containing a great number of springs in limestone rock. A considerable number of bushmen live in the vicinity, and they seem to have abundance of food. Leaving this district of springs, and guided by a bushman, we crossed an excessively dry and difficult tract of country, and struck a small river, called Mabali. Visiting a party of bushmen, and another of Banajoa, we after some days reached the Chobe, in 18° 20' S., the river on which Sebitoane lived. The Tsetse (a venomous insect) abounded on the southern bank, and as the depth is from twelve to fifteen feet, we could not cross with the wagons; the cattle were accordingly taken over to an island, and Mr. Oswell and I proceeded about thirty miles down the river in a canoe. It was propelled by five superior rowers; and to us, who are accustomed to bullock wagons, the speed seemed like that

of boat-races at home. Sebitoane received us kindly, and offered to replace our cattle, which were all believed to have been bitten by tsetse. He returned to the wagons with us, and subsequently fell sick, and, to our great sorrow, died. He formed one of the party of Mantatees, repulsed by the Griquas at old Lattakoo, and since then he has almost constantly been fighting. He several times lost all his cattle; but being a man of great ability, managed to keep his people together, and ended his days richer in cattle, and with many more people under his sway, than any other chief we know in Africa. A doctor who attended him, interrupted with rudeness, when I attempted to speak about death, and his people took him away from the island when not far from his end. Mr. Oswell and I went over to condole with his people soon after the news of his death came, and they seemed to take our remarks thankfully. We remained two months with them; they are by far the most savage race of people we have seen, but they treated us with uniform kindness, and would have been delighted had we been able to remain with them permanently. Such was my intention when I left Kolobeng; and having understood that there were high lands in that region, to avoid the loss of time which would occur in returning for my

I resolved that they should accomplish. The deep rivers among which I live, are a defence to them against attack. To have removed them to the sea would have been rendering them defenceless; and the country itself was so different from anything I could have imagined, I felt convinced that two years more it are required for the successful execution of a mission. It is for hundreds of miles intersected with numerous small branches of rivers coming out of the sea and returning into them again: these are lands with large reedy, boggy tracts of land. Where trees abound, if not on an extensive scale exists; indeed, we seem to have reached the limits of wagon travelling. It is needed on horseback about one hundred miles farther than the place where the people stood, to see the Sesheke, or river Borotse. It is from three hundred to four hundred yards broad, and at the end of a remarkably dry season had a very large quantity of water in it. The waves lifted the people and made them roll beautifully, and brought back old scenes to my remembrance. The mouth of Sesheke is on the opposite side of the river itself, as near as we could ascertain by both instruments,  $17^{\circ} 28'$  South. It flows the country periodically for fifteen miles out, contains a waterfall, called Sesheke (smoke sounds), the spray of which can be seen ten or fifteen miles off. The mouth of the Bashukolompo is about four hundred yards wide, and when it falls into the sea it is called Zambesi. There are several rivers reported to connect the two, and along the rivers there exists a dense population of a strong black race. That country abounds in corn and honey, and they possess much more ingenuity in iron work, carpentering, and pottery, than any of the countries to the north of them. One thing which claims particular attention, is that the slave trade only began in the country during 1850. A party of people, from Mambari, came to Sebitoane, carrying a large quantity of English and striped cotton clothing, red, and blue baize, of English manufacture, and these brought from the different districts about two hundred boys; they had iron rivets in abundance, and invited

the people of Sebitoane to go on a marauding expedition against the Bashukolompo, by saying, You may take all the cattle, we will only take the prisoners. On that expedition they met with some Portuguese, and these gave them three English guns, receiving in return at least thirty slaves. These Portuguese promised to return during this winter. The people confessed that they felt a repugnance to the traffic, but they (the Mambari and Portuguese) refused cattle for their clothing and guns. It seems to me that English manufactures might come up the Zambezi during the months of June, July, and August, or September, by the hands of Englishmen, and for legitimate purposes, as well as by these slave dealers for their unlawful ends. There is no danger from fever if people come after May, and leave before September. The Government might supply information to traders on the coast. I shall write you fully on this subject, as also on another of equal importance, but at which I can only now hint.

"You will see by the accompanying sketch what an immense region God has in his providence opened up. If we can enter in and form a settlement, we shall be able in the course of a very few years to put a stop to the slave trade in that quarter. It is probable that the mere supply of English manufactures in Sebitoane's part will effect this, for they did not like it, and promised to abstain. I think it will be impossible to make a fair commencement unless I can secure two years devoid of family cares. I shall be obliged to go southward, perhaps to the Cape, in order to have my uvula excised, and my arm mended. It has occurred to me, that as we must send our children to England soon, it would be no great additional expense to send them now along with their mother. This arrangement would enable me to proceed alone, and devote about two, or, perhaps, three years to this new region; but I must beg your sanction, and, if you please, let it be given, or withheld, as soon as you conveniently can, so that it might meet me at the Cape. To orphanize my children will be like tearing out my bowels; but when I can find time to write you fully, you will perceive it is the only way, except giving up the region altogether."

### Anniversary Services in May, 1852.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, MAY 10,

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. HENRY ALLON, of Islington.

*To commence at Seven o'clock.*

WEDNESDAY, MAY 12.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. JOHN STOUGHTON, of Kensington.

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EVENING.—TABERNACLE.

SERMON by the Rev. DR. BEAUMONT, of Bristol.

THURSDAY, MAY 13.

MORNING.—ANNUAL MEETING—EXETER HALL,—CHAIRMAN,  
RIGHT HON. THE LORD MAYOR.

EVENING.—ADJOURNED MEETING—FINSBURY CHAPEL,—CHAIRMAN,  
GEORGE HITCHCOCK, Esq.

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FRIDAY EVENING, MAY 14,—instead of the MONDAY, as formerly.  
The SACRAMENT of the LORD'S SUPPER will be administered at the usual  
Places of Worship in and around London.

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LORD'S DAY, MAY 16.

SERMONS will be preached on behalf of the Society, at various Places of Worship  
in London and its Vicinity.

### TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies, in London and its vicinity, are respectfully requested to pay in their amounts at the Mission-House, on or before Wednesday, the 31st instant, the day appointed for closing the Accounts. The Lists of Contributions should be forwarded to the Mission-House, on or before that day, in order that they may be inserted in the Society's Annual Report for 1852.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions, so that they may be received at the Mission-House on or before Wednesday, the 31st instant; together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct statements* of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

### WIDOWS' AND ORPHANS' FUND.

#### NOTICE.

THE Directors, in presenting the annexed list of Contributions, beg to announce that for the accommodation of those friends who have been prevented from making their contributions during the preceding two months, the list will be kept open until the first week in April.

FOR MARCH, 1852.

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ACRAMENTAL OFFERING TO THE NECESSITOUS  
OWS AND CHILDREN OF DECEASED MISSIONARIES.

LONDON AND ITS VICINITY.

	£	s.	d.
Chapel . . . . .	15	18	1
nanbury . . . . .	1	10	0
ndsey—Ebenezer . . . . .	2	0	0
erwell . . . . .	10	18	6
ston Chapel . . . . .	4	0	0
n-square . . . . .	5	0	0
wich-road . . . . .	2	0	0
y-street, Bow . . . . .	0	15	0
ury Chapel . . . . .	6	5	8
n . . . . .	2	5	0
ngton . . . . .	10	10	0
land . . . . .	5	0	0
orough Chapel . . . . .	3	7	0
leton Chapel . . . . .	6	0	0
End—Latimer Chapel . . . . .	4	0	0
r Town . . . . .	2	2	0
Broad-street . . . . .	5	0	0
Cross, Deptford . . . . .	1	0	0
Tabernacle . . . . .	5	11	6
ravel Pit, Homerton . . . . .	6	15	4
se-street . . . . .	8	13	0
ngton . . . . .	31	16	7
am—Hanover Chapel . . . . .	12	0	0
n Green . . . . .	3	2	9
y . . . . .	26	6	11
ey . . . . .	5	0	0
vell . . . . .	10	0	0
y Chapel, Edgeware . . . . .	10	0	0
y Chapel, Poplar . . . . .	11	1	1
Chapel, Brixton Hill . . . . .	7	2	10
Chapel, Horselydown . . . . .	2	2	0
-street, Southwark . . . . .	5	1	0
sworth . . . . .	5	0	0
amstow . . . . .	6	0	0
field Chapel . . . . .	2	14	3
oad . . . . .	3	0	0
street, Walworth . . . . .	16	9	2

Country.

ham—Bowdon Chapel . . . . .	3	12	3
2-under-Lyne . . . . .	10	0	0
ster . . . . .	0	10	0
ell . . . . .	1	2	6
ig . . . . .	1	11	2
ley . . . . .	2	4	0
table . . . . .	3	3	0
utoke—Wote-street . . . . .	1	0	0
gbourn . . . . .	2	5	6
-Dr. and Mrs. Bell . . . . .	5	0	0
s . . . . .	2	14	6
d—Bunyan Meeting . . . . .	5	15	0
rd . . . . .	1	17	0
v . . . . .	1	0	0
's Stortford . . . . .	4	10	0

	£	s.	d.
Blackburn—Chapel-street . . . . .	3	0	0
St. James's-street . . . . .	3	15	1
Missionary Breakfast . . . . .	4	12	0
Blackpool . . . . .	2	0	0
Boston, per Rev. I. Watts . . . . .	1	3	0
Bradford, Yorkshire—Hor-			
ton-lane . . . . .	10	0	0
Bridgewater . . . . .	2	10	0
Bridgnorth . . . . .	3	6	0
Brighouse . . . . .	2	3	6
Bristol—Brunswick-square . . . . .	3	10	0
Castle Green . . . . .	2	5	0
Highbury Chapel . . . . .	11	12	7
Bromyard . . . . .	0	17	0
Bruton . . . . .	1	0	0
Buckingham . . . . .	2	4	1
Bury St. Edmund's—Whit-			
ing-street . . . . .	2	0	0
Bushey . . . . .	3	8	6
Carlisle—Lowther-street . . . . .	2	12	2
Castle Hedingham . . . . .	3	6	4
Cheltenham—Highbury Cha-			
pel . . . . .	5	0	0
Cheltenham Chapel . . . . .	1	10	0
Cheshunt—Crossbrook-street . . . . .	2	6	0
Chester—Queen-street . . . . .	10	2	2
Chesterfield—Soresby-street . . . . .	3	1	0
Chichester . . . . .	1	8	6
Chiswick—Rev. E. Miller . . . . .	1	0	0
Clevedon . . . . .	1	12	0
Corfe Castle . . . . .	0	10	0
Colchester—Lion Walk . . . . .	7	5	0
Cottingham . . . . .	3	10	0
Coventry—West Orchard . . . . .	5	0	0
Cowick near Snaith . . . . .	0	10	6
Croydon . . . . .	4	5	6
Cuckfield . . . . .	1	3	6
Darwen—Belgrave-square . . . . .	5	0	0
Derby—London-road . . . . .	1	0	0
Devizes . . . . .	5	0	0
Dewsbury . . . . .	5	0	0
Dorking . . . . .	5	10	0
Durham . . . . .	2	1	0
Ealing . . . . .	3	2	8
Edmonton and Tottenham . . . . .	2	3	0
Enfield—Chase-side, Ind. . . . .	10	0	0
Exeter—Grosvenor Chapel . . . . .	1	10	0
Exmouth—Point-in-View . . . . .	2	0	0
Fakenham . . . . .	2	4	6
Finchley . . . . .	4	1	0
Fleetwood . . . . .	1	11	7
Frome . . . . .	4	10	0
Glossop . . . . .	2	4	8
Gomersal . . . . .	2	0	0
Grantham . . . . .	2	5	4
Gravesend . . . . .	5	10	0



	£	s.	d.		£	s.	d.
Guildford . . . . .	1	15	2	Northampton—United Com-	8	0	1
Halifax—Square Chapel . .	4	0	0	munion . . . . .	2	18	0
Halstead—High-street . .	2	10	6	North Shields . . . . .	1	16	0
Old Chapel . . . . .	4	10	7	Northwich . . . . .	5	0	0
Handsworth . . . . .	2	6	6	Norwich—Princes-street	0	14	0
Hanley . . . . .	3	5	0	Tabernacle . . . . .	16	0	0
Haslingden . . . . .	1	5	0	Nottingham—Castle-gate	4	0	0
Hastings . . . . .	5	10	0	Friar Lane . . . . .	1	1	0
High Wycombe—Ebenezer				Otley . . . . .	1	15	0
Chapel . . . . .	2	10	2	Peurith . . . . .	1	8	0
Crendon Lane . . . . .	1	17	0	Petersfield . . . . .	2	5	0
Hitchin . . . . .	1	3	0	Poole . . . . .	8	8	0
Hoddeston . . . . .	3	2	4	Preston—Cannon-street	5	12	0
Hounslow . . . . .	1	3	6	Reading—Broad-street	10	0	0
Huddersfield—				Castle-street . . . . .	3	13	0
Highfield Chapel . . . .	5	0	0	Romsey . . . . .	1	13	0
Ramsden-street Chapel . .	5	0	0	Ross . . . . .	2	4	0
Hull—Albion Chapel . . .	5	0	0	Saffron Walden . . . . .	3	10	0
Fish-street Chapel . . .	10	6	2	Salisbury—Scot's-lane . .	2	0	0
Holborn-street Chapel . .	0	10	0	Sandwich . . . . .	0	8	0
Salem Chapel . . . . .	1	8	6	Selby . . . . .	0	2	0
Kettering . . . . .	3	4	8	Mr. Weeks . . . . .	1	0	6
Kingston . . . . .	5	0	0	Sheffield—Mr. T. Oates . .	1	1	0
Launcester . . . . .	5	0	0	Shelton . . . . .	1	0	0
Lavenham . . . . .	1	0	0	Shrewsbury—Castle-gate . .	0	10	0
Launceston . . . . .	2	0	0	Sidbury . . . . .	1	3	4
Leamington—Spencer-street	7	3	6	Soham . . . . .	5	0	0
Leeds—Belgrave Chapel . .	7	5	2	Southport . . . . .	2	0	0
East Parade . . . . .	10	0	0	South Shields . . . . .	0	10	0
Queen-street . . . . .	4	0	0	Staindrop . . . . .	4	0	0
Leicester—Bond-street . .	5	0	0	Staines . . . . .	1	3	0
Lightcliffe . . . . .	1	10	0	Stockbridge . . . . .	2	0	0
Liverpool—Toxteth Chapel .	2	6	8	Stubbins . . . . .	2	0	0
Long Sutton . . . . .	1	0	0	St. Neots . . . . .	6	12	6
Louth . . . . .	3	11	0	Sudbury . . . . .	3	4	6
Ludlow . . . . .	2	3	0	Sunderland—Ebenezer Chapel	3	0	0
Lutterworth . . . . .	2	0	0	Bethel Chapel . . . . .	4	10	0
Lynn . . . . .	5	0	0	North-street Chapel . . .	10	5	0
Macclesfield—Roe-street .	5	0	0	Thatcham . . . . .	1	11	0
Maidenhead . . . . .	6	3	6	Throop . . . . .	2	10	0
Manchester and Salford—				Tiverton . . . . .	3	4	0
Grosvenor Chapel . . . .	22	4	4	Trowbridge . . . . .	0	10	0
Hope Chapel . . . . .	11	16	0	Turvey . . . . .	1	2	0
New Windsor Chapel . . .	1	10	0	Tutbury . . . . .	1	16	0
Richmond Chapel . . . .	4	0	0	Ulverston . . . . .	2	0	0
Zion Chapel . . . . .	5	9	6	Uppingham . . . . .	1	12	1
Manningtree . . . . .	1	11	4	Uttoxeter . . . . .	6	11	0
Marden . . . . .	1	14	7	Independent Chapel . . .	2	2	0
Market Harborough . . . .	2	13	0	Old Meeting . . . . .	2	0	0
Mero . . . . .	2	5	0	Ventnor . . . . .	3	10	0
Merton . . . . .	2	5	0	Wakefield . . . . .	1	0	0
Mill Hill . . . . .	2	2	0	Warminster . . . . .	2	0	0
Moreton-in-Marsh . . . . .	0	10	0	Weedon . . . . .	3	0	0
Morley . . . . .	1	17	6	Welford . . . . .	1	5	0
Needham Market . . . . .	1	0	0	Wellingborough—West End	1	16	0
Newark . . . . .	3	0	0	Salem Chapel . . . . .			
Newcastle—St. James's . .	4	0	0				
Newport, Essex . . . . .	1	0	2				

FOR MARCH, 1852.

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	£	s.	d.		£	s.	d.
Wellington, <i>Somerset</i> . . . . .	1	0	0	Wiveliscomb . . . . .	0	12	0
West Bromwich — Mayer's- green . . . . .	10	0	0	Woburn, <i>Beds</i> . . . . .	1	3	0
Westbury—Lower Meeting . . . . .	1	5	0	Worcester . . . . .	10	3	6
Wimbourne . . . . .	1	0	0	Yarmouth, <i>Norfolk</i> . . . . .	3	15	0
Wincanton . . . . .	0	15	0	Yeovil . . . . .	2	0	0
Winchester . . . . .	3	0	0				
Windsor . . . . .	8	3	0		91	17	0

SPECIAL SUBSCRIPTIONS FOR THE RELIEF OF THE SUFFERERS BY THE  
KAFFIR WAR.

	£	s.	d.		£	s.	d.
Friends at Manchester, per A Fletcher, Esq. . . . .	40	0	0	Rev. J. Tippet and Friends, Gravesend . . . . .	9	16	6
Edinburgh, per Mr. W. F. Watson—				Halifax, Sion Chapel, (Sac. Col.) . . . . .	7	0	0
Mr. and Mrs. W., Albany- street Chapel. . . . .	10	0	0	W. Boulton, Esq., Bristol . . . . .	5	0	0
Rev. W. Swan . . . . .	5	0	0	T. White, Esq., Peterborough . . . . .	5	0	0
Rev. G. D. Cullen . . . . .	3	0	0	Crossbrook-street, Cheshunt. . . . .	5	0	0
Miss G. F. D. Cullen . . . . .	3	0	0	A Friend . . . . .	5	0	0
Miss R. H. Dow- nie . . . . .	2	0	0	Fakenham . . . . .	2	3	0
Miss Cathcart, Sen. . . . .	1	0	0	Trinity Chapel, Brixton . . . . .	2	1	0
Mr. J. Gray . . . . .	1	0	0	A Baptist . . . . .	2	0	0
Mrs. Cullen . . . . .	1	0	0	Bushey . . . . .	1	11	6
Mrs. Harvey . . . . .	1	0	0	Mr. J. Caborn, Denton, near Grantham . . . . .	1	5	0
Mrs. Tullis . . . . .	1	0	0	A. Brewin, Esq., Tiverton, "First-fruits" . . . . .	1	0	0
J. W. . . . .	0	10	0	A Friend, Woodbridge . . . . .	1	0	0
J. B. . . . .	0	10	0	J. P. Daniel, Esq., South Petherton . . . . .	1	0	0
Miss E. Cullen . . . . .	0	5	0	A Friend, Kirkwall, by Rev. C. Gilbert . . . . .	1	0	0
Mrs. Tailgour . . . . .	0	5	0	Miss Langton . . . . .	1	0	0
Mrs. Thomson . . . . .	0	5	0	Tavistock (additional) . . . . .	0	13	0
Two Servants . . . . .	0	3	0	Moreton-in-Marsh . . . . .	0	10	0
	29	18	0	Arbroath, per Rev. J. Gilles . . . . .	0	7	6
Rev. S. Curwen and Friends, Reading . . . . .	14	0	0	Grantham (additional) . . . . .	0	5	0
				Total, including Sums pre- viously acknowledged . . . . .	£207	18	4

MISSIONARY CONTRIBUTIONS

From 13th January, to 12th February, 1852, inclusive.

	l. s. d.		l. s. d.		l. s. d.		l. s. d.
J. R. Mills, Esq. . . . .	10	0	0	Albion Chapel, Ju- venile Association per Mrs. Giffillan . . . . .	6	8	6
John Culliffe, Esq. . . . .	20	0	0	Claremont Chapel, Female Bible-class per Miss Tidler, for a Bay at Farey- chale, to be called John Claremont. . . . .	3	0	0
F. Carthew, Esq. (Ind Don) . . . . .	10	17	0	Finbury Chapel, Auxiliary, per Miss Harrison, on account . . . . .	22	11	9
J. Mendham, Esq. . . . .	10	10	0	Oloucester Chapel, Juvenile Associa- tion . . . . .	1	9	0
J. W. Alexander, Esq. . . . .	5	0	0	Holwell Mount, Juvenile Auxiliary. For a Native Fenc- er at Southam, oom- ram, to be called Edward Mann- ing . . . . .	10	0	0
W. Miles, Esq. . . . .	5	0	0	For Two Girls at ditto, to be called Mary Walker and Mary Ann Menk- ern . . . . .	6	0	0
Mr. J. Barnes . . . . .	4	0	0		162		
Mrs. Schroder, a Thank-offering for merces during the past year . . . . .	2	0	0	Horton Auxiliary, on account . . . . .	18	0	0
A Thank-offering for past merces. . . . .	0	10	0	Islington Chapel, J. L., Esq. (A.) . . . . .	10	10	0
Mrs. Fickett . . . . .	0	10	0	Orrendon Chapel Sunday-school, less 11. 12s. 1d. paid for Magazines . . . . .	11	4	8
				Queen-street, Ratcliffe. Rev. R. B. Bayley, T.S.A. Mr. W. P. Lash, Treasurer. Collecting Cards . . . . .	3	4	0
				Queen-street, Bab- bath-schools . . . . .	2	11	9



L. s. d.		L. s. d.		L. s. d.		L. s. d.	
<b>FORWARD.</b>		<b>Master Thomas Coffin</b>		<b>[SURREY.]</b>		<b>Zion Chapel Sunday-school</b>	
<b>Drove's School, Madras.</b>		<b>Master Charles Coffin</b>		<b>Champion-Hill Young Ladies at the Misses Amble's Establishment, for the School at Mahi Kantha ..</b>		<b>Robert Benson</b>	
<b>Mr. Esq. 1 0 0</b>		<b>Master John Williams</b>		<b>2 4 0</b>		<b>C. L. Braithwaite</b>	
<b>1 0 0</b>		<b>Fractions</b>		<b>Auxiliary Society, per W. Penfold, Esq., on account..</b>		<b>Isaac Braithwaite</b>	
<b>1 0 0</b>		<b>Less Expenses..</b>		<b>100 0 0</b>		<b>W. D. Credwood</b>	
<b>1 0 0</b>		<b>7 0 0</b>		<b>[SURREY.]</b>		<b>G. B. Credwood</b>	
<b>AMSTERDAM.</b>		<b>Ladlow.</b>		<b>Auxiliary Society, per W. Penfold, Esq., on account..</b>		<b>Edward Credwood</b>	
<b>Mr. Curtis.</b>		<b>Collected after Sermon</b>		<b>100 0 0</b>		<b>James Credwood</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>WARWICKSHIRE.</b>		<b>James Cropper</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Coventry District.</b>		<b>James King</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Per Rev. J. Sibree.</b>		<b>Margaret Marriott</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Atherstone.</b>		<b>John Somervell</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Old Meeting-house.</b>		<b>John Wakefield</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>By Mr. Wm. Fox.</b>		<b>Miss Wakefield</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Measrs. W. and G.</b>		<b>Mrs. Whitwell</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Fox and Men</b>		<b>Edward Whitwell</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Alpha, F.</b>		<b>John Whitwell</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Mr. J. Fox</b>		<b>Mrs. H. W. Wilson</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Mr. H. Fox</b>		<b>William Wilson</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Miss Eliza Farmer</b>		<b>Collections.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>William Deacon</b>		<b>Public Meeting</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Alfred Fox</b>		<b>Zion Chapel</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>The Misses Simonds</b>		<b>Presbyterian Chapel</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Miss Ayres</b>		<b>Independent Chapel</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Miss C. Cooke</b>		<b>Ravenstonedale.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>S. A. Simonds</b>		<b>Miss Chamberlain's</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>C. H. Braebridge</b>		<b>Box</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Mr. Sturdivant (D.)</b>		<b>Subscriptions</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>School Boxes</b>		<b>Annual Meeting</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Collection after Sermon</b>		<b>Crookley Garret.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>The Misses Farmer</b>		<b>Subscriptions</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Collected by Miss Vernon</b>		<b>Box</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Collection after Public Meeting</b>		<b>Annual Meeting</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Profits of Sewing Society</b>		<b>Kirkby Lonsdale</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Ditto, Missionary Basket</b>		<b>Milnthorpe</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>From Sewing Society, by Mrs. Freeman</b>		<b>Mrs. Belsham</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>511. 1s. 3d.</b>		<b>Mrs. M'Naught</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Bedworth, Rev. S. Hilliard</b>		<b>Exa. 31. 9s. 11d. 1</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Foleshill, Rev. G. L. Withers</b>		<b>8d. 1s. 2d.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Hartshill, Rev. S. Dyall</b>		<b>WILTSHIRE.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Kington and Easington, Rev. D. Williams</b>		<b>Corham, notd. 1s. 7d., as printed last month</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Leamington, Holly-walk Ladies' Dorcas Society</b>		<b>Salisbury.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Nuneaton, Rev. G. Eustace</b>		<b>Endless-street.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Stratford-on-Avon, by Mrs. Canning, for Native Teacher, Lakeland</b>		<b>Rev. T. Greenfield, (A.)</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Warwick, Rev. J. Percy</b>		<b>Boxes.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Edward Wherret</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>WETMORELAND.</b>		<b>Isaac Wherret</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Kendal.</b>		<b>Infant School</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Auxiliary, per R. Benson, Esq.</b>		<b>Girls' Sunday-school</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Collected by Mrs. Cornthwaite</b>		<b>Rev. T. Greenfield's Family</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Mrs. R. Somervell</b>		<b>Juvenile Collection</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Mrs. A. Somervell, for School at Travancore</b>		<b>Public Meeting</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Miss Greenhow, viz. Mrs. Proudfoot</b>		<b>131. 15s.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Miss Greenhow</b>		<b>Scot's-lane.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Mrs. E. Wakefield</b>		<b>Boxes.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>For Native Schools.</b>		<b>Sunday-school</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Mrs. I. Braithwaite</b>		<b>Mr. Read</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Mrs. W. Whitwell</b>		<b>Mrs. Creed</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>For the Missionary Ship.</b>		<b>Subscriptions.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Collected by Mrs. R. Wilson</b>		<b>J. C. Wheeler, Esq.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>Miss Hewson</b>		<b>Mrs. J. C. Wheeler</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Mr. C. Payne</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Collected by—</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Mr. Dawe</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Miss Hill</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Miss Hart, for the Ship</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>1501. 1s. 3d.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Somerford Keynes.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Rev. J. Baber, for Mrs. Maul's School</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>0 5 0</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>YORKSHIRE.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Hull and East Riding.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Auxiliary Society, per A. Levett, Esq.</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>on account</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>Fish-street, for Widows and Orphans</b>	
<b>100 0 0</b>		<b>1 10 0</b>		<b>1501. 1s. 3d.</b>		<b>1501.</b>	

I. s. d.	I. s. d.	I. s. d.	I. s. d.
<b>India.</b>	<b>Leith.</b>	<b>Dr. Hobson's Hospital, Canton.</b>	<b>For the Sufferers by the Kafir War (see List) ....</b>
Indian Education in India	H. S. Allen, Esq., per Mr. Sturrock	Rev. G. D. Cullen, Esq., per Rev. G. D. Cullen	11 10
For Mrs. Addis's School, Colombo	John Watson, Esq., per Rev. G. D. Cullen	16 6 0	27 8
For Mrs. W. Dwyer's School, Madras	H. S. Allen, Esq., per Mr. Sturrock	11 7 8	19 8
2d. ....	13 6	3 13 6	34 10
<b>Canton.</b>	<b>Leith.</b>	<b>Leith.</b>	<b>For the Sufferers by the Kafir War (see List) ....</b>
Collected by Miss Norwood	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	19 8
Miss Norwood	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. Strickland	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. R. Strickland	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Miss Harrison	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
<b>Scotland.</b>	<b>Leith.</b>	<b>Leith.</b>	<b>For the Sufferers by the Kafir War (see List) ....</b>
Anderson, Parish	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	19 8
Bath-school, for the Missionary Ship	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
For Cathcart-street United Presbyterian Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Collected, per Rev. P. W. Grant	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
<b>Leith.</b>	<b>Leith.</b>	<b>Leith.</b>	<b>For the Sufferers by the Kafir War (see List) ....</b>
Auxiliary Society, per Mr. W. F. Watson	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	19 8
Right Hon. Duncan McLaren, Lord Provost	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. Duncan, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
W. S. ....	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
H. M. Gibb, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
R. Chisholm, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
R. Haldane, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
W. S. ....	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
F. S. F. ....	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. B. ....	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Miss Wade	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
For Mrs. Lewis's School	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
South-arran	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. Dr. Simpson	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. Thomas	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
For Mrs. Mullens's School, Calcutta	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. Smith's Children	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
For Schools in the city of Leith	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Shantala, by Mrs. T. Sturrock	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. McLaren, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. L. Burgh, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. Marshall, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Leith	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Collections	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Albany-st. Chapel	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Arva-square, in-charge of Mr. Mullens's School	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Intro. Public Meeting	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Leithan-road Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
St. Andrew's Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Rose-street Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
North Leith Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Intro. Young Men's Sabbath-school	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Intro. Mr. M. B. B. B.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mr. J. Butt, Am-...	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mr. J. Gentle, Dun-...	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
<b>Leith.</b>	<b>Leith.</b>	<b>Leith.</b>	<b>For the Sufferers by the Kafir War (see List) ....</b>
Collected by Miss Norwood	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	19 8
Miss Norwood	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. Strickland	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. R. Strickland	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Miss Harrison	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
<b>Scotland.</b>	<b>Leith.</b>	<b>Leith.</b>	<b>For the Sufferers by the Kafir War (see List) ....</b>
Anderson, Parish	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	19 8
Bath-school, for the Missionary Ship	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
For Cathcart-street United Presbyterian Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Collected, per Rev. P. W. Grant	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
<b>Leith.</b>	<b>Leith.</b>	<b>Leith.</b>	<b>For the Sufferers by the Kafir War (see List) ....</b>
Auxiliary Society, per Mr. W. F. Watson	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	19 8
Right Hon. Duncan McLaren, Lord Provost	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. Duncan, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
W. S. ....	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
H. M. Gibb, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
R. Chisholm, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
R. Haldane, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
W. S. ....	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
F. S. F. ....	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. B. ....	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Miss Wade	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
For Mrs. Lewis's School	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
South-arran	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. Dr. Simpson	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. Thomas	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
For Mrs. Mullens's School, Calcutta	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mrs. Smith's Children	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
For Schools in the city of Leith	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Shantala, by Mrs. T. Sturrock	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. McLaren, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. L. Burgh, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
J. Marshall, Esq.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Leith	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Collections	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Albany-st. Chapel	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Arva-square, in-charge of Mr. Mullens's School	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Intro. Public Meeting	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Leithan-road Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
St. Andrew's Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Rose-street Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
North Leith Church	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Intro. Young Men's Sabbath-school	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Intro. Mr. M. B. B. B.	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
Mr. J. Butt, Am-...	H. S. Allen, Esq., per Mr. Sturrock	3 13 6	34 10
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THE  
EVANGELICAL MAGAZINE,  
AND  
**Missionary Chronicle,**  
FOR APRIL, 1852.

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- I. THE REV. GEORGE COWIE, OF HUNTLY: HIS PEOPLE AND TIMES.
- II. THE PROTESTANT REFORMATION: ITS MOMENTOUS CLAIMS.
- III. CALVIN AND SPIRITUAL INFLUENCE.—NO. IV.
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- VII. POETRY.
- VIII. REVIEW OF RELIGIOUS PUBLICATIONS.
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- X. HOME CHRONICLE.
- XI. MISSIONARY CHRONICLE.

*A Portrait of the Rev. W. Griffiths, of Holyhead, will appear in May.*

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## TO CORRESPONDENTS.

Communications have been received during the past month from the Rev. Drs. Lelfchild, Burder, Dobbin; and from the Rev. Messrs. Morison, Smith, Fletcher, Lyon, Caston, Lethian, Munro, Allon, Wilson, Balgarnie, Wallace, Roberts, Ferrie, Waite, Green, Burder, Cowper, Thomas, Thomas, Miller, Richards, Gilos, and Williams.

Also, from Sir John Hickerton Williams; R. Baynes; John Hotham; Henry Morse; Robert Bob; Daniel Hadcock; F. S. Gervis; J. B. L.; S. S. S.; R.; J. S.; An Old Subscriber of Twenty Years Standing; Jabex; A Mother; A Deacon; A Sunday-School Teacher; A Persecuted Servant; and Village Pastor.

We are greatly indebted to B. H. C.; and, but for the sake of peace, would gladly publish his valued paper. But we will not fail to hold fast our position.

### DR. THOMSON, OF COLDSTREAM.

In our advertising columns will be found a document relating to the publication of a New Edition, being third, of Dr. Adam Thomson's "Consolation for Christian Mourners." May we be permitted to call parties attention to that document! We do hope that every Christian man who can spare SEVEN SHILLINGS AND PENCE, will instantly order the work; and thereby contribute his mite of influence to soothe the evening of a servant of God, who has done more than any other living man to secure cheap Bibles for ourselves and world. We say to every man who rejoices in the result of Dr. Thomson's labours—"What thou doest, quickly." Go to your bookseller, when you read this, and order copies of Dr. Thomson's work. The work one of the best to "Christian Mourners" in our language.

Mr. Clarke's *Half-crown*, and the *Eight Shillings*, collected at Rodborough, for the Missionaries' suffered in the Kaffir War, have been received, and transmitted to the Home Secretary of the London Missionary Society.

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REV. JAMES GWYTHER.

MARSHFIELD.

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THE  
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FOR APRIL, 1852.

THE REV. GEORGE COWIE, OF HUNTLY: HIS PEOPLE  
AND TIMES.

A VOICE FROM THE FATHERS TO THE CHILDREN.

[The following excellent address was delivered by the Rev. Joseph Morison, of Mullyseat, Aberdeenshire, on occasion of the opening of the New Congregational Chapel, at Huntly. As Mr. Cowie was undoubtedly the Whitefield of the North of Scotland, we feel persuaded that a sketch of him and his times, so vivid and truthful, will be both acceptable and edifying to our numerous readers. We deem it an honour to have a beloved brother capable of producing so beautiful an analysis of men and times which deserve an ampler record.—EDITOR.]

There is an inspired maxim, which it will be needful for me to keep before my mind in the discussion of the topic which has just been announced,—“Say not thou, What is the cause that the former days were better than these? seeing thou dost not inquire wisely concerning this.” When a man has very considerably distanced the meridian of life, and when the shadows are lengthening in the direction of the morning sun, his sympathies, perhaps, are apt to take a retrograde course, and the bright halo which he sees surround-

ing the past is so dazzling to his vision as to impart a somewhat sombre tinge to contemporary scenes.

We are not insensible to this danger: for although the men referred to in our topic belonged to a period which stretches a little beyond our early years, their memory is embalmed in our most fragrant sympathies, and their names, from the spring-time of our being, have stood before our imagination as the types of a noble *spiritual heroism*.

But, in taking our stand-point for a few moments this evening, at the distance of half a century from the scene of observation, there may be some liability to exaggeration, not only from a partially defective vision, but also from those obscuring influences which time and circumstances have cast upon the period of our survey. Our investigations cannot be minute; men and measures are but dimly seen; the great and the good, especially when we now think of them as glorified spirits in heaven, are apt to be looked at too exclusively as great and good, while the *little* and the *selfish*, which must also

have clung to them, are gladly overlooked, and scarcely allowed to come before the mind; and thus, as it is with objects which are magnified in the mist, we may be apt to entertain overwrought ideas of the *mighty dead*.

There is, however, quite enough in the deeds of these men to command our reverence and gratitude and imitation, without our ceasing to regard them as frail and fallible mortals like ourselves. And, moreover, it is the keeping of this fact, *that they were frail and fallible*, before our minds, that will render their example most powerfully influential. Should we make seraphs of them, it would only tend to lift them above the region of our sympathies, and in that case, we should *worship* more, but *imitate* less; for it is neither saint-worship, nor hero-worship, that will ever make us either saints or heroes.

We are not, then, here to-night to "build the tombs of the prophets, and garnish the sepulchres of the righteous;" but to stir ourselves up to emulate the piety and earnestness of our fathers;—to follow in their wake; to stand by the ark of God as they stood by it; to do the work of our generation as they did the work of theirs; and if possible, to leave our names and characters as deeply and legibly inscribed upon the records of the kingdom of God in our day, as they left their names and characters inscribed upon it in their day.

On occasion of the services connected with the opening of this handsome edifice, which has been erected for the worship of God, and which does so much credit to the Christian liberality and taste of this congregation, a fit opportunity is doubtless offered for casting a retrospective glance at by-gone days. The erection of this house of prayer is naturally associated with the erection of its predecessor, and this again brings our minds into immediate contact with the persons who figured

in that period—in other words, with "*Cowie, his people and times*."

The name of Cowie has been long cherished in the north of Scotland, with all the fondness and familiarity of a household-word; and even now, after the lapse of forty and six years, and after his contemporaries have gone the way of all the earth, that name is still fragrant with many who never saw his face or heard his voice. The children, and grandchildren, and great grandchildren of those who loved Cowie, have been taught to honour his memory, and to pronounce his name with reverence. But his "record is on high, and his remembrance shall never be cut off." Although he has ceased from his labours for nearly half a century, his works do follow him in a pre-eminent degree, and still "praise him in the gate." Cowie was raised up and qualified for the sphere in which he had to move,—and just at the time when such an instrument was required. The state of religious society about the time he commenced his labours in Huntly, was in many respects peculiar, and he was singularly qualified for meeting its necessities. But in order to this, he soon made the discovery that he must shape out a course for himself, which would neither be pleasing to the church nor the world. He beheld ignorance and impiety overspreading the one, and a contracted bigotry paralyzing the other; and had to prepare himself for encountering a storm of opposition from both. The world was willing to award him its stale compliment of being a madman; and his own religious connexion was not slack to fulminate its highest censures against him as a favourer of *sects*, and an enemy to constituted order. But unmoved by the one or the other, this man of God courageously took his position,—a position perfectly unique at the time, and stood forth in the double capacity of Evangelist and Reformer in these northern parts. Cowie, it may be allowed, de-

rived somewhat of his celebrity from the peculiarity of his circumstances; but this, instead of detracting from the substantial greatness of his character, tends only the more to establish it. His circumstances called forth the energies of his spirit. He had a power to meet these circumstances,—to grapple with them, and bend them to his will. Instead of allowing the circumstances to master him, he mastered the circumstances, and gained a victory for liberty and truth, when an inferior man would have succumbed to authority, and suffered a defeat. It is a most ungracious mode of dealing with the services of Cowie, to tell us that he owed the distinguished place he held in the estimation of the religious public to the peculiarity of his position, and that if he had lived in *our day* he would have taken a different level. We have listened to some such statements, but cannot sympathize with either the truth or the spirit of them. Cowie was indeed the man *for his times*, but the gifts and graces which enabled him to be so would have fitted him for being a man of mark in our own times, or in any times. And we do not think that the man who could go ahead of his times and of his coadjutors by half a century, is to be dealt with after such a fashion. The progress of religious society would be indefinitely postponed, were it not for the vigorous efforts of such men. Mind, the religious mind as much as any, is apt to move in ruts, and it requires now and then a man of Cowie's stamp to jolt it out, and allow it to run along smoother, as well as faster. We owe such individuals a debt of obligation, which I fear we are but ill prepared to estimate.

I once had some thought of expressing an opinion regarding some of the causes which contributed to raise this singular man to that position of moral and spiritual influence which he was honoured so long to occupy, but have abandoned the attempt, partly because

the time for our addresses this evening is necessarily so limited, and partly because the materials at my command for such an object are so very scanty. Perhaps the depth of his piety and the ardour of his devotional feeling were the chief elements in all that he was, and all that he did. His mental experiences in religion, from the period of his conversion to the close of his life, seem to have been of great expansion and depth, and at the same time a little shaded with gloom. This may have arisen partly from certain peculiarities in his physical and mental temperament, and partly also from the enlarged views he was enabled to take of the character of Jehovah, his holiness and justice, and the extent and spirituality of his moral government. His religion, from first to last, appears to have been at the farthest remove from *superficiality*. His religious joys were balanced and sobered down by the vision of Jehovah's throne, and the attendant seraphim, crying Holy, Holy, Holy! The awful thunders of Sinai, and the melting splendours of Calvary, were placed, as it were, before his mind in juxtaposition, and he knew of no consolation that did not spring from the contemplation of their blended glories.

As far as I have been able to discover, the general strain of his preaching and devotion bore a close and striking relation to the depth and pungency of his own religious experience. He delighted to expatiate upon the glory and majesty of the Divine Being—his holiness, justice, faithfulness, and grace. It was the God of the Bible that he exhibited to the view of his auditors, and not an imaginary Deity, accommodated to the taste of the sinner, or the morbid sentimentality of the mere religious professor. He did not deal in partial, one-sided views of God, such as might induce his hearers to think of him as a being all kindness, all forbearance and tenderness, without a due and proportionate consideration of his sterner at-

tributes. His hearers were not allowed to forget that "our God is a consuming fire." He was accustomed to present the moral claims of the Deity in such a light, as at once to check the presumption of the formalist, and to encourage the humble and penitent believer. His preaching, I apprehend, was of such a nature as to render it impossible for the sinner to feel any complacency in the character of Jehovah otherwise than as it is beheld in Emmanuel's cross. We may, therefore, reasonably conclude that those who were converted under such a ministry, or who were attracted to it afterwards, would, to a large extent, be Christians of the right stamp, and would be prepared to exert a healthy influence upon the times in which they lived; and such, we believe, was actually the case. For, although there may have been a few unhappy formalists in Cowie's congregation, who could sit unmoved under his most withering and scorching appeals, there was a noble band associated with him, whose hearts God had touched, and who, after serving "their generation, by the will of God, fell asleep." These, in accordance with the prescribed topic, were

#### COWIE'S PEOPLE.

It would be altogether preposterous for me to attempt, on the present occasion, to particularise on a subject so extensive, as well as so far beyond the range of my own personal knowledge. It may be stated, as a general remark, that, as *Cowie* himself was, such, to some extent, were his *people*. It has been my happiness to know personally some of these honoured men, and one of them I had the privilege of calling my father. Having a wish to say a few words about these men which might be in some degree profitable, and finding it impossible to go into details, I have been obliged to look out for some principle of generalization which might enable me to include a few particulars under more general heads. And, first of all,—

They were persons of *unmistakeable religious character*.

I may safely say, that if any doubts were ever entertained on this question, they were those, and those only, which had sprung up in their own bosoms, under a penetrating impression of the claims of God, and a humble consciousness of their own unworthiness in his sight; but, as it regarded others, there was no room left for doubts or misgivings on this all-important point. Nor was this conviction reached by a special stretch of charity, but by the visible, and at the same time, unobtrusive, virtues of their character. You might not, indeed, be long in their company, without feeling that you had cause to doubt the genuineness of your own religion, from the dwarfishness of its growth as contrasted with theirs, but there would be no dubiety in regard to them. I give this as the result of my own experience and information, without wishing it to be understood that *all* Cowie's people, without exception, were of this decided stamp; but I speak of this as a general characteristic. They made it manifest to lookers-on that their citizenship was in heaven. There was no mistaking the earnestness and heavenward bearing of their character. They declared plainly that they sought the better country, and deported themselves as *pilgrims* in this present world.

Now, brethren, this is a great thing in religious professors; and all such have need to take care lest the lineaments of their spiritual character should become so effaced as to render their recognition a matter of difficulty. It is a painful state of things when we need to infer the piety of church members from negative evidence rather than from positive,—from what they *are not* rather than from what they *are*,—from hoping the best, rather than from seeing it. There was no need for resorting to this half-hoping—half-despairing way of getting at the thing with reference to the people we are now speaking of, at least with very many of them:—they let all men see that they were Christians,—not by

sounding a trumpet to proclaim their own praise—for they were as humble in their own eyes as they were exalted in the esteem of others—but by thorough decision for God; by deep, earnest emotion; by such a holy determination against sin, and for conformity to God, as must constitute the essential difference between the righteous and the wicked in time and in eternity. They *unconsciously* revealed their true character in some such way as the *rose*, which silently discloses its lovely tints, and makes known its presence by perfuming the air with its fragrance.

*They lived above the spirit of the world.*

This, if I mistake not, was a marked feature in the character of Cowie's people, and one which the present generation of professing Christians would do well seriously to consider. The religious professors of Cowie's time acted in such a manner as that the men of the world might have nothing to say against them, except in the matter of their God; but in so doing they never calculated upon securing the world's smile. They well knew that the world would never belie its true character by ceasing to condemn the good ways of the Lord; and they resolved not to belie theirs by a compromise in order to gain its good will. They felt that the spirit of the world and the spirit that is of God are essentially opposed, and that the gulph that lies between can never be narrowed without imminent peril to the followers of Christ. Our godly fathers were very stringent on the score of conformity to the world. No half-way measures were practised or countenanced by them. They drew the line of demarcation *within* rather than without what some would be disposed to regard as the *exact* boundary. They were content to leave a considerable space on the farther side of their line, which less scrupulous professors are disposed to regard as at least neutral ground, and which they may very safely occupy. These good men never thought of either stretching their

wits or their consciences to find out a *via media* between the church and the world. Theirs was the nobler aim of obtaining the victory over the world, by the power of a living faith. But what Christian ever yet overcame the world by exchanging caresses with it, and by being all but of the world? This, then, is a voice that is echoed from the fathers to the children. For if there was one feature of character more strongly marked than another in the religion of our fathers, it was their superiority to the spirit and course of the world.

*They had a mind to work for Christ.*

Cowie's church was a working church. Not only was its own machinery kept in full working play, as it regarded the maintenance of the public ordinances of religion, but it was also a centre of active operations for the extension of the kingdom of Christ, both at home and abroad. It had its association in connexion with the London Missionary Society very soon after the formation of that noble institution, and when these Christian efforts were little known in the north, except as a matter of odprobrium and contempt. Cowie's people were among the first, if not the very first, to engage heart and hand in the blessed work of Sabbath-schools, at a time when such labours of love were frowned upon even by the godly. It is not necessary to dwell upon these things, which are so well known. I need not remind the successors of Cowie's people, that they have had *these* works of faith and labours of love transmitted to them as a sort of heir-loom from their godly sires. I need not remind them, that it was on account of cordial sympathy with these and similar movements, that Cowie himself had the lasting honour of being solemnly excommunicated by his brethren, when, on the same day, that heroic man preached to his people from the words,—“*If God be for us who can be against us?*” But besides what was accomplished by Cowie's people in their more collective capacity, there was

an influence went forth from them of a more diffusive character, which was scarcely less salutary in its results. Cowie had members of his church scattered here and there at a distance of from twenty to thirty miles from Huntly. And wherever you found one of these men, he would be forming a prayer-meeting, organizing a Sabbath-school, or using his influence to secure occasional ministrations of the pure gospel of Christ in the locality. These men were the centres of religious influence wherever they pitched their tent; they were a "dew from the Lord in the midst of many people." The little circles they were by such means enabled to draw around them, became, in many instances, the nucleuses of Christian churches, which are now "walking in all the commandments and ordinances of the Lord." What a voice of stimulation and encouragement is thus lifted up to those who are the legitimate successors of Cowie's people! Be it yours, dear brethren, to emulate the holy zeal of those who have gone before you, and who acted so worthily in their day.

*They were persons of much information and reading.*

Were I to mention names, I might refer to *Mr. John Leslie*, who stood at the head of this class, not only in the particular referred to, but also in the varied excellences which combine in forming the character of an eminently useful Christian. But there were many others, who, although not possessed of an equal power of communicating by the pen, were scarcely inferior to him in theological knowledge, and acquaintance with books. One, at least, I knew,—my ever revered father,—who, though a working man all his days, and singularly industrious, had succeeded in making himself familiar with history, both ancient and modern; who was conversant with all our great poets, and could quote largely from their pages; who was intimately acquainted with the voluminous writings of Owen, and

Howe, and Charnock, besides a host of others, both of the puritanic age and of more recent times; and, more than all, who had mastered that stupendous monument of metaphysical skill and earnest piety, "*Edwards on the Will*." We are in these days too prone to compliment ourselves upon our superior intelligence, and to look upon our fathers as having been far behind us in this respect; but it is very questionable whether this is not a fond conceit. We are, perhaps, in advance of them in some things, but not, I should think, in solid information, more especially on theological subjects. The *reading*, even of our intelligent people, is of a too ephemeral character, and too superficial for this. A snatch now and then from the religious periodicals of the day will not produce the same depth of knowledge on theological points, which was possessed by many of the distinguished men of Cowie's time.

*They were pre-eminently a praying people.*

This was, after all, perhaps, the grand secret of their power—the "might and the mastery" by which they were enabled to do exploits. As princes, they had power with God, and prevailed. Prayer was their element. Their breath was the breath of supplication, and it returned upon their tabernacles like the dew of Hermon. It was no unusual thing with these men, ay, and the women too, to interrupt their midnight slumbers, that they might arise and call upon God. Yes, we have seen it, and can never lose its impression. We have seen your sainted Seivewright, with pale visage, and in his night-clothes, prostrate in communion with Heaven, long before the summer's sun had begun to gild the eastern sky. When, O when, brethren, shall we arouse ourselves to emulate this wrestling spirit? How long will it be ere the whole Israel of God shall respond in harmonious acclaim to Jacob's resolution, "We will not let thee go, except thou bless us?"

## THE PROTESTANT REFORMATION: ITS MOMENTOUS CLAIMS.

"As ages roll away,  
Events and changes swiftly come and go.  
Often there are some which strike whole  
nations,  
And paralyse vast empires;—but what event,  
However great or stirring, can compare  
With *this*? It stands out singly, grandly;—  
In majesty awful and sublime."

## HUMAN PROGRESS.

THE most brilliant, and, in every respect, illustrious event, which modern history records, and, beyond question, the most signally advantageous to Europe, and the world, is that of the glorious Reformation from Popery;—an event on which we cannot too long or too profoundly dwell,—one in which Protestants of every communion are individually and pre-eminently interested, and which demands earnest attention and universal regard. It should never be lost sight of. It should never be undervalued, much less depreciated; and, especially, in times like these, when we have to fall back more than ever on our great Protestant principles, and, under extraordinary circumstances, to fight the battle of the Reformation over again. It is readily conceded, that the magnificent achievement to which we refer, was *not complete*—that the work executed by our noble Reformers was imperfect in its character; that there were many errors to correct,—many deficiencies to supply,—many excrescences to remove;—still, it was a gigantic undertaking—a glorious struggle; it was a splendid victory, for the achievement of which no true-minded and true-hearted Protestant can be too thankful.

Great national events—those in which empires glory—events issuing in the restoration or the preservation of the freedom, the intellectual and moral progress of multitudes, are recurred to with emotions the most vivid, joyous, and grateful.

Important occurrences recorded in the Holy Scriptures, and detailed with impressive simplicity,—such as, the deliverance of the Israelites from the tyranny of Pharaoh, and the wanton cruelty of the Egyptians,—their passage through the Red Sea, and their miraculous preservation in the wilderness,—the promulgation of the law on Mount Sinai,—their ultimate entrance into the land of Canaan,—the victories which they achieved there over numerous and warlike enemies,—the recovery of their Sacred Books in the reign of Josiah,—their restoration from the Babylonish captivity,—and many other events in their memorable annals,—were carefully registered by the Jews,—held by them in perpetual remembrance,—and the memorials of them were handed down, with the utmost precision and gratitude, from one generation to another.

Now, we ask, If the Jewish people recurred to *these* events with so much interest, should not we, as British Protestants, recur with *equal interest* and gratitude to the great event of the Reformation from Popery? unquestionably the most felicitous and important occurrence which has taken place since the primitive age,—the first promulgation of Christianity by the Apostles. The era of the Reformation has been appropriately designated—"the second dawn of gospel light"—the restoration of pure and undefiled religion from the errors, impurities, and abominations of Popery. And it should be invariably borne in mind, by every intelligent and reflective Protestant, that, unless the lamp of truth had been re-kindled and elevated at the period of the Reformation, we should have been involved, at this hour, in the deepest moral and religious gloom, "sitting"—without any figure—"in darkness and the shadow



of death." We should have remained the degraded and fettered victims of a sordid and oppressive priesthood—causing everything to bend to their superstition, domination, and rapacity. The mind would have been narrowed, even hoodwinked. The judgment would have been not only warped, but enslaved. Speech would have been chained. Free opinion and inquiry would have been crushed. The press would have been deprived of its elasticity and power—it would have been gagged and miserably crippled, or pouring forth error and venom abundantly. We should have been destitute of that "glorious liberty" of thought, of sentiment;—of those sublime hopes—which impart so much charm to existence, communicate so much dignity to the present life, and throw around us such a halo of splendour in the prospect of eternity.

We cannot ponder, too long or gratefully, the obligations under which we lie, as British Protestants, or British Christians, by God's special benediction, to that illustrious band divinely raised up, called forth, and eminently qualified, to arouse the nations from their intellectual and moral slumbers—to sound an alarm of the most awakening and startling kind throughout every department of the Papacy—and to accomplish, in a great degree, that noble work of Reformation, in which our sainted ancestors rejoiced, and the priceless blessings accruing from which we perpetually realize.

The undertaking which God enabled them to achieve, has won for them imperishable renown—renown of the purest and noblest character, far exceeding that ever due to philosophers the most distinguished—to statesmen the most sagacious and patriotic—to warriors the most brilliant.

It has been beautifully observed—"How much do we owe to Edward the Sixth, who, uniting the fervour of an enlightened saint with the loveliness of

youth, put his shoulders to the wheel, but was cut off in the blossom of his days!"

His memory, however, will always be fragrant. His name will ever be mentioned with respect, admiration, and love; and his beautiful spirit and deeds will be continually yielding fruit.

How signally are we indebted to William Tyndale—that enlightened and most useful man, that heroic martyr—one of the earliest Translators of the Holy Scriptures into the English language; whose mind dwelt on the work with the ardour of devotion, and with the resolution of one determined to die rather than not accomplish it,—and who, by his translation of the New Testament into English, did more towards expelling the darkness and superstition of this kingdom, than any man of his age. He lived for the benefit of mankind, and died a martyr in the cause of religion. Condemned to be strangled and burned, he suffered at Augsburg, in 1536, uttering, as his last and memorable words, after being tied to the stake,—“Lord, open the King of England's eyes!”

How great are our obligations to Huss, who was so valiant and undaunted in the cause of God and the Truth, and who so nobly died for the testimony which he bore, and for the principles which he maintained!

How much do we owe to Jerome, who exhibited such firmness, dignity, and true Christian heroism! What a debt is ours to the immortal Wycliffe, whose character will ever be dear—whose efforts will ever be so highly prized by Protestants throughout the globe—whose writings have conferred on our own country inestimable benefits—and whose spirit, in the midst of the most fierce and brutal persecutions, was the most pure, celestial, and undaunted.

What heartfelt gratitude should we cherish, when we recur to such men as Ridley, Cranmer, and Latimer,—whose

principles were so boldly communicated—whose opposition to the errors and abuses of Popery was so fixed and determinate—and who were ready to lay down their lives for “the Truth as it is in Jesus”—indeed, who were cruelly sacrificed in defence of that Truth.

And—to mention no other honourable names—what are our obligations, above all, to the intrepid and immortal Luther;—that man, who, in the history of Protestantism, stands out more prominently than any other; who, with a mind as firm as a rock, when Truth was at stake—with a firmness as unyielding as adamant, when the simplicity and purity of Christianity were “blurred and blotted” by Popery—with a heart fired by the love of Christ—and with a determination, which nothing could shake, to conquer or die, grappled with the enemies of intellectual and moral freedom, and with the opponents of the “incorrupt Gospel of Christ,” in so resolute and heroic a manner, and would, at any time, have preferred laying down his life to the *abandonment* or *compromise* of the great principles he so tenaciously held.

These—and their number could soon be trebled—were “*Spiritual Heroes*” indeed—*giants* of former days. At a period the most peculiar and eventful; under circumstances the most critical and alarming; when everything dear to humanity, to freedom, to Christianity, was at stake, they dared nobly—they came out in the fullest, the most transparent manner. They laboured with unceasing energy, with heroic zeal, to *release* the Word of God from its *long captivity*—to unfetter Divine Truth, which Popery had long enchaind—and, when untrammelled, to *diffuse* it widely,—circulating the unvarnished, undistorted, unadulterated Scriptures among the people, whatever might be the consequences, though most humiliating and painful to themselves, and most desolating to their families and prospects!

How many of these Protestant and Christian Reformers bled on the scaffold, were reduced to ashes at the stake, after prolonged torments;—enduring, for years, the most bitter privations and sufferings in the cause of truth and righteousness! And how cheerfully, sometimes even most joyously, were all these indignities—all these sufferings—all these varied deaths experienced,—as though marked honour was conferred—as though signal triumph was gained,—in order that the Truth of God might no longer be held in bondage, but be perfectly and for ever disenthralled, and be freed from the sad incrustations—the absurd superstitions—the falsities—the miserable distortions—the dangerous interpretations and glosses which Popery had heaped upon it; not only defacing its beauty, and dimming its lustre, but darkening its light—sapping its foundation—teaching another gospel—and leading the people grievously and fatally astray.

During the age of Tyndale gross darkness pervaded the land. The clergy themselves, everywhere, were deplorably ignorant, superstitious in the utmost degree, and encouraged persecution in its most cruel and hideous forms. History records of this period, that many of the priests could *scarcely read*, and were unable to *write*. Doctors of the Sorbonne have testified that, though more than *fifty* years old, they had *never known* what the *New Testament* was. Even Martin Luther *never saw a Bible until after he had taken a degree* in the university. It is related, that Carolstadt had been a *Doctor of Divinity* eighty years *before* he had *read the Scriptures*, and yet, the university of Wittenburg, when he stood and obtained his degree, recorded of him that he was *sufficientissimus*. If there were such blindness, morally and religiously, among the priests, what must it have been in relation to the people? At the period of the great Protestant Reforma-

tion, not only was the intellectual and theological darkness Egyptian, but throughout the Papacy, the depravity corresponded with it. It is remarkable, however, to observe what means God employed in order that *that* darkness might be dissipated, that *that* depravity might receive a decisive check, and that the blessings of pure Christianity might be diffused among the nations.

About the year 1510, Luther, on the ground, it is conjectured, of some internal dissensions, was sent by his order to Rome. It was most desirable, most necessary, that he should know what Rome *really* was. Surrounded by the illusions, and intrenched in the prejudices of the cloister, he had always considered Rome to be the very abode of purity and excellence. But what Luther beheld, on visiting Rome, awakened his boundless astonishment. He could never forget it, and, with his ardent mind, and fixed purpose, he could not fail to make the highest use of his observation and experience.

At the very sight of the classical and renowned city, he threw himself on the ground, exclaiming, "Holy Rome, I salute thee!" But, entering it, ignorance and dissoluteness of morals everywhere unfolded themselves to his view. Still, he could scarcely be disenchanted from his illusions. He visited all the churches and chapels, gave credence to the marvellous stories imposed on him as the verities of Heaven, delighting himself by the performance of so many acts of devotion, from which his friends at home were debarred. He said mass several times, but the profanity of the clergy inexpressibly grieved him. The priests, however, laughed at his simplicity. When he was officiating, on one occasion, he found that they had read at the altar *seven* masses, while he was repeating *one*. "Quick, quick," exclaimed a priest, "send our Lady her Son back *speedily*!" referring to the transubstantiation of the bread into the body and blood of

Christ. On another occasion, Luther had proceeded only so far as the gospel, when the priest at his side had finished the mass. "Make haste, make haste," he cried, "do *have done* with it!"

The astonishment of the great Reformer was augmented, when he perceived the same corruptions existing among the *dignitaries* of the church, as he had seen among the inferior clergy. Being an envoy from the Augustine order, he gained access to several meetings of the highest ecclesiastics, but found them chargeable with the grossest, the most wanton buffoonery. They related in his presence, among many things, how, when saying mass at the altar, instead of the sacramental words, which were to transform the elements into the body and blood of the Saviour, they pronounced, over the bread and wine, these sarcastic words, "Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain. Then," they continued, "we elevate the *pyz*, and *all* the *people worship*!" The sentiments and conclusions of Luther were perfectly legitimate, while he felt inexpressibly wounded and shocked. "I was a serious and pious young monk; such language deeply grieved me. If, at Rome, they speak thus openly at table, thought I, what if their actions should correspond with their words, and popes, cardinals, and courtiers, should thus say mass? and I, who have so often heard them say it so devoutly, how, in that case, must *I have been deceived*!" The great Reformer observes, in his *Table Talk*, "It is incredible what sins and atrocities are committed in Rome. They must be *seen* and *heard* to be *believed*." So that it is common to say, "If there be a hell, Rome is built above it; it is an abyss from whence *all sins* proceed." At a later period, Luther was so powerfully impressed with the importance of this journey to the imperial city to him, that he remarked, "If any one would give me a *hundred thousand* flo-

ries, I would not have missed seeing Rome."

Light was thrown into his mind, which he could have gained no where else. Previous convictions with regard to the truth, excellence, and surpassing purity of the Romish Church, to which he had clung with the utmost tenacity, were all annihilated, and he was taught that it was not only grievously wrong, but *radically unsound*; until he was led to see, that it was a system of error and imposture, the most palpable and perilous.

How strikingly was it developed in the history of Luther, and his connection with the great work of the Protestant Reformation, that God employs the humblest, and, apparently, the most unlikely instrumentality, to accomplish his noblest purposes, and from a circumstance the most insignificant, and apparently incidental, educing the most important and even wondrous results! As has been impressively observed: "In the case of Luther, the element of a *single thought*, in an individual mind, is made to mould into form, and stimulate into action, a series of means and efforts, which shall issue in the salvation of innumerable souls, and, by its combinations, diffuse an ever-augmenting influence to distant ages."

The great German Reformer was a man lowly born, placed in a situation of comparative humility, and all circumstances appeared to induce the impression, that his attachment and devotedness to his monastic order would continue until death. But his religion was sincere; his mind was active and earnest; he fervently sought after truth, and he abhorred anything like deception or hypocrisy. He was selected by Providence to accomplish one of the most gigantic of undertakings. He was brought forward, and brought into action, just when he was required. He was conducted, in the first instance, by the mighty hand of resistless guidance, into a path with which he was unacquainted. He was compelled, as it were

unwittingly, to enter on an arduous, yet glorious career; and at every step, his powerful and ardent mind was unfolded, and, above all, the infinite wisdom and energy of God were triumphantly discovered.

Luther was educated in the school of the Franciscans, at Magdeburg. He was thrown upon the world at the early age of fourteen. During his hours of play, he, and other children equally poor with himself, begged their bread with difficulty. Often, when pressed with hunger, they were accustomed to *sing in the streets to obtain food*; though they frequently obtained, instead of bread, the cutting reproaches of the opulent, the parsimonious, and the unfeeling.

It chanced, however, that the wife of Conrad Cotta, before whose door young Luther stood, heard the harsh and cutting words poured on him, compassionated the poor scholar, and became his staunch friend, his "ministering angel." He was introduced into the family, affectionately befriended, and the first gleam of sunshine broke on his path. It was, (and who can question it?) a light emanating from heaven. In his earlier struggles against the Papacy, Luther deeply felt his weakness, his insignificance, and the mighty undertaking which, by God's help, he sought to accomplish. "I began this affair," says he, "with great fear and trembling. What was I at that time? A poor, wretched, contemptible friar, more like a corpse than a man. Who was I, to oppose the pope's majesty, before which not only the kings of the earth, and the whole world trembled, but also, if I may so speak, heaven and hell were constrained to obey the slightest intimation of his will? No one can know what I suffered those *two first years*, and in what dejection, I might say, in what despair, I was often plunged." \* Still, by such an instrument, feeling

\* Luth. Op. Cat. i.

"so weak, so trembling, so dejected," God accomplished his work.

The great fact which, at the very outset of the enterprise against the Papacy, was developed, was this: that the Romish See might be, could be, opposed, and that the opposition might be successful; and, as the struggle advanced, it was demonstrated that the power of Antichrist, with all its savage edicts and its agents of persecution, did not command the moral energy to enforce its authority, to perpetuate its usurpation. It was, beyond question, a most awful and perilous heresy, to doubt, and openly to aver, the right of the Pope to dictate the faith of others—to place his sphere of spiritual jurisdiction before the word of God, and even to deny his supremacy throughout Christendom. Not only at *that* period was the folly extreme, but the peril was fearful, for *one man* to array himself against the decrees of Popes, the decisions of councils, and to bring down on his devoted head the fulminations of the Vatican. It was a sin of no ordinary magnitude, in the judgment of the men of *that* time, for Luther to dispute, instead of reverentially submitting, and to pen tracts, or elaborate treatises, when he ought, at least, to have been silent respecting the superstitions and abuses, as he might deem them, of the "Holy Catholic Church of Rome." Still, it *was done* by him, and in the spirit of the most manly and vigorous resolve, he came forward as an avowed and determined antagonist, till, eventually, his conduct was imitated, and others stepped boldly in front to guard his person, to aid him in his extraordinary exertions; thus ignorance was scattered, the light of heaven shone, the throne of error was shaken, Germany was awakened to thought, liberty of reflection and judgment was induced, and the Truth, unfettered Truth, was diffused in all directions, unfolding her beauty, and exerting her benign influence.

When Luther was ordered, in 1518,

to appear at Augsburg before Cardinal de Vio, or Cajetan, the discussion turned at the commencement on the constitution of the Pope in favour of indulgences. Luther, indignant at beholding the authority which the legate attributed to a decree of Rome, exclaimed, "I cannot receive *sufficient proof* on subjects so important, for they *wrest the Holy Scriptures*, and never quote them to the purpose."

De Vio replied, "The Pope has authority and power over *all things*." Luther responded warmly, "*Save the Scriptures*." This was a noble stand for truth.

Luther had also maintained, that the man 'who receives the holy sacrament must have *faith in the grace* offered him. This article the legate called on him explicitly to deny, when Luther replied, "I have no will but *the Lord's*. He will do with me what seemeth good in his sight. But had I a *hundred heads*, I would rather *lose them all* than retract the testimony I have borne to the holy Christian faith."

Here was Luther's *true* and *fine* character unfolded. Here was displayed the dauntless spirit of the Protestant Reformer, and of the martyr for Truth. This was *unheard of boldness*. It startled all. But it was a great advance to make. Rome was no longer to go quietly on,—the authority of the Pope, the decrees of councils, the dogmas of the Papacy, were now called in question, and even determinately opposed.

And then, as the grand result of the whole of Luther's proceedings and efforts, the *real doctrine* of justification before God, was established in the clearest and most positive manner. This doctrine Luther terms, "*the only solid rock*;" as being the doctrine which shows how we are pardoned and redeemed from sin and the devil, and how we become participants of eternal life—not, forsooth, by our own works, but by the mediation and atonement of the only begotten Son of God, the Lord

Jesus, the Saviour of the world. This was establishing the foundation of our hope before God. This was overturning, uprooting, all erroneous and traditional observances, under the semblance of good works, and it involved everything enlightened, dear, precious in Christianity.

Let us, therefore, exult in the work which God enabled Luther, and his coadjutors in the great undertaking, to achieve. Let us never forget to mark their labours, to admire their spirit, to revere their memory. Let us never be indifferent, much less insensible, to those great principles of the Protestant Reformation, which they maintained with so much energy, under circumstances so trying, and in the defence of which they were willing to shed their blood. Those principles should ever be dear to us, and *dearer to us now than ever*. They must never be abandoned—never be compromised. They are a sacred trust committed to us, not merely for our own benefit, but for the benefit of our *children, and children's children*.

Solemn obligations are imposed on us, to diffuse them, to recommend them, to perpetuate them. They are identified with the progress of the gospel,

with the glory of Christ, and with the extension of his kingdom in every part of the world. They involve the *highest interests of all future generations*.

The young, especially, must be nurtured in these principles. Nothing can be more valuable, more momentous, more necessary. They must be taught the cardinal doctrine of *the sufficiency of the Holy Scriptures*, in opposition to the opinions or decrees of men, however dignified by station, however exalted by authority. We must bring our children to the word of God, which the Reformation has put into our hands, and laid open before us, and we must tell them to "*Search the Scriptures*" for *themselves*, that they may ascertain what is the truth of Christ; and that, when ascertained, they may receive it implicitly, cordially, and from love, clinging to its doctrines, exemplifying its spirit, and advocating its principles wherever they go.

Thus will there be moral and religious progress continually maintained, priceless blessings continually diffused, and bloodless and immortal triumphs continually secured.

W.

## CALVIN AND SPIRITUAL INFLUENCE.

### No. IV.

"**EVERY** man in his own order," the divinely appointed *ταγματι*, the military disposal, arrangement, rank, in which the great Captain of salvation has decreed that he shall "war the good warfare," and "contend earnestly for the faith once delivered to the saints."

It is equally admirable and instructive to observe how the Head of the church and Ruler of the world raises up, at different times, and in various places, suitable agents for the accomplishment of his purposes, and endows them with gifts and graces exactly adapted to the work they have to per-

form, and the necessities of the age in which they live. There is not a more distinct impression of the footsteps of Him who "worketh all in all," and who is "wonderful in counsel and excellent in working," than this. It forms, as it were, a visible manifestation of the everywhere present God, and is a confirmation of the presiding omniscience and resources of Him on whose shoulder the government was to be laid, and whose name was to be called "Wonderful," "Counsellor." "Known unto him are all his works from the beginning;" and all his purposes are adapted to the

exigencies of the time at which they are to be executed, and above all, to the moral and spiritual requirements of mankind. He presides over his church in wisdom, faithfulness, and love. Her interests are always before him, and infinitely dear to his heart. For her redemption He gave himself to die; and no inferior agent shall be wanting when her welfare requires that such an one should appear. The truth on which she stands, of which she is "the pillar and ground," and by which she is sanctified, is of more importance in His estimation than all earthly things: and as that truth, in all its operations, was to redound "to the praise of the glory of His grace," he will interpose to redeem it from oblivion, and to vindicate it from dishonour, by an instrument qualified for such a design.

These remarks would receive abundant confirmation and illustration by a glance, had we time or space to indulge it, at the past history of the church of Christ, and of the celebrated individuals who have been raised up at different periods to advance some portion of Divine truth into more prominent regard, and to vindicate it from the indifference and neglect to which it had become exposed. Athanasius, in the fourth century, will occur to every reader of the annals of former times, as a mighty champion in his day for a truth of the very highest order, in opposition to the Arianism which was then mournfully spreading over the church, and poisoning the very springs of her life, health, and activity. Soon after, Augustine, a man of prodigious powers and vast attainments, was qualified by a superabundant measure of the Holy Spirit to perform the part assigned to him in the controversies of the age; and to his renowned productions are we indebted, not for the discovery, but for the revival and elucidation of some of the most precious truths of the word of the living God. In earlier times, Origen, though fanciful, yet faithful. In later,

the venerable Bede, Bernard, and others. Luther, the hero of the Reformation, contending for one essential branch of Christ's truth on the earth, and braving all the storms of Rome and hell to get it established. And now, not less,—we had almost said, if it were possible, greater than he, (but only as one star differs from another star in glory)—the renowned, the acute, the profound, the holy Calvin, who was among the Reformers what Moses was among the prophets, or Paul among the apostles; and, to the Reformation, what the sources of the Nile are to the river which inundates Egypt with fertility and verdure over all its plains.

This distinguished man, and eminent servant of the most high God, was born in France, at that time the most renowned, polite, and learned kingdom of Europe, and brought up with all the advantages which such a nativity could afford. Early in life he was favoured with the best opportunities and facilities for education, and discovered capabilities and powers of a superior order. His mind was intent on the most difficult studies, and flinched not from the most herculean pursuits, which he soon overtook and achieved. What was all but impracticable to others was quickly mastered by him. From one intellectual attainment to another he turned with ease and success, and ceased not, till the literature of the schools, the discoveries of philosophy, and the circle of the sciences, lay at his feet. To studies of the more profound and accurate sort he was naturally inclined, and delighted most in those departments of human investigation which required the deepest research, and the utmost analytical care. The power of original genius and unusual penetration were soon manifested by him, and by all conceded to him. He wrote on the selectest subjects which could occupy the human mind; trod with easy steps the highest walks of literature; and at the age of twenty-two was pronounced, by com-

petent judges, "the most learned man in Europe."

All this was soon to be sanctified and consecrated by the grace of God. These mighty powers were to be set apart to the service of the sanctuary, and devoted to the glory of the eternal and the spiritual welfare of mankind. In the morning of life he was called away from these Castalian springs (as a source of satisfaction and happiness) to drink of "Siloa's brook, that flowed fast by the oracles of God," and to quench his thirst at the fountain of the water of life, which emanates from "the throne of God and the Lamb." Impressed with a sense of his own moral and spiritual necessities, he sought refuge and a supply at the Cross of Christ; and soon drunk in with wonder and delight the discoveries of the holiness and love of God as revealed therein. As a Christian, his progress in grace and knowledge, in sanctity and love, appears to have been remarkable, and was equalled only by his advancement at the same time in all the wisdom of earthly origin and renown. Whilst occupied in the earnest pursuit of theological studies, and kindred investigations, it is distinctly remarked of him, that "he grew in personal holiness, and thus prepared his mind for his future labours in the cause of truth." God had evidently designed him to be "a chosen vessel" for his service; and thus was he filled, almost to overflowing, with all knowledge, human and divine.

It was not to be expected that so bright a star would be eclipsed in the darkness of Popery, or that the water which flowed through such a conduit would freely mingle with the corrupt streams of ecclesiastical tradition and human inventions in the worship of God. It was impossible. His mind had been illumined with the pure light of the Spirit and word of truth, and it could hold no fellowship with the darkness and errors which brooded over the Roman world, and held their

intensest sway over the city of seven hills. He saw, and he hated the abominations of that "wicked One," whose coming had been "with all signs and lying wonders, and with all deceivableness of unrighteousness." His righteous soul was grieved within him over the perversions of truth, the misrepresentations of the character of God, and the mockery of the hopes and wants of man which he every where beheld; and to combat with these was the resolution which he deliberately and prayerfully formed. His pen was the instrument to be employed. This he could skilfully and successfully wield. Perhaps no uninspired mind ever originated, sustained, or produced, more profound and powerful dissertations on matters of Divine science than did that of this original and extraordinary man. The mysteries of the kingdom of heaven it was given him to know; and in a comparatively short period he poured forth from his redundant stores volume after volume, that astonished and delighted all the inquirers for truth, and all the lovers of spiritual wisdom, of that day. To the study of holy Scripture he was habitually and pre-eminently addicted. His familiar acquaintance with their original tongues enabled him "with joy to draw water out of the wells of salvation," and to taste it freely and more pure at the fountain head. To the explanation and elucidation of sacred truth his deepest attention was given, and all his treasures were subordinated, so that to Calvin's Commentaries, on all the portions of Scripture on which he wrote, it is admitted by all, that later expositors are indebted, and with them, the church of God in the present day. At these subordinate fountains of sacred learning and piety most other commentators have been refreshed, and from their fulness supplied.

Whilst all truth comprehended within the revelation of God, and applicable to the human mind, was the subject of his assiduous investigation and un-



wearied and prayerful pursuit, there was one department of it to which he was particularly inclined, and habitually devoted, and that was the sovereignty of Divine grace, and the necessity and reality of its influence in the conversion and sanctification of the soul of man. This was continually uppermost in his thoughts—the predominant topic of his reflections—and that part of the Divine administration, in reference to our world, which commanded and filled him with the most profound adoration and love at the foot of the eternal throne. With him it was a settled truth—an experimental fact; a doctrine as consonant with the dictates of the soundest philosophy as it was agreeable to the all-pervading spirit and express declarations of holy writ; equally in harmony with the actual condition of human nature, and with the prerogatives and glory of the Almighty. He did not select and give prominence to this truth from any caprice of fancy, or from any perverted or partial view, but because he saw it a conspicuous part of the revelation of mercy, in unison with and essential to the whole. He viewed it as a majestic column in the temple of sacred truth, or as the spacious dome which overhangs and unites the entire structure, illuminating every part with the splendour of its mild and celestial rays. Not because others opposed or neglected it, but because he knew and felt it to be an indispensable portion of the “whole counsel of God,” and as requisite to a complete view of the glorious scheme of redemption, as it was to an adequate provision for the moral and spiritual necessities of mankind. Hence he embraced it, preached it, contended for it, and wrote those immortal works which, in perfect harmony with apostolic writings, exhibit and illustrate the sovereignty and grace of Jehovah in the renovation and sanctification of fallen man. This was the joy of his heart; the theme on which he delighted to dwell; and, by his powerful elucida-

tion of which, he did for the doctrine of gracious influence what Luther did for that of justification by faith, establishing it out of the Scriptures, “opening and alleging” that it must needs have been so; defending it from objections, vindicating it from all abuses, and erecting a monument to the glory of sovereign and efficacious grace in the transformation of the human soul from its depraved condition, into the nature and likeness of the sons of God.

This is not the place, nor would it be possible within the limits here allowed, to attempt anything like a definitive explanation, or a formal vindication of this important dogma of moral and religious science. Suffice it to say (in accordance with the design of these brief sketches) that to the mind of the illustrious Calvin it appeared to occupy a very prominent place in the system of revealed truth and mercy, and in the moral procedure of the Divine Being in the execution of the wondrous plan of salvation. The application of that merciful provision to the soul, the purposes of eternity, the completion of the work of Christ, the lapsed condition of our nature, and the true philosophy of the human mind, all seemed, in his estimation, to require it. Without it, he pleaded, (and has he not sufficiently proved?) that no system of theology could be complete, no view of the character of God be otherwise than partial, no sufficient provision be made for the actual necessities of a sinful world, and no secure foundation laid for the entire glory to be ascribed to the riches of redeeming love. All these, he thought, moved in perfect harmony around this one cardinal point, this one centre in the system of the spiritual universe, whilst apart from it, and in the absence of it, nothing but chaotic darkness and confusion arose. Not more clearly is it inscribed in sacred writ, that “the just by faith shall live,” than that the Holy Spirit, in his sovereign and gracious operations, is the source of all illumina-

tion, renovation, and sanctification to the human mind. He that runs may read. The work is of God. The word, attesting it, is gone forth out of his mouth. And however difficult it may be for us in our present imperfect state, and with our limited capacities, to reconcile this to some other equally just views of the Divine character and procedure, or to the perfect freedom and responsibility of man, so as to comprehend and harmonize the whole, there it stands, the testimony of inspired witnesses, an experienced and acknowledged fact, the joy of every believer, and the conviction of the universal church of God. However controverted in times that are past, or occasionally glanced at by theological disputants now, it is virtually conceded by all. The pen of discussion is almost laid aside. The different systems begin to converge, and their convergence is manifestly towards that point on which the great reformer stood, and around which the different tribes of the spiritual Israel begin to gather with harp in hand. They all devoutly acknowledge it as they meet in supplication before the throne; every individual gives utterance to it in the voice of petition and importunity there; and as the church tends towards its millennial state, and its perfection in glory, will it give louder chorus to the song for renewing and sanctifying grace, as well as for redeeming love. "Not unto us, O Lord, not unto us, but unto thy name be all the praise."

It is easy to perceive that the assertion and establishment of this essential doctrine of the "great salvation" was as much an integral part of the Reformation, and as much at variance with the Papacy, as anything Luther had done. It laid the axe to another part of the root of the tree, and was a fatal blow from another direction to its growth and ascendancy. The dogma of sacramental efficacy and priestly grace it smote, as with an invisible hand, and threatened to shatter it to atoms, with

all that pertained to the *opus operatum* delusions of the apostate hierarchy. The holding up of this torch of truth in the midst of such darkness, was the sure way to dissipate the gloom; and not more certain was it that Luther's doctrine of justification by faith would overcome that of works, than that the reality of sovereign and efficacious influence would put to flight all the fancies of inherent, priestly, or sacramental grace. Both Puseyism and Rome are confronted here. They cannot co-operate, nor even co-exist, with it. In the same church, in the same ministry, in the same heart, the two principles cannot dwell. If the one is divine, the other is human: if the one is from above, the other is from beneath: if the one gives God all the glory and man all the hope, the other withholds from both what is equally their due. On the one theory there can be no honour ascribed to the Supreme, for man does it all; and no relief to the diseased soul—for how can one fallen being impart help to another, or the leper make the leprous whole? Whilst on the other, all the glory is ascribed to the great Physician, whose gratuitous power and skill give hope to the most degenerate and depraved, and whose prerogative it is to say, in the exercise of sovereign and restorative grace, when all other expedients fail, "I will come and heal him."

As in Luther, the strong hold which he had taken of the doctrine of justification by faith, and the firm grasp with which he retained it, was no impediment to works, but rather uniformly proved itself a faith "which worketh by love," so with Calvin, his sublime and powerful views of the doctrine of Divine grace only supplied an impetus to devotion, and a more quickening impulse to every work of faith and labour of love. Of all the workmen in the great field of the Reformation, there was none more abundant in labour than he. His days and nights were given to the exercises

of personal holiness, and to exertions for the spread of the kingdom of Christ in the world. Whilst other men were sleeping, he was acting: and whilst others were reading, he was writing those ponderous folios which contain such profound illustrations of the mind and will of God in his word. In public worship, preaching, lecturing, or aiding in the administration of the discipline of the church, his time, in his much-loved city of Geneva, passed away: and as the period drew near that he must die, peculiarly holy, humble, devout, and useful, were the expressions that escaped his lips. "What!" said he to some that admonished him to spare himself in his multitudinous labours amidst the infirmities of growing years, "would you have me idle when my Lord shall come?" To the syndics and magistrates of the city, as they stood around him on his bed of languishing, he declared, "As touching the doctrine which you have heard from me, I take God to witness that I have not rashly and uncertainly, but purely and sincerely, taught the word of God intrusted to me." And when his beloved Farel wrote to him from a distance to say that he would come and see him, he dictated the reply, "Farewell, my best and sincerest Brother; and seeing God will have you to outlive me in this world, live mindful of our friendship, which, as it hath been profitable for the church of God here, so the fruit thereof tarrieth for us in heaven. I would not have you weary yourself for my sake. I hardly draw my breath; and I expect daily when it will wholly fail me. It is enough that I live and die to Christ, who is gain to us, both in life and death."

Such was the noble mind, and such the devout and diligent spirit that illustrated, in the early dawn of the Reformation, and amidst the first beamings of its evangelical light in Europe, the great doctrine which from that period to the present has usually been asso-

ciated with his name. Not that it was of him, or of any of the fathers, but of apostolic men, inspired expounders of the truth of God, who "spake and wrote as they were moved by the Holy Ghost." As in the world of science, so in that of religion; as in the economics of nature, so in those of grace,—one truth for its elucidation seems to be assigned to one individual, and another to another. Bacon in philosophy: Newton in astronomy: Locke in metaphysics: and Harvey in the circulation of the vital fluid throughout the human frame. So Luther on the ground of a sinner's justification before God: and Calvin on the source and circulation of spiritual influence over the whole redeemed family already "named in heaven." Not one without the other; for, as with the Old and New Testament believers, "they without us could not be made perfect," so with the different portions of the church in the present day, not separate, but together, all harmoniously blending their borrowed rays from the central "Sun of Righteousness," and so commingled and infused, making up "the light of the world." Matt. v. 14. Only let none support a monopoly, or hold the truth in unrighteousness by holding it apart; but, deriving it from the celestial altar, light up a kindred flame to warm every heart, and to illumine, and to diffuse its ardour throughout the entire fellowship of Jesus Christ. No mind, however great and gifted, ever yet discovered the whole truth; nor does any particular section of "the household of faith," exclusively and alone, possess it all. "The Spirit divideth to every one severally as He will," that all may be instructed and edified. And with a disposition corresponding thereto, each helping the other, and communicating to the rest, the speculations of unprofitable controversy would now cease, and the age of devotion and union begin. The waters of the sanctuary would rise higher and higher, and spread as they roll and

purify, and bear their fructifying waves to every land. Hand in hand, and heart to heart, cemented by one common bond of love and dependence, the church of the living God would be prepared for the conquest of the world; energetic in action, as though all was to be done by itself, and strong in its hold of a superior power, as mindful of the words of Him who said, "Without me ye can do nothing." And then, when every individual Christian, and every separate tribe of Israel, shall powerfully feel, and say, as the apostle

of the Gentiles did, "Not I, but the grace of God that was with me," and put forth all the energy of prayer, benevolence, and action, which such a sentiment is calculated to inspire, will awakened humanity feel the result, the world demand, and angelic spectators complacently ask, "Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" to regain and captivate these lost dominions to our God, and to his Christ.

C.

## MAYNOOTH.

Nor an hour should be lost by our Protestant fellow-countrymen, in petitioning Parliament for the repeal of the Act of 1845, for the Endowment of Maynooth;—an Act which was carried in opposition to the loudly expressed sentiments of the nation, and which no lapse of time can reconcile to the common-sense and Christian feeling of this great Protestant community.

It may be calculated upon that, soon after Easter, a proposal will be made in the House of Commons for undoing this huge blunder in legislation; and it is therefore of the utmost importance that there should be a general expression of public opinion, from one end of the kingdom to the other, that statesmen may be made fully acquainted with the settled convictions of the people at large, in reference to an Act which does equal violence to National feeling and Bible principles.

Let no sincere Protestant sit down, in a moody hour, and say, "*What will avail all our efforts against the short-sighted policy of worldly statesmen!*" The Act cannot stand *five years longer*, if those who disapprove of it in this country will but persevere in a calm, religious, and fearless opposition to it.

As Christian patriots we are not responsible for success, but only for the use of such means as Divine Providence has put within our reach. But employing those means, with zeal and earnestness, let us "have faith in God," that we shall not be suffered to labour in vain. We have not a particle of doubt that a thorough pitched battle, conducted on high Christian principles, will lead on to victory. Our statesmen are all in the hands of God; and they can continue to pursue no course, for any length of time, in this country, in opposition to the unequivocally and generally expressed convictions and demands of our fellow-countrymen.

Let every Parish, and every Non-conforming congregation, hold a public meeting, *well advertised*, and send in their petitions to Parliament, without a moment's delay;—and thus let the Legislature of the country know that, however much the people of Great Britain are divided on religious questions, they are, at least, *one on this*, THAT POPISH PRIESTS SHALL NO LONGER BE EDUCATED AT THE PUBLIC EXPENSE.

Why should the Protestants of this country pay Roman Catholic Priests to destroy their best hopes for time and

eternity? Why should a nation which owes all its greatness to the triumph of Protestant principles expend many thousands annually for no better purpose than to enable Romanists to counteract those influences upon which its true glory depends?

If any thing, in the shape of argument, were necessary to show that state policy should never tempt men to trample upon great moral principles, or to "do evil that good may come," it might well be supplied by the working of the Maynooth Endowment. Has it conciliated the Roman Catholic priesthood? Has it abated, in the slightest degree, their hostility to Protestants and the Protestant religion? Has it aided the good government of the Sister-Island? Has it diminished the number of Irish assassins, urged on to deeds of murder on the slightest pretences? Has it facilitated the progress of liberal education?—or done any good thing?

What can statesmen, who aided the Endowment of Maynooth, say, in reply to these questions, but simply, No? Their very pleas for the Endowment are now staring them in the face, as carrying with them their bitterest refutation. When the late Prime Minister was speaking in support of Sir Robert Peel's Bill, he is reported to have uttered the following words:—

"But, I will say, that if you found you were doing that which was mischievous to the community, and that the religious scruples of the community would not allow of the continuance of this grant, or, with reference to civil and political reasons, you found that those you meant to be the teachers of religion, had become the teachers and conductors of rebellion,—if, I say, you found for any of these causes that there was ground sufficient to refuse this grant, then I can see no valid reason why any compact should restrain you, or why, upon strong grounds of this kind, the House would not be justified

in declaring that it would give no further allowance."\*

Most thoroughly has it been demonstrated, that the Maynooth Bill has been mischievous to the community;—that it has, beyond any other act, outraged the religious scruples of the nation;—and that Irish priests have been engaged in a fresh crusade against the tranquillity of the Sister-kingdom,—doing all they could, short of actual rebellion, to fan the spirit of social discord and animosity. Upon his own showing, Lord John Russell ought to be foremost in the ranks of those who are now moving for the destruction of the obnoxious Bill of Sir Robert Peel.

But let earnest Protestants trust to their own energetic action, and they have nothing to fear. *Policy*, so ill supported by facts, must yield to *principle*; and a victory of this kind once achieved will render it impossible for any British statesman, in future, to trifle so egregiously with the conscience of a free and enlightened people. Let the expiring Parliament witness a thorough outburst of sound Protestant feeling;—let the same battle be fought, if need be, when a new Parliament has been elected;—and let the struggle never cease till our country is rescued from the awful inconsistency and guilt of educating the Priests of Rome.

*N.B.*—The preceding appeal was written before Lord Derby and his party came into power. It is highly probable that this event will lead to a speedy dissolution of Parliament. But whether it does or not, let right-minded Protestants be up and doing. They have no hope of success from the Peelites,—the Whigs,—the Protectionists,—the Manchester school,—or the Radicals: their only hope is in the energy and sleepless perseverance of their own measures.

\* Hansard's Debates, vol. iii. p. 92, Session 1845

## RELIGIOUS GEMS.

READ—MEDITATE—PRACTISE !

*The Prayer that penetrates Heaven.**If the arrow of prayer is to enter Heaven, we must draw it from a soul full bent.—Bp. Hopkins.**Importunity in Prayer.*

There is nothing more pleasing to God than *holy violence* in prayer. He loves to see us, while trusting in his faithful word, disregarding the discouragements of his providence.—*Jay.*

*Important Hint respecting Prayer.*

Prayer is not to inform a Being who is perfectly wise, but that we may be *affected* with our condition, and be *prepared* for the display of his mercy. It is *we* who are changed by prayer, not God. The land is not drawn to the boat, but the boat to the land—the *result* of the contact is the same.—*Ibid.*

*A valuable Admonition.*

Make a *serious business* of a holy life. We must make piety more than a matter of form. We must make a *study* of a holy life, in order to advance from strength to strength in the ways of the Lord. It is with religion as with the other pursuits of life. In those arts where success depends upon genius and industry, unless a man have an enthusiasm for his own profession—unless he follow it from choice, and prefer it to *all others*, he will never rise to eminence and fame. In like manner, unless a man have an attachment of the heart to the cause of religion—unless he be fervent in spirit, serving the Lord—unless he prefer a good conscience to everything upon earth, he will never obtain that crown of glory which is reserved for the righteous.—*Logan.*

*The grand Business of the Christian.*

In pursuing the journey of life, the Christian pilgrim is always to remember and regard his supreme end. He may turn aside occasionally to behold a beautiful scene, to realize a passing and in-

nocent delight, to pluck some fair and fragrant flowers near him, but he is never to forget that his chief object is to "*press forward*," to prosecute his way steadily and vigorously, until he arrive at the promised land.—*Anon.*

*The Religion of Numbers.*

The religion of many is Paganism dressed up in a Christian fashion.—*Bates.*

*Humility and Love.*

Humility can never descend *too low*, nor Love ascend *too high*.—*Ibid.*

*The Gospel and the Saviour.*

If the gospel be the field, Christ is the pearl hid in it; if the gospel be the ring, Christ is the diamond in the ring. Indeed, what would the gospel be without Christ? where would be its beauty, its power, its life; indeed, it would be no gospel, no "*glad tidings*" to sinners at all.—*Anonymous.*

*Why Christ is not admired.*

Men admire not the sun, because the cloud comes between, shrouding its beauty, and eclipsing its glory; so sinners admire not the Sun of Righteousness, because there is the cloud of nature's darkness or infidelity intercepting his beams, and veiling his splendour.

*A good Rule.*

Christians should deny themselves, but not *undervalue* themselves. They should be *humble*, but not *base*. —*Thomas Watson.*

*'Worldly Professors.*

How sordid is it for him who has his hope in heaven to have his heart on the earth! It is just as if a king should leave his throne, and *follow the plough*; or as if a man should leave a golden mine, to *dig in a gravel-pit*.—*Ibid.*

*Sermons without Christ.*

Is there anything in that preaching

which leaves out the doctrine of salvation by an atoning sacrifice, that can afford you any relief? Is it not like the priest and Levite who passed by on the other side?—*Andrew Fuller.*

*The Value of the Atonement.*

Is not the doctrine of atonement by the blood of Christ, like the oil and wine of the good Samaritan? Under all the pressures of life, whether from inward conflicts, or outward troubles, is not this your grand support? What but "an advocate with the Father," one "who is the propitiation for our sins," could prevent you, when you have sinned against God, from sinking into despondency, and encourage you to sue afresh for mercy? What else could so divest affliction of its bitterness, death of its sting, or the grave of its gloomy aspect? In fine, what else could enable you to contemplate a future judgment with composure? What hope could you entertain of being justified at that day upon any other footing than this—"It is Christ that died?"—*Ibid.*

*An excellent Definition of Socinianism.*

"The frigid zone of Christianity." Still it may be asked, is it Christianity at all? Is it not rather Christianity denuded of everything benignant, vital, and efficacious? Some, also, might inquire, "Has Christianity any frigid zone?"

*The Presence of God.*

Who can utter what there is in a sense of the Divine presence, when a man has it in a deep trial, a bitter moment, the light of God's countenance beaming on his heart? What shall we say of it? Why, it is turning winter into the brightness of summer, and midnight into the clear noonday. But suppose a man has not the relationship of a child, and he is brought into the presence of God? Why, it would be his misery. What forms the great intruder to a worldly man? The presence of God. He cannot bear to think of it. Talk to a man in his business, or his

profession, of God—God in Christ—a holy God, a just God and a Saviour, you will soon find who is the intruder. *God is the intruder; I desire to speak His name with reverence—He is the intruder.—Harington Evans.*

*The Sense of Adoption.*

Live, Christians, at no uncertainty—realize your adoption, and look up to God as a Father, and repose in a Father's love. Consider well the depth of the mercy. Who can utter it? It is the highest round in the ladder. It takes in every privilege and relationship besides,—the tender relationship of a child to an ever-loving Father. Here is a Father, too, who *never dies*. We look on our earthly fathers, we see them wax and wane, we see their infirmities increase, and we are prepared to expect that we shall soon lose them, and they sink and die, and are gone; but here is One whom age never impairs, "who inhabiteth eternity:" millions of ages with Him are less than a moment with me. What a thought!—*Ibid.*

*A beautiful Remark.*

Men of mere speculation *play* with doctrines. It is the plain and serious Christian that knows most of their *real tendency*. In a question, therefore, which concerns their happy or unhappy influence, his judgment is of the greatest importance.—*A. Fuller.*

*Where Faith grows.*

Faith is a plant which grows always in a moist soil; in a weeping eye and a broken heart.—*Watson.*

*The Walk of Believers.*

Christians walk *after* God as servants, *with* God as friends, and *before* God as children. Mind how you walk, believers in Christ.—*Anonymous.*

*Departed Saints.*

They who die in the Lord are not lost, but only sent a little before. We shall shortly overtake them; and, when we do, no more separation for ever.

*Definition of Hell.*

Hell may rightly be called *Bochim*—the place of weepers,—and not only will all there weep, and bewail bitterly, but the tears will be ceaseless, the lamentation will be eternal.

*The Worthlessness of Human Merit.*

We may just as well attempt to level the lofty trees of the forest, with a gentle touch of the finger; to overturn, with a breath, the stupendous mountain, whose summit pierces the clouds, or to move the world, with a lever of straw, as, with our poor performances, to remove the load of our guilt, and avert the awful consequences of Jehovah's indignation.—*Ebenezer Temple.*

*The Marks of real Faith.*

Genuine faith is always connected with four things:—

- I. Divine light.
- II. Holy love.
- III. Ardent desires.
- IV. Practical godliness.

Have we these developments?

*What Prayer requires.*

Prayer is the daughter of charity, and the sister of meekness; and he that prays to God in an angry spirit, is like him who retires into a battle to meditate, and sets up his closet in the out-quarters of an enemy, and chooses a frontier garrison to be wise in.—*Jeremy Taylor.*

*Fear in the Anticipation of Death.*

Fear, in the prospect of death, makes the Christian see double. Shut the eye of sense, and open the eye of faith, and death will appear less formidable.—*Watson.*

*The Fulness of Scripture.*

What a book of inexhaustible subject is the Bible! One sometimes unbelievably fears, lest one should come to the end of one's subjects; and yet, the more we are led to look into any one of them, the more one finds one has been only travelling upon the surface.—*Harington Evans.*

*The Feeling of many Believers when thinking of the Grave.*

How often do Christians say, when contemplating death and the grave, "We could rejoice at the gain which death will bring; but we fear the pain, the agony, with which it may be associated. We desire, we long for the fair, the quiet haven, but tremble at the stormy voyage."

*The Desire of Austin.*

Austin wished that he had seen three things before he died—

- First. Paul in the pulpit.
- Second. Rome in its glory.
- Third. Christ in the flesh.

What, however, would these sights have been, when compared with the vision of the Saviour in his glory in heaven?

*Excuses for neglecting Religion.*

Ignorance and prejudice respecting religion can never be fairly pleaded in excuse, by minds cultivated by diligent inquiry on other subjects.—*Hannah More.*

*How to increase spiritual Vigour.*

Our spiritual strength is increased by the retrospection of former faults.—*Ibid.*

*Humility in Prayer.*

Believers are invited to come boldly to the throne of grace; but does not the very word Throne imply majesty on the one part, and prostration on the other?

*The Affections of the Christian.*

A believer's affections are too often like a cascade or waterfall, that flows downward; instead of being like a fountain which rises and shoots upwards toward heaven.—*Toplady.*

*Weak Memories.*

Many of God's people lament the badness of their memory; and yet, after all, heart-memory is better than head-memory. Better to carry away a little of the *life of God* in our souls, than to be able to repeat every word of every sermon we have heard.—*Ibid.*



*The Evil of Captiousness.*

Disputing, captious, bigoted people do but *pump themselves dry*.—*Toplady*.

*Paul's Three Desires.*

The apostle had three great desires, and each centred in Christ:—

The first was, to be found in Christ, Phil. iii. 9.

The second was, to magnify Christ, Phil. i. 20.

The third was, to be with Christ, Phil. i. 23.

Each was realized.

*How the Sight of the Heart affects.*

Who can look into his own heart with dry eyes?—*Watson*.

*The Character of our Life.*

Our whole life, Austin observes, is nothing but a temptation. We tread upon snares, and we do so everywhere.

*The blessed Result of Death to the Believer.*

Death will free the Christian from the *imperfections* of his holiness. How numerous are they now! but, after death, he will be as pure as the angels of God. There will be no spot to defile, no wrinkle to mar, no blemish to disfigure. The robe will be virgin-white, and completely so forever. Who should not desire this state of blissful, of unsullied purity?

March 1.

T. W.

## A JEWEL BORROWED FROM THE EGYPTIANS.

NEARLY sixty years, Mr. Editor, have passed away since the purer delights of religious associations dissipated the taste for theatrical amusements, of which I was passionately fond. But eloquence, from whatever source, never fails to excite a lively interest, and my attention was recently attracted by a published speech of a celebrated tragedian, at an advanced period of life, taking leave of the stage. The concluding paragraph I deem a jewel worthy the acceptance of my younger brethren, to whom I beg leave respectfully to present it. "I would venture," said the speaker, "to express one parting hope, that the rising actors may keep the loftiest look, may hold the most elevated views of the duties of their calling. I would hope that they will strive to elevate themselves above the level of the player's

easy life, to public regard and distinction, by a faithful ministry to the genius of our incomparable Shakspeare. To effect this creditable purpose, they must bring resolute energy and unfaltering labour to the work—they must be content to spurn delights, and live laborious days. Remember, whatever is excellent, must spring from labour and endurance."

"Deep the oak must sink in stubborn earth  
its roots obscure,  
That hopes to lift its branches to the sky!"

Holy brethren, partakers of a heavenly calling, know ye that they do it to obtain a corruptible crown, but we an incorruptible.

SENEX.

*Brixton Rise.*

POETRY.

Poetry.

PSALM CXXXVII.

FAST by thy waters,  
O Babylon, lying,  
Jerusalem's daughters  
Were listlessly sighing ;  
The wind o'er their still harps  
Fitfully flying,—  
Mournfully dying.  
They sate 'neath the willows  
Over them streaming;—  
By the wide river's billows  
The marsh fowl were screaming;  
Drunk with their deep grief  
The maidens were seeming  
Muttering, dreaming.

Voices the rudest  
Rang on that river,—  
"Captives, not good is't  
Weeping for ever:—  
Some stave of old Zion  
Come promptly deliver !"  
"Never—no, never !

"Slay with your whinyard—  
Yet there 's no chanting,  
Far from our vineyard,  
The Lord of Hosts' planting.  
Can we breath melody,  
Sighing and wanting  
Our own land enchanting?

"Stay'd be the voice-current  
From our lips stealing,  
Silent the tone-torrent  
From the chords pealing,  
Ere Zion's songs we be  
To strange ears revealing—  
Traitors to feeling !"

Hull College.

LL.D.

LOSS OF THE "AMAZON."

*The Prayer of the Rescued.*

(Being Lines addressed to Rev. W. Blood,  
one of the survivors of the wreck of the *Amazon*,  
by Rev. J. R. Leifchild, A.M.)

RESCUED from the stormy deep,  
Rescued from the raging fire,  
Oft in lowliness I weep,  
Tears express my heart's desire.

Let the life so well preserved,—  
Still so wonderfully mine,  
Lord, be, as Thou hast deserved,—  
Kept and consecrated thine!—

Let me preach to dying men,\*  
As a man escaped from dying;  
Let me ever pray as when  
On the foaming billow lying!

\* Composed after hearing Mr. Blood preach at  
St. John's Church.

Let me live as if the grave  
Had released me for an hour;  
Let me fear as if the wave  
Still retained me in its power!

All thy billows, Lord, have gone  
Over me, but I am saved;—  
Be the love I thus have known  
Ever on my heart engraved!

When at last the billows roll  
Round me in the stream of death,  
O preserve the ransomed soul,  
As thou hast preserved my breath!

Clifton, March 12th.

NEW MISSIONARY HYMN.

"Thy kingdom come!"

THE universe is shaking,  
Big with stupendous song,—  
Skies into voice are breaking  
With chorus loud and long.  
The morning stars are singing  
With a sublime accord,  
And all heaven's courts are ringing—  
"Thy kingdom come, O Lord !"

With a profound emotion  
Earth hears the lofty strain,  
And bursts into devotion—  
Mountain, and rock, and plain.  
Ocean, glad homage paying,  
With all its waves is heard ;  
O ! forests, ye are praying—  
"Thy kingdom come, O Lord !"

And now, of rapt creation,  
Time's kindreds catch the sound,  
And each successive nation  
Rolls the great anthem round;  
Till, at the throne of glory,  
Blends in one mighty chord,  
The universal story—  
"Thy kingdom come, O Lord !"

In wondering expectation,  
Lord ! shall we ever wait?  
Great Monarch of Salvation,  
Assume thy royal state.  
Angels and saints implore thee,  
Gird on thy conquering sword,  
And bow all hearts before thee—  
"Thy kingdom come, O Lord !"

E. D. J.

Heaton Norris.

## Review of Religious Publications.

ANCIENT AND MODERN INDIA. *By the late W. COOKE TAYLOR, LL.D. Revised and continued to the present time, by P. J. MACKENNA, Esq. Second Edition, with great Amendments and Improvements.*

London: James Madden. 1831.

INDIA is an object of interest to all reflecting Englishmen. Its extent of territory and number of population alone make it worthy of attention. There are various reasons which induce men to manifest an interest in India. These reasons take their form and fashion, in a great degree, from the professions and pursuits of the several parties who make India the topic of their study, or the sphere of their action. The merchant looks on India as the scene of increasing commerce. The scholar views India as an abundant tributary to literature. Arabic, Persian, and Sanscrit books, or scrolls, here reveal the deep and beautiful thinkings of oriental writers, and afford help to the biblical critic by their allusions to ancient customs, or their illustrations of oriental sayings. The politician looks on India as a wide arena, on which great principles are to be tried and great results are to be produced. These aspects of India are neither trifling nor insignificant; but, happily for the millions of human beings which are found between Cape Comorin and the Himalaya Mountains, there are not a few in this country who look upon the mercantile projects, and political schemes, and scholastic discoveries in India, as subservient to greater and more lasting benefits than those which simply relate to their present social and political condition. The Christian philanthropist pities the teeming population of India, and brings all the appliances of benevolence to promote their social and political improvement. For this purpose, he uses the means which shall, under the blessing of God, extricate their minds from the thralldom of a degrading idolatry, and elevate them with a hope of immortality and eternal joy.

The subjugation of India to British power furnishes a gloomy page in the history of colonization. Our moralists have censured the Spaniards for their cruelties to the Peruvians. We have been but little behind the Spaniard in our atrocities to the Indians. We have set at defiance every principle of honesty. We have robbed, for two reasons: because we coveted our neighbour's goods, and because we could steal with impunity. We disturbed the aborigines in the quiet possession of their paternal lands, and then called them "freebooters," and shot them as wild beasts, when they asserted their rights

and attempted to regain what we had stolen from them. The authors of the volume before us seem to regard with complacency the whole conduct of the British government towards the aborigines. We furnish our readers with a specimen of the spirit and style in which the book is written:—

"The Marquis of Hastings arrived in Calcutta, October 13, 1813, with the authority of Governor-General and Commander-in-Chief; for the government was fully aware that it would be soon necessary to resort to strong measures, for the protection of our subjects and allies from the incursions of those large *hordes of freebooters*, whose excesses appeared to increase with our forbearance. It seems, however, to have been expected that hostilities might be avoided, and tranquillity maintained, by forming alliances with such states as had not become *predatory*. At such a time, it was fortunate that the government of India was intrusted to a nobleman equally distinguished for his diplomatic and military attainments, and who had given many signal proofs of his talents as a soldier and a statesman."

The words we have marked in *italics* might be applied to other parties with greater justice than to the men whose ancestors had been in the rightful possession of their lands for centuries before they were exposed to the aggression of British arms.

There is but little ground for glorying in British triumphs in India. On the contrary, to every right-minded man, there is much cause for humiliation, that a nation like ours, with its high pretensions to civilization, honour, and religion, should have subjected so large a portion of the human family to its rule, and so slowly and so stintingly conferred benefits, as it has done on the inhabitants of Hindostan. For many years the British government in India was marked by a mean, selfish policy. It appeared as though it had nothing to give, but existed only to get. As Mr. Mackenna says, "For two hundred and fifty years the Hon. Company has desired its agents to make money, not converts. Its moral and social bearing on the Indian mind was decidedly injurious. Instead of carrying with it a remedial, enlightening, and elevating influence, it seemed determined to rivet more firmly on the aborigines the chains of social slavery; to keep them undisturbed in their delusive idolatry; to infatuate them by adding military pomp to their idolatrous rites and processions; and to guard, with the utmost care, these victims of social and moral oppression from the approach of any good Samaritan, who

wished to heal their wounds and place them in a position where the process of restoration should be commenced and perfected."

The social condition of the Ryot, or little farmer, is not any better now than it was a century ago. In some parts of India, it is worse than it was at that period; because, in addition to the Zemindars and Moslems, who formerly oppressed him by their extortionate imposts, he has to pay his levy, or tax, to the British government. The Bengal Ryot is described as "one who lives on coarse rice and dall (vetches), for good vegetables or fish would be luxuries to him. His dress consists of a bit of rag around his loins, and a slender sheet called chudder. His bed is a coarse mat and a pillow; his dwelling a low thatched roof; his only property an uncouth plough, and two badly-fitted bullocks, and one or two waterpots called *ketabs*, with a little seed called *beej-dhan*. From early morn till noon, and from noon till sunset, he toils; and still he is in appearance and in reality a haggard, poverty-smitten, wretched creature, often fasting for days and nights without food, or having only one miserable meal in twenty-four hours. The East India Company once had the power of preventing much of this misery; but instead of doing so, the Governors-General of the time rivetted the chains on the Ryots; and now their present agents cannot find a remedy for the evil which their predecessors established sixty years ago." Page 540.

This quotation most clearly shows, that the social condition of the Hindas has not been bettered by British rule in India.

Proofs are not wanting to show, that the Governors-General, with one or two exceptions, did what they could to keep the Hindas in the bondage of a degrading idolatry, and to prevent them from receiving the blessings of the gospel. We are aware that we shall be told, that it was a condition that the government made with the subdued Rajas, that they should not interfere with the religion of the natives. We ask, in return, how does it happen that so many other conditions were wantonly violated, and this so tenaciously observed? Or, if this be an inconvenient question to answer, we ask, where is the document containing the condition that the British government should aid and promote idolatry in India? An answer to this question would be giving information to the public. It is well known that no such document is in existence. And yet what are the facts of the case? They are these. All the gorgeousness and pomp that could be added to Hindu idolatrous festivals, were added by ranks of British soldiery, marching to martial music, with banners floating in the breeze. Decorations for the idols and for the temples were provided and

arranged by the British authorities; the pilgrim tax collected by order of the English Resident, and a portion of the revenue thence derived sent to this country. The Christian missionary was prohibited from entering India by the government; so that the first missionaries who entered on this vast field of labour were introduced under the auspices of the Danish authorities. In the year 1813 Mr. Wilberforce took occasion, on the renewal of the East India Company's Charter, to introduce the subject of Christian missions in India to the notice of parliament; and he "happily succeeded in throwing open these vast dependencies of the empire to the free entrance of Christian truth."

Though Mr. Mackenna maintains a *prudential* silence about the British soldiery being employed to aid and abet the idolatry of the East, yet he has the candour to state, "That, towards the close of the last century, William Carey, a man of the most indomitable resolution, went from Northamptonshire to Calcutta to preach the gospel; and he succeeded, against every difficulty, in effecting his purpose. Other missionaries from England joined him in 1799; and, as the East India Company would not countenance their endeavours, they found an asylum at Serampore, under the Danish flag. They established a fraternity, and by teaching and preaching, and by composing tracts in the different languages, they made some converts; but their efforts in extending the benefits of education were far more signal. Many natives have acquired information on scientific subjects, which tends to promote their happiness as social beings. Mr. Carey was protected, on account of his varied learning, by the Marquis of Wellesley, who appointed him to be a Professor in the College of Fort William." This is a gratuitous testimony to Mr. Carey's literary competence for the position to which he was appointed. For he was on the spot, not by the patronage of the existing government, but in opposition to its decisions touching the question of Christian missions. Nor was there any servility, or truckling to authority, in the conduct of Dr. Carey. Mr. Mackenna tells us, "The most decided opponents to the will of government were the Baptists, who, from their settlement at Serampore, during twenty years, that is from 1793 to 1813, fought the battle of the English missions in India, and by their perseverance gained the result of having freedom granted to all kinds of missions." It was great heroism in those Christian men, who in this country had to encounter banter and ridicule, while they sought at the hands of government the permission to introduce Christian missions into India; but their heroism was as the dust of the balance compared with that of Dr. Carey and his com-

panions, who "fought the battle" in the very camp of the foe. And these men were acknowledged learned men, even their enemies being judges. Yet Mr. Mackenna has the temerity to question their literary competence for the work of translating the Scriptures from the original Hebrew and Greek, into the languages of India. His words are, "*Their Indian versions are translations from the English one, which is replete with mistakes of Eastern imagery.*"

This vague and unsustained assertion, we are prepared to say, is *not true*. It is possible that a solitary version, in some one of the numerous languages of India, may be found, which was translated from the English Bible; but this is the exception. The rule is, that the Indian versions—such as the Sungskrit, Hindu, Hindustani, Bengalee, Marhatta, Goojuratee, Canarese, and Tamil—have been made from the original text, and that by missionaries who were good Hebrew and Greek scholars, and competent to avail themselves of all the critical apparatus which this country could supply. In most cases, the missionary has been assisted in his work of translation by a Pundit, a native *scholar*, whose familiar acquaintance with his own language has aided the missionary in the use of those idiomatic forms of speech which only a native can fully understand. And, even with such assistance, the work of translation has not been done hastily. Revision has succeeded revision, consultation with Pundits and missionaries has succeeded consultation; and, after the utmost care in correcting and improving the manuscript translation, a single copy of a gospel or epistle has been printed; this has been carefully examined by Pundits and missionaries, and, after such revision, an edition has been struck off for circulation.

Not only the literary competence of the missionaries, the assistance and co-operation of learned Pundits, and the patience with which the work has been done, furnish presumptive evidence that the translations are correct; but direct testimonies of Professors put the question beyond a doubt. We may just take two or three of these testimonies as specimens of others which might be adduced.

**THE GOOJURATEE.** *Haloojee, Goojuratee Pundit in the College of Fort William.*—"I have examined the book, respecting which you made inquiry of me. The language is correct; if you doubt, let the book be sent to Goojurat; the people there will all understand it. The only places in which they will find any difficulty will be those which contain the names of men and places."

**THE SUNGSKRIT.** *Ram-nath Fuchusputee, Chief Pundit of the College of Fort William.*—"I have read the part of the holy book

which you have sent me. *The Sungskrit is perfectly correct.* There are two or three trivial mistakes in the printing, but there is no fault in the language and diction."

**THE ASSAMEE VERSION.** *Three Assam Brahmins, studying at Nudooja, thus write:*—"We have received the specimens of the Assamee Scriptures which you sent to us. We have read and understood it: it is excellently done. *Whoever of the Assam people shall read this book will understand it.*"

Since these testimonies were given, versions of the Sacred Scriptures in other languages of India have been submitted to a similar ordeal, and have secured similar results. And we have no hesitation in saying, that if the missionaries had done nothing more than translate the Sacred Scriptures into the numerous languages of the East, they would have done a work which would amply compensate for any expenditure of money and human life which has been incurred. For though missionaries die, the word of God remains. "All flesh is grass; the grass withereth, the flower fadeth, but the word of our God shall stand for ever."

But to return to Mr. Mackenna and his chapter entitled "Christianity in India in 1851." The whole *animus* of this chapter is to impugn the work of the missionaries and their qualifications for the position they occupy. Now there has been sufficient evidence before the public that their work has been to a very great extent successful, and thus their competency has been fully demonstrated. The most decided testimonies to their success have been spontaneously given by disinterested individuals. If Mr. Mackenna did not know this, why did he undertake to write upon a subject on which he had not sufficient information? If he did know this, why is he so regardless of truth and candour as to depreciate the men and their labours, when the most competent judges deem them worthy of the highest commendation? We hope, for his credit as a man, Mr. Mackenna can plead want of information, though that plea will not add much to his reputation as an author. The testimonies to which we refer are not confined to private correspondence, but are found in publications with which a writer on "Christianity in India in 1851" ought to be acquainted. The Calcutta and Bengal journals, native and English, and *The Times*, Aug. 6, 1851, are publications to which Mr. Mackenna no doubt had access. Yet, with these documents before him, Mr. Mackenna says, "That the missionaries have converted very few; yet when they may have induced one or two apparently to adopt their particular tenets,

\* Ninth Memoir respecting the Translations and Editions of the Sacred Scriptures, conducted by the Serampore Missionaries, 1822.

air fashion to make a clamour in papers and by pamphlets, although recently they are not secure of their new for any length of time." Against this it we place the testimony borne by *Iskeer*, a native paper, in the Benga-  
nage, edited by an orthodox Hindu an, and one who took an active part late meeting: "We know very well very great number of Hindus have Christians—even of those who have  
baptized, and thus publicly pro-  
Christianity, a great many adopt in  
Christian practices." Such an admis-  
the avowed organ of the orthodox  
at Calcutta, needs no comment.

meeting alluded to in *The Bhaskeer* is at Anti-Missionary Meeting, held on  
of May, in the Oriental Seminary,  
It was called by some of the most  
al Hindus, for the purpose of adopt-  
measures which should make the  
of the Christian converts to Hinduism  
ay than it had been. One of the  
s stated, as an ostensible reason for  
the assembly together, that a Rhau-  
n convert had applied to him, saying,  
vents of his having become a Christian,  
now desirous of being a Hindu again."  
me of this Brahmin convert was  
said Chatterjea. This assertion was  
the following letter:—

*the Editor of the Bengal Hurkaru.*

A statement having been made at  
ting held in the Oriental Seminary  
bath, the 25th inst., to the effect that  
s inclined to return to Hinduism, if  
were adopted to render such a step  
ble, we wish, through the medium  
r paper, to give that statement a  
d explicit denial. We have never re-  
becoming Christians, and, therefore,  
ocasion to any one have we expressed  
to be received back again into the  
we have lately repudiated.

embraced Christianity, because we be-  
t to be true, nor have we discovered  
g in it to lead us to an opposite opi-  
The inhabitants of Kalighat and the  
urhood know that most of us had  
of a worldly nature to gain by em-  
Christianity, since our friends loved  
lerly, and our families are of ac-  
ged respectability. Some of us, since  
me Christians, have been invited to  
o our homes, and the most tempting  
ave been made to us; but we have in-  
r replied, that though wishful to live  
as of concord with our relatives, we  
ot forsake Christianity, nor willingly  
hing inconsistent with its command-

Whatever, therefore, may be done  
ar the return of Christians to Hindu-  
isticable, we have not the smallest in-

tention of availing ourselves of such an ar-  
rangement. The assertion, therefore, made  
at the meeting, relative to one of our num-  
ber, Taraprosaud Chatterjea, and the insinu-  
ation made respecting us all, is utterly with-  
out foundation.

CHUNDERNAUTH BANARGE.

KASSINAUTH DOTTO.

KASSUBCHUNDER HALDER.

TARAPROSAUD CHATTERJEA.

When men are prepared thus boldly to  
avow their attachment to Christianity, and  
their determination not to return to Hindu-  
ism, on any terms whatever, there appears  
but little authority for Mr. Mackenna's as-  
sertion, that the missionaries "are not se-  
cure of their converts for any length of time."

The letter in *The Times* of Aug. 6 was  
called forth by a grossly inaccurate report  
of the Anti-Missionary Meeting in Calcutta,  
which had been furnished by some corre-  
spondent who had no friendly feeling towards  
Christian missions. We regret that our space  
will not allow us to give more than an ex-  
tract from that excellent letter. The writer  
proceeds:—

"The *Friend of India*, a Bengal newspaper,  
states—'In Calcutta, at the present moment,  
there are hundreds of young men, who, though  
not exactly Christians, are yet deeply con-  
vinced of the superiority of the gospel creed  
to their own, and who would gladly embrace  
any opportunity of bursting their fetters, and  
avowing openly the convictions they secretly  
entertain. . . . We cannot but think, that  
the great Hindoo meeting held on the 25th  
of May, and the resolutions expressed and  
adopted at it, constitute one of the most im-  
portant events that have occurred in India in  
the present century. It was in fact, though  
not in name, a Hindoo protest against one of  
the more prominent evils of the system of  
caste which has been for centuries considered  
the bulwark of Hinduism. We have one  
more word to say, and it is rather for our  
readers in England, than those in India:—  
We have heard a great deal too much of late  
of the small number of converts made in  
Bengal, and of the gradual extinction of mis-  
sionary usefulness. The meeting of which  
we have just spoken, is in itself a sufficient  
answer to all such calumnies. The very  
foundations of native society must have been  
shaken, before men, aptly described as more  
Hindu than the Poorans, would come for-  
ward with a proposal for lightening the mas-  
sive chain which for two thousand years has  
crushed the intellectual and religious activity  
of one-eighth of the human race, and that  
for the avowed object of saving Hinduism  
from the encroachments of Christianity. The  
meeting, it is evident, looked upon the mis-  
sionaries as the great enemies whose exertions and  
activity required to be baffled; and, while they

acknowledged that it was hopeless to attempt to supplant them as educators of youth, declared that their influence was making itself felt through every grade of native society.

"With regard to the statement made at the meeting, and alluded to by your correspondent, that fifty Christian converts at Calcutta would return to the Hindu creed as soon as the milder form of penance was assented to, there does not appear to be the slightest probability of such an occurrence taking place; four highly respectable persons whose names were mentioned at the meeting, have written to the *Bengal Hurkaru*, stating in the following decided terms:—'Whatever may be done to render the return of Christians to Hinduism practicable, we have not the smallest intention of availing ourselves of such an arrangement.'

"As the information of your correspondent impugns the character of the missionaries in Bengal and Western India, let me only conclude with the opinion held of the missionaries in Bengal, of whom the *Bengal Hurkaru*, from which I have already quoted, says:—'They are a truly conscientious, energetic, zealous, hard-working class of people; and feeling that they are labouring in an unspeakably noble cause, there is no self-sacrifice that they are unwilling to make;' in every word of which I most fully coincide, and would add that, from personal acquaintance with many of the missionaries in Western India, more earnest, faithful, and devoted ministers of the gospel are seldom to be met with, and men who little deserve the imputations cast upon them.

"I am, sir, yours obediently,

"R. MARSH HUGHES,

"Major, late of the Bombay Army, and  
Deputy Judge-Advocate-General in  
Sindue."

Christian missions have nothing to fear from opposition. The attacks of their opponents elicit the truth, and show that they are under the superintendence of Him, who "makes the wrath of man to praise him, and the remainder of that wrath he restrains." At this moment the prospects of missionary success in India are far brighter than at any former period. The iron band of caste is loosened, instruction is diffused, the Hindus have their minds awakened to inquiry,—their dread of the Brahmin's anathema is diminished,—many have yielded to conviction and embraced the gospel,—they have endured the sacrifice of property and the endearments of domestic ties for Christ,—they have continued steadfast amidst innumerable appliances to bring them back to Hinduism; there, and many other events, seem to utter a loud voice, crying, "The salvation of India draweth nigh."

Mr. Mackenna's book on India is invaluable

for its information touching all the military and political movements in the East; but on the subject of "Christianity in India," it will most certainly mislead the reader who has not access to some more trustworthy sources of information.

WHAT IS DEATH? *A Sermon delivered in Poultry Chapel, London, on the evening of Thursday, November 27th, 1851: on occasion of the recent death of the Rev. John Philip, D.D., for thirty years Superintendent of the Missions of the London Missionary Society in South Africa. With an Appendix, containing Additional Particulars of Dr. Philip's Early Life and Labours. By RALPH WARDLAW, D.D.—Should any Profits arise from the Sale of this Discourse, they will be devoted to the Fund for the Relief of the Missionaries and their Families suffering from the Kaffir War.* 8vo. pp. 64.

A. Fullarton and Co.; and Jackson and Walford.

THOSE who had the privilege of listening to this discourse will not soon forget the impression of theological power which it produced. And yet the theology which told with such effect was not that of the schools, but of the Bible. To us, this appears to be the great characteristic of Dr. Wardlaw's theology, that it is pre-eminently scriptural. We might venture, perhaps, to affirm that, in no single discourse in our language is the scriptural teaching concerning death more beautifully or more forcibly exhibited than in the one before us. Indeed, we might look in vain in large treatises for so satisfactory a solution of the Spirit's testimony in reference to the great catastrophe of our fallen nature.

The preacher took for his theme Gen. v. 27, "AND HE DIED." From this appropriate record of the issue of the longest life that was ever spent in our world, he took occasion to institute the solemn inquiry, "What is death?" and showed it to be the dissolution of a union,—the execution of a sentence,—an end,—a beginning,—the seed-time of a future harvest. Upon each of these aspects of our great change, illustrations of the most touching and instructive order are introduced:—and their highest recommendation consists in this,—that they, one and all, derive their power of enchantment from their strictly Biblical character. How great and sacred is the impression of this kind of teaching, in such able hands as Dr. Wardlaw's, compared with some of the flimsy sentimentalism of the day! It is Bible teaching alone that will make Bible Christians.

In the second part of his discourse, Dr. Wardlaw applies, very beautifully, each particular of his interesting train of thought to the solemn occasion of Dr. Philip's death:—and thereby relieves as well as intensifies the more argumentative portion of his theme.

No one so appropriate could have been fixed upon to preach the funeral sermon of the venerable Superintendent of the South African Mission as Dr. Wardlaw, who was intimately acquainted with him in his early ministry, held close fellowship with him during his popular career in Aberdeen, and well knew the fine points of his noble character. So far as time and circumstances would permit, Dr. Wardlaw did full justice to the brilliant course of his friend, now terminated. Still we do wish to see a memorial of John Philip, worthy of his lofty character, and of the high service which he rendered to the cause of humanity, and to that of African evangelization. His was a life which needs to be developed and perpetuated for the good of mankind.

To such a portraiture of the deceased, Dr. Wardlaw's sketch is an admirable contribution; for which he will accept our grateful thanks.

**THE RELATION BETWEEN THE HOLY SCRIPTURES AND SOME PARTS OF GEOLOGICAL SCIENCE.** By JOHN PYE SMITH, D.D., LL.D., F.R.S., and F.G.S., *Divinity Tutor in Homerton College, Member of the Philological, Ethnological, Microscopical, and Palaeontological Societies, and Honorary Member of the Natural History Society of Devon and Cornwall, and of the Washington U. S. National Institute for the Promotion of Science.* Fifth Edition. With a Short Sketch of the Literary Life of the Author. By JOHN HAMILTON DAVIES, B.A., *Minister of the Congregational Church at Sherborne.*

Henry G. Bohn.

THERE was a period in our literary labours when we entertained considerable scruples as to the tendency and even truthfulness of certain Geological theories. Not that we ever supposed it possible for real science and Revelation to be at variance;—but that we were by no means fully satisfied that some of the inductions of geology were so thoroughly established as their more zealous advocates were wont to suppose. We well knew that not a few of the French geologists were rank sceptics; and we are free to confess, that we were jealous lest something in the garb of science, but not invested with its true attributes, should come in among us to disturb our faith in Holy Scripture. We beheld, too, with deep anxiety, unsettling tendencies in other directions, particularly in the neological speculations of Germany;—and we were determined not rashly to commit ourselves to a science which, to say the least, in its early history, had marshalled more of the enemies than the friends of Revelation in its defence.

But we did not assume towards it a directly antagonistic bearing; we only desiderated; sought to enlighten our judgments; and waited the progress of events.

One of the greatest afflictions that befel us, in this state of anxious inquiry, was our inability to do full justice to the labours of our late venerable and greatly beloved friend, Dr. Pye Smith. Only those who have passed through our conscientious struggle can understand the exquisite pain we felt in seeming to give but a cautious and reserved commendation of a work upon which he had put forth the research of his most matured years. But his was a noble soul. He perceived that we were conscientious;—and, in a note which we received from him at the time, he said, “I fully estimate your motives; and I would not wish to bias you, were this a thing to be accomplished, in the slightest degree beyond your convictions. All I ask, my dear Brother, is, that you will inquire and examine for yourself;—and that you will, from time to time, give publicity to the ascertained facts in geology. This will subvert the sacred cause of truth quite as much as opinions authoritatively announced. I commend your reverence for the living oracles; and do not doubt that the time is fast approaching when you will perceive, with unspeakable satisfaction, that geology has its proper function to perform in support, and not in contradiction of, the data of revealed truth.” Our course of action never created the slightest coolness between ourselves and the Doctor; and in one of our last conversations with him, a short time before he quitted Homerton College, we had the happiness of assuring him, which seemed to afford him great satisfaction, that our doubts and misgivings on the subject of geology had begun to yield to the force of evidence; and that we should soon be prepared to take our humble place in defence of the science.

We deem this explanation necessary, in introducing to our readers a new and cheap edition of Dr. Smith's work on the “Relation between the Holy Scriptures and some parts of Geological Science.” Our testimony to the value of the work is in some measure enhanced, by the effect which, in connexion with the perusal of other authors, it has produced upon our own minds. We have advanced to our present position, by a calm, quiet, inductive process; and we are happy to be able to feel, with some degree of confidence, *that geology will be one of the strongest breakwaters against the flood of modern infidelity.* So it now appears to us; and we only guard our readers against mere partial investigations; fully convinced that a course of judicious reading will bring them to the conclusions that we have reached; and



will make them very thankful to such men as Drs. Smith and Hitchcock for their invaluable labours.

Prefixed to this edition, *the fifth*, of Dr. Smith's Lectures, is a glowing "Sketch of his Literary Life," by the Rev. John Hamilton Davies, of Sherborne, an attached pupil of the author. The Essay is in all respects creditable to the writer; and speaks well for his heart and head.

#### THE DAY-SPRING; OR, DIURNAL OF YOUTH.

*A Series of Meditations on Passages of Holy Scripture, for every Morning in the Year.* Edited by the Rev. O. T. DOBBIN, LL.D.

London: Bishop. 1852.

THIS beautiful and comprehensive volume, composed of short papers by eminent ministers and laymen of all the principal Christian denominations in our country, is appropriately dedicated, by the gifted Editor, "To the Mothers of Great Britain—the Hannahs, the Marys, the Eunices—who strive and pray for the conversion of their children, that they may become imitators of the holy child Jesus." The plan of the work is in several respects novel, and its execution commends itself to our judgment. The Essays, as may be supposed, are of various degrees of merit; but they are all sensible, scriptural, evangelical. The esteemed Editor has employed his influence wisely in obtaining contributors from the Episcopal, Presbyterian, Congregational, and other denominations; and he has at the same time exercised a discriminating judgment in the selection and editing of the materials, so that they are not a collection of patch-work or a piece of mosaic, but a beautiful, harmonious exhibition of divine truth, "like apples of gold in net-work of silver." It is creditable to both parties, that twenty clergymen, six of them resident in the town in which Dr. Dobbin resides, have lent him their willing aid in producing this valuable book. To the Meditations there are prefixed some excellent prefaces or essays, the best of which, to our taste, is the one by the Editor himself, on the composition of the Book of Psalms. He has, on a principle totally new to us, arranged the Acrostic Psalms in such a manner as to point out their structure, and to prepare the intelligent reader more fully and delightfully to appreciate their contents. It is a recommendation of the three hundred and sixty-five Essays before us, that they are all short, and that each one contains a sentiment or truth which can scarcely fail to be useful to the young people who may be induced to read them. The book is a good one to lie on a minister's study table, for it is suggestive of texts and themes for pulpit meditation, and a wise preacher of the gospel

is more thankful for such suggestions than for outlines or skeletons of sermons. The volume is so beautifully got up that it will be an ornament to the drawing-rooms of Christian families, and may be useful for occasional perusal there. To the young generally, and especially to young men leaving home, it will be a most appropriate present. Congratulating Dr. Dobbin on his success as a teacher of youth, as the principal of Hall College, and on his former labours in defence and explanation of Christian truth, we cordially thank him for this additional contribution for the advancement of practical godliness, and warmly recommend it to parents and to the heads of scholastic institutions as a book which they will do well to circulate and commend.

LETTERS ON THE CHURCH OF ROME, addressed to the Rev. Emmanuel Faraut, D.D., and LL.D., Chaplain to the King of Sardinia, and Italian Missionary to England. By BAPTIST WRIOTHESLEY NOEL. Letter I. *The Claims of the Church of Rome.* II. *The Hierarchy of the Church of Rome; to which is prefixed the Rev. Abbé Faraut's Reply to the First Letter.* III. *The Doctrine of the Church of Rome.* Crown 8vo.

James Nisbet and Co.

THESE Letters are all printed separately, at a very cheap rate. The first we noticed in a former Number; and we do hope that it is now largely in the hands of our readers. Mr. Noel's *Second Letter*, which contains the Abbé Faraut's answer to his *first*, will be found highly amusing. The Abbé has all the virulence and untruthfulness of his order; but a more feeble and contemptible antagonist has never appeared in the Popish arena. Mr. Noel deserved to meet a better champion in the field; and we wonder that the wily foe suffered such a poor creature as the chaplain of the King of Sardinia to draw the sword in a warfare for which he has proved himself to be so utterly unequal. We should imagine that the "Catholic Standard" would feel itself but little complimented by the privilege of giving publicity to his lucubrations. The answer is written for effect: and it might answer its purpose in a Popish country; but, thank God, such trash will not do for Englishmen in the nineteenth century.

Mr. Noel finds nothing in the letter which appeared in the "Catholic Standard" to answer, except personalities, and misrepresentations of an interview which he had with the Abbé; and very wisely he leaves these for the Abbé to settle with his own conscience. He is too high-minded to descend to such scurrilities. But he returns manfully to the fight; and we trust that nothing

will deter him from prosecuting the combat to its final issue. A victory over such an antagonist will be an impossibility;—but the contest, at the present moment, is of vast importance on general grounds.

The *Second Letter* is a demonstrative exposure of the folly, absurdity, and utter baselessness, on Scripture grounds, of the Romish Hierarchy. There has been no such refutation of the system in the English language before.

The *Third Letter* is addressed to the question of the doctrine of the Church of Rome; in which there is, *first*, an able analysis of pure Bible doctrine; and *then* contrasted with it we have the monstrous fabrications of "the Man of Sin." This method, in Mr. Noel's hands, is wonderfully effective; and if the book falls into the hands of Roman Catholics, it will not only make them familiar with the defences of Protestants against Rome, but with the truth as it is in Jesus.

A POPULAR ACCOUNT OF DISCOVERIES AT NINEVEH. By AUSTEN HENRY LAYARD, Esq., D.C.L. *Abridged by him from his larger work. With numerous Woodcuts.* 8vo. pp. 360.

John Murray.

We dislike all abridgments, except by the authors of the works abridged. "In this abridgment," Mr. Layard observes, "I have omitted the second part of the original work, introducing the principal Biblical and historical illustrations into the narrative, which has thus, I hope, been rendered more useful and complete." We can bear ample testimony to the degree in which Mr. Layard has realized his own hope: the introduction of the "principal Biblical and historical illustrations into the narrative," has rendered it both more perfect and more useful.

It must be highly gratifying to our enterprising countryman to find that "recent discoveries, and the contents of the inscriptions, as far as they have been satisfactorily decyphered, have confirmed nearly all the opinions expressed in his original work," rendering it quite unnecessary to make any "changes on material points" in this admirable abridgment.

Mr. Layard says, "I am still inclined to believe that all the ruins explored represent the site of ancient Nineveh, and whilst still assigning the later monuments to the kings mentioned in Scripture, Shalmanezzer, Sennacherib, and Esarhadon, I am convinced that a considerable period elapsed between their foundation and the erection of the older palaces of Nimroud. The results of the attempts to decypher the inscriptions are still too uncertain to authorise the use of any actual names for the earlier kings mentioned in them."

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Our acute and intelligent author expresses a favourable opinion of the energetic efforts of Colonel Rawlinson and others, in their attempts to decypher the inscriptions which have recently been brought to light.

"Meanwhile," says he, "Colonel Rawlinson has communicated to the public, through the journals of the Royal Asiatic Society, some of the results of his own inquiries, which are of great interest and importance; and other scholars, amongst whom may be mentioned Dr. Hincks, have made such progress in decyphering the Assyrian characters as the means at their disposal would permit. It is to Dr. Hincks we owe the determination of numerals, the name of Sennacherib on the monuments of Kouyunjik, and of Nebuchadnezzar on the bricks of Babylon—three very important and valuable discoveries. The actual state of our knowledge of the cuneiform character, will enable us to ascertain the general contents of an inscription, although probably no one can yet give a literal translation of any one record, or the definite sound of many words.

"The custom of engraving inscriptions on stone, as well as on baked clay, the two methods of perpetuating their annals adopted by the Assyrians, is of the very highest antiquity. The Divine commands were first given to man on stone tables; Job is made to exclaim, 'Oh that my words were now written! \* \* \* that they were graven with an iron pen and lead in the rock for ever; \* and Ezekiel when prophesying on the river of Chebar, was directed 'to take a tile and portray upon it the city of Jerusalem.'† There could have been no more durable method of preserving the national records; and the inscribed walls of palaces and rock tablets have handed down to us the only authentic history of ancient Assyria."

It is with much pleasure that we introduce to our readers this excellent abridgment of one of the most interesting contributions of the modern press. Such men as Mr. Layard deserve the gratitude of posterity.

TRACTS CONTAINING ANTIDOTES TO THE COUNCIL OF TRENT: *German Interim, with Refutation: True Method of Reforming the Church: Sinfulness of Outward Conformity to Romish Rites: Psychopannychia; or, the Soul's Imaginary Sleep between Death and Judgment.* By JOHN CALVIN. Translated from the Original Latin and French. By HENRY BEVERIDGE. Vol. III. of the Calvin Translation Society. 8vo. pp. 520. Calvin Translation Society.

THESE Tracts are but little known in this country, except in learned circles. But they are invaluable. We must take to the old

\* Ch. xix. 23, 24. † Ch. iv. 1.

Protestant armoury, if we are to stand our ground against the assaults of Rome. Calvin's dissection of the Council of Trent is a masterpiece of logical argument, in which the Doctors of Rome are made to cut but a sorry figure. The man who will follow Calvin, step by step, in his examination of the several sessions and decrees of Trent, will understand Catholicism perfectly, and will be able to refute its unscriptural dogmas. The clear-sightedness of the Genevan Reformer, in all he undertook to discuss, is a remarkable feature, and shows how he was raised up by God to perform a great work for his own day, and for coming generations. We hope this volume will obtain a wide circulation. Nothing can be more seasonable at the present crisis. Let our countrymen once thoroughly know what Popery is, not through the medium of its deceitful and lying apologists, but in its veritable and authoritative documents, and in its actual and terrific history, and we have then no fear of an increased sympathy on its behalf.

**THE FRATERNAL MEMORIAL: a Memoir of the Rev. William Fernie, late Pastor of the Church assembling in Zion Chapel, Frome, Somerset. By the Rev. JOHN FERNIE, Farnham, Surrey. 12mo. pp. 240.**  
Hamilton, Adams, and Co.

WE well know the subject of this "Fraternal Memorial," and saw, with grateful feelings, his steady advancement towards high influence and well-earned reputation in the Christian church. When last we met him, and conversed with him on various methods of public usefulness, little did we imagine that we were looking upon him for the last time. Yet there was a certain unearthly aspect about his intercourses, which might have suggested the idea of his never living to realize the plans of ministerial service which he was so anxious to mature. This we can fully testify, that his whole bearing was that of a man who was intimately conversant with the invisible and the eternal.

We commend Mr. Fernie's brother, and our friend, for not suffering the records to perish which are contained in this volume. They are well worthy of preservation, and will, we trust, stir up many a youthful pastor to that high-minded prosecution of his arduous work, which so peculiarly distinguished our departed brother.

The Memoir is divided into *Eight* Chapters.

On the value of well-written Biographical sketches. II. Mr. Fernie's Youth and School-days. III. His apprenticeship and conversion. IV. From his Union to the church to his leaving business. V. Intention of devoting himself to the work of the Ministry. VI. From his leaving business to the close of his

Collegiate career. VII. From his entrance upon the Pastorate to the close of his Ministry. VIII. His Illness and Death.

Much credit is due to the Biographer for his impartiality in dealing with all the questions which have come under his notice, in writing his Brother's memoirs. He has not dealt in eulogy, but simply stated facts, and left them to speak for themselves. He has also avoided the too common mistake of spinning out slender materials. The book will be the more useful, that its dimensions are so reasonable. We can very conscientiously commend it as likely to be extensively useful. We can ill spare such devoted men as Mr. Fernie.

**THE MESSAGE OF LIFE. By the Author of, "Searchings of the Heart," &c. pp. 128.**  
Seeleys.

THIS interesting little volume consists of thoughts and reflections on a variety of short passages of Scripture. They are expressed with clearness, conciseness, vividness, and earnestness of devotional feeling. They are rich in evangelical sentiments regarding the "Message of Life," through the Divine Redeemer; and they trace out many of the workings of the heart, which are characteristic of various stages of Christian experience. Among the texts at the head of the respective papers are the following:—"Jesus Christ maketh thee whole." "He openeth their ear to discipline." "Hast thou not made a hedge about him?" "I therefore so run, not as uncertainly." "Faith which worketh by love." "Now is the day of salvation." "The bow shall be seen in the clouds." "Without fault before the throne of God."

We can recommend these pages to our readers, as valuable aids to devotional meditation.

**THE CHRISTIAN IN BUSINESS; or, BRIEF MEMORIALS OF MISS MARY BRIDGE. 18mo. pp. 124.**

John Snow.

THIS is an admirable little book, excellently adapted for its purpose. It is the simple, unostentatious record of the life and death of a Christian female, who carried on a successful business in the leading street of Manchester, and who was well known in that town for her piety and benevolence. It details no very striking incidents, nor exhibits any unattainable heights of character; and in this consists its utility and its charm. It presents to view Christianity, as developed in an ordinary sphere and embodied in actions of every-day occurrence, and is a practical comment upon the text—"Not slothful in business, fervent in spirit, serving the Lord."

The arrangement is clear; the style pure and elegant; the doctrines evangelical; and the reflections sensible and appropriate. The book is altogether of a salutary tendency; and, while it may be read with profit by all, and especially by the young, its character is such as to make it peculiarly suitable to be put into the hands of any person, male or female, engaged in business.

ORACLES INTERPRETED; or, *Scripture Difficulties Explained.* By the Rev. T. G. HEWLETT, Ph.D.

Partridge and Oakley.

THIS is a very useful and instructive little volume—in some respects *unique*. It is penned in an intelligent, judicious, and discriminating manner, and deserves an extensive circulation. It is calculated to be extremely beneficial to Sunday-school Teachers, young members of churches, and the senior scholars in our Sabbath-schools. The Bible-class Teacher will find it a valuable

and important help. We cordially commend the volume. It is very creditable to the writer.

"THE AMAZON;" *A Sermon, preached at St. Andrew's Church, Plymouth, upon the destruction of the above noble steam-ship by Fire, on the second Sunday morning after the terrific Catastrophe, January 18, 1852.* By the Rev. WILLIAM BLOOD (*one of the Survivors*), Incumbent of Temple Grafton, Warwickshire. 8vo. pp. 24.

Aylott and Jones.

THOSE who wish to have a realizing impression of this truly appalling shipwreck, and of the striking Providences by which, in some happy instances, life was preserved, should forthwith possess themselves of this most affecting sermon, which contains a heartrending narrative of facts by one almost miraculously saved from the devouring elements of fire and water.

## Obituary.

THE REV. THOMAS LEWIS.

In his seventy-fifth year, this devoted and honoured servant of Christ was called to his rest and reward, on Monday, the 1st of March. The solemn event was preceded by a lengthened period of suffering and debility, which he bore with meek and cheerful resignation to the Divine will;—on all occasions indicating the deep humility and fervent piety which so peculiarly adorned his character.

For more than forty years our deceased friend, by Divine grace, proved himself one of the most efficient pastors in or about the metropolis. His congregations were large, the membership of his church was numerous, and the readiness of his flock to every good word and work, such as to confer on them an enviable distinction. When years multiplied, and infirmities began to press upon him, he gracefully yielded to the idea of a colleague; and thus preserved the cause with which he had so long been associated from the depression which it might otherwise have sustained.

The kind and gentle influence exerted by Mr. Lewis in the Direction of the London Missionary Society, of which he was a steady and attached member, will be long and gratefully remembered. We will venture to say of him, with full confidence that we cannot be mistaken, that his brethren, who acted with him for so many years, will ever think of

him and of his fellowships as approaching nearer to Christian perfection than is common in this imperfect state of being. All loved him,—all confided in him,—all respected his prudent and temperate counsels. We never saw him heated, we never found his calm judgments mistaken, we never found it unsafe to vote on the side of his convictions. He was no party-man;—he shrunk from controversy;—but, if truth required that sacrifices should be made, he knew how to vanquish the quietude of his nature, and boldly to defend the right.

The funeral solemnities of this singularly excellent man proclaimed more loudly than any eulogies of his brethren the esteem in which he was held. All Islington, Churchmen and Dissenters, did him honour. To the credit of human nature, denominational distinctions were lost sight of;—and a sojourner in the neighbourhood of Union Chapel, on Saturday, the 6th of March, might have felt convinced that "*a prince and a great man had fallen in Israel.*" The town of Islington, for it is no longer a village, seemed as if clad in mourning. So impressive is *goodness*. The chapel, in which he had so long officiated, was crowded; and every countenance indicated bereavement. Dr. Henderson read appropriate Scriptures, Rev. xiv., 1 Thess. iv., and 1 Cor. xv., when the Rev. J. Watson, of Hackney College, his first colleague, pre

nounced a most eloquent and appropriate funeral oration, which, for depth of thought and tenderness of sentiment has rarely been exceeded. The funeral procession then moved to the Abney Park Cemetery, when the Rev. Henry Allen, Mr. Lewis's valued co-pastor and successor, addressed the assembled spectators in a tone of great simplicity and earnestness.

May the God of love soothe and comfort the heart of the sorrowing widow, and sanctify the painful bereavement which has been experienced, to children and children's children!

We hope to furnish a Memoir of our beloved friend for May.

#### REV. THOMAS WEAVER, OF SHREWSBURY.

On Friday afternoon, the 13th of February, in his seventy-seventh year, the venerable and Reverend Thomas Weaver, more than fifty-three years the beloved minister at Swan Hill Chapel, Shrewsbury. His death was literally a translation. In usual health he put off the earthly tabernacle in a moment. "He walked with God, and was not, for God took him."

The following Friday the remains were deposited in the same grave in which he placed those of Mrs. Weaver, in the burial ground at the back of the meeting-house. The Rev. Joseph Pattison, of Wem, officiated at the funeral, assisted by the Rev. W. Thorp, whose connexion with Mr. Weaver in the co-pastorate was a source of uninterrupted comfort and satisfaction both to the departed saint, and the now afflicted, but, happily, Mr. Thorp surviving, not destitute church and congregation. The honour done to Mr. Weaver at the last solemnities was great and striking.

#### THE REV. STEPHEN MORELL, OF LITTLE BADDOW, ESSEX.

On the 13th of February, this truly venerable and faithful servant of the Lord Jesus fell asleep, in the 79th year of his age. During a protracted ministry, his private virtues shed lustre on his official character. His excellent memory will long be cherished in the sphere in which, for so many years, he laboured for the glory of God and the good of souls. His career was one of wisdom, piety, and unostentatious usefulness.

## Home Chronicle.

#### HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES.

In the year 1837, a proposal was made to provide a *Home, with suitable Education*, for the Children of Missionaries; and, as the result, two schools were successively established at Walthamstow,—one for Girls, the other for Boys.

The School for the Daughters of Missionaries has been carried on with most encouraging success to the present day. But unforeseen circumstances, chiefly connected with the tenure of the premises, compelled the Committee of the Boys' School most reluctantly to break up the establishment, and to place the youths in different schools near London. This was, however, regarded as a temporary expedient only, and the Committee have never ceased to feel the importance of providing for the children a home under the eye of friends who will love them for their fathers' sakes,—where their delicate health will receive kind and considerate attention—where they may enjoy suitable educational advantages, and where, if God should qualify them by his grace, they may be specially

trained to become fellow-labourers with their parents in distant lands.

Compelled in many cases to part with their children rather than see them sink into an early grave, or imbibe the pollution of the surrounding heathen, may not missionary parents claim this service at the hands of English Christians? Delegated by the churches at home to do *their* work of mercy to the heathen, and sacrificing parental pleasures to fulfil the important trust, have they not a right to expect that the churches will care for their children? And should not each Christian receive it as a sacred charge, and regard it as a blessed privilege, thus to lighten the cares and diminish the parental anxieties of those who, in distant lands, are supplying his or her lack of service?

The tomb of many a missionary parent is on a foreign shore, and surely *their orphan children* have a special claim.

Parents! whom no seas divide from your cherished offspring,—Children! blest with the watchful oversight and dear society of Christian parents!—Brothers and Sisters! happy in each others' affectionate companion-

ship,—take to your hearts these children of many privations—these little strangers in the land of their fathers, and withhold not from them your prayers, and sympathies, and generous assistance.

The Committee are thankful in being able to state, that by the generous co-operation of their Christian friends, a fund has been raised exceeding £800, from which they have been enabled to re-open the school in a suitable and healthy locality.

They have taken for the purpose the convenient premises, No. 1, Mornington-crescent, Hampstead-road, and have engaged the valuable services of Mr. Lemon, as Master, and of Mrs. Flower, as Matron, whose character and qualifications afford to the Committee the strongest assurance that the improvement and comfort of the pupils will be kindly and assiduously promoted.

The Institution was opened on the 16th of January, with a very interesting social and religious service, at which the Rev. Professor Godwin presided.

About sixty friends, male and female, together with the pupils, and some of their parents, then in this country, were present on the occasion, and suitable addresses were delivered by the Chairman, the Rev. A. Reed, of Norwich, three Missionary Brethren, about to leave their native shores, and the Rev. Dr. Tidman, and Rev. F. Trestrail, the Secretaries of the Institution.

The present expenses of the Institution will exceed £500 per annum; and the Committee therefore earnestly request the generous aid of the Friends of Missions and of Missionaries in this labour of love, by Congregational Collections, Donations, and, above all, by regular Annual Subscriptions.

We are gratified to find that the Rev. James Sherman and his generous friends at Surrey Chapel, evinced their love to the Institution, by a collection, on the morning of the 15th January, amounting to £30.

ARTHUR TIDMAN, London  
Missionary Society,  
FRED. TRESTRAIL, Baptist  
Missionary Society,  
Secretaries.

#### DR. WATTS'S FATHER.

We do not hear much of the ancestry of the venerable lyricist; but, that his father took, in political questions, the same liberal views as the son, we may gather from the fact that his evidence before committee appears on the pages of the Commons' Journals in behalf of the popular candidate for Southampton, at the election of 1689-90, 1st William and Mary. Mr. Isaac Watts's testimony is to the effect, that he had known several elections of burgesses to represent the said town; that the

"scot and lot" men had always been accustomed to vote; and that members so chosen had sat without opposition. The result was, that Sir Charles Wyndham, the people's candidate, unsent Edward Fleming, Esq., the nominee of the corporation. We offer no positive proof that the Isaac Watts who figures in this controversy was the father of the poet, beyond the presumption derived from name and residence. Perhaps some of our Southampton friends can throw some light on the history of the branch of the family there settled. The Wattses of Cumberland, it is well known, derive their descent from a French adventurer named Watheas, who came over with Stephen of Blois, but their subsequent issues do not wander much towards the southern counties. There is, however, one of them, George Watts, the rich Turkey merchant of Bristol, who, together with a strong predilection for antiquarian pursuits, made himself conspicuous by his zeal for the Protestant succession during James II.'s reign, and in consequence, got into hot water at the time of Monmouth's rebellion. Allied in name and in his principles with his cotemporary at Southampton, it is not impossible that he was connected also in blood.

Devizes, 1st March.

J. W.

#### SOUTHEY'S CROMWELL.

(To the Editor.)

SIR,—I wish to present the readers of the *EVANGELICAL MAGAZINE* with an extract from "Southey's Life of Oliver Cromwell," together with some remarks which his observations call forth, from that writer's position being opposed to strict Scriptural views and experience. It is taken from page 8 (Murray, London), viz.:—

"The language of an evangelical professor concerning his own sins, and the sense of his own wickedness, is no more to be taken literally than that of an amorous sonneteer, who complains of pains and torments."

I would wish that Mr. Southey were alive, in order that my remarks might have been addressed to him personally. Some there are who would cover over the faults of the departed, and who enjoin silence; but we see no reason to abide by such a rule, from the circumstance of his writings being extensively disseminated and perused; thus, "being dead he yet speaks":—

"Forth to its work the printed thought proceeds,  
And who shall track it as it rounds the world?"

We unhesitatingly affirm, that Southey's language is an attack upon the truth; and, to that mind which receives it, it must act as a moral poison, causing it to *discard* those appeals from the pulpit which depict sin, and its doleful consequences upon the soul: and

not only so, but on any one mentioning to such a disciple of Southey, that he feels that sin has separated him from God, and must condemn him, unless cleansed by the all-powerful application by faith, through the Holy Spirit, of Jesus' blood, the *truthful* picture will be accounted as wild imagination, equal only to a "sonneteer's" wanderings to produce effect.

Southey wrote much on the Church of England. What would have been his reply, if asked by a person, on his returning from morning service, "What do you mean, Dr. Southey, when you exclaim, addressing the Majesty on high, 'Cleanse thou the thoughts of our hearts by the inspiration of thy Holy Spirit?'"

Would he have answered, "It is only a form framed for use?" It is to be feared, that all, whether Churchmen, or otherwise, do not sufficiently weigh the import of the words employed in prayer or praise. But if used *without a meaning*, we have an answer in the same spirit as the lip-service, viz., *nothing*. We pray for nothing in this sense, and have an answer—*barrenness*!!

Blessed be God for his unspeakable gift. We know that when his Holy Spirit, in mercy and love, moves upon the heart, opening and laying bare the chambers of corrupt imagery in the soul, that the language of the convinced one is to be taken literally, and that the aspiration, "*God be merciful to me for Jesus' sake*," is by no means as the wild view of a "sonneteer;" neither is the effect produced by "*new wine*," to the force of which defamers in the days of the apostles ascribed the religious awakenings around them.

It is a serious thing to treat questions of this character in a trifling way. "What must I do to be saved?" may be, and is the cry of the awakened soul. "Stay the ravings of your distempered spirit," exclaims an unbeliever; and, wonderful as is the nature of the human mind, the first buddings of unbelief may have been cherished, and helped forward to maturity, by perusing the quotation from Dr. Southey which has been given above.

How careful we should be what we commit to the press! For, as a living writer remarks in reference to printed thoughts, which fly through the world,—

"They execute what none save God controls."

I know nothing of the closing scene of Southey's life, but would fain desire that "he made signal of his hope," and was assured that vital, experimental Christianity is not a dream—a theory—but a *reality*. There is another work bound up with "Cromwell's Life," viz., "Bunyan's." In the latter, the iniquity of Charles the Second's acts against religious liberty is slighted over, and no mention is made that he was a concealed Papist,

which is the key that unlocks the secret of his persecutions. In Cromwell's, also, no notice is taken of his noble defence of the Waldensian Christians of Piedmont,\* who were butchered by the Papists; nor of the appeal which he made to his countrymen, as well as to the Protestant states of Europe, for pecuniary aid in the behalf of suffering humanity. These are acts which no monarch has eclipsed, and of which, as a people, we must hold in enduring remembrance.

I remain, Sir, truly yours,

WILLIAM HEWITT.

Fowey, Cornwall, March 8th, 1852.

#### THE "PATRIOT" PAPER.—CELEBRATION OF ITS TWENTIETH ANNIVERSARY.

On Monday afternoon, March 1st, the Committee of management of the "Patriot" paper celebrated the twentieth anniversary of its existence.

The Lord Mayor occupied the chair, and introduced the business of the day by offering some very striking remarks on the necessity of sustaining our denominational literature; and by stating how much he felt personally indebted to the "Patriot" paper, of whose pages he had been a constant reader from its first publication. Mr. J. Mann followed his Lordship, and read letters from Alderman Challis, W. A. Hankey, J. Wilson, S. M. Peto, R. Peek, T. Pewtreas, Esqs., expressing their regret at not being able to be present on that auspicious occasion.

Mr. J. Conder gave a very luminous and interesting sketch of the history of the paper from the commencement, and paid a high tribute to the character and attainments of the different gentlemen by whom he had been assisted in his editorial work.

Mr. J. M. Hare, the sub-editor, expressed the pleasure he had found in the discharge of his duties, and alluded, in the most honourable terms, to the aid he had derived from the judgment and experience of his senior colleagues. The meeting was also addressed by the Revs. Dr. Campbell, and T. James and N. Griffin, C. Pearson, J. Milligan, M.P., T. Dakin, D. Pratt, and J. Low, Esqs.

The entire proceedings showed that the "Patriot" paper had been most efficiently conducted, and had rendered very important service in informing the minds of our people on the great public questions of the last twenty years.

\* Milton's beautiful sonnet will be appreciated here:—

"Who were Thy sheep, and in their ancient fold  
Slain by the bloody Piedmontese, that roll'd  
Mother with infant down the rocks. Their  
moans  
The vales redoubled to the hills, and they  
To heaven."

For ourselves, we can only say that we incoerely desire for this valuable journal a circulation commensurate with its merits.

#### HALSTEAD, ESSEX.

On Thursday, Feb. 5th, the Rev. Joseph Waite, B.A., *late of Cheshunt College*, was ordained as co-pastor with the Rev. John Reynolds, over the Independent Church assembling in the old Meeting-house. The Rev. F. W. Davids, of Colchester, delivered a very forcible and conclusive discourse on the Nature of a Church, and of Ordination according to the principles and examples of the New Testament. The Rev. T. Craig, of Bocking, proposed the usual questions to the church and to the minister. The ordination-prayer was offered by the Rev. John Reynolds, and an affectionate and powerful charge was addressed to the newly-ordained pastor by the Rev. W. H. Stowell, D.D., of Cheshunt College. In the evening, an excellent sermon was preached to the church and congregation by the Rev. S. Steer, of Castle Hedingham. The Revs. Kay, Riggs, Gill, Eastman, Hopwood, Davies, Burgess, E. Waite, Watkinson, and Browne, were also present, and took part in the services. The congregations were large, and throughout all the engagements of the day there was a spirit of earnestness, and union, and devoutness, which gave promise of much future prosperity.

#### BATLEY.—DEBT EXTINCTION.

A CONGRATULATORY tea-party was held in the Independent Chapel, on Monday evening, January 5th, when about three hundred persons, with the friends of the place, met to rejoice over the extinction of the debt. After tea, John Crossley, Esq., of Halifax, took the chair, and opened the business of the evening by a brief account of proceedings taken by the West Riding Home Missionary Society, which had led to this movement. He then announced to the meeting that the sum required by the Society from Batley itself had been raised by the friends of the place, and paid over to the treasurer. The Society would, therefore, be prepared to redeem the pledge given to contribute the amount requisite, and now they might pronounce their chapel free of debt. The Rev. J. Hotham thanked the friends of the neighbourhood for the liberal assistance they had rendered, so as to have enabled them to meet the generous proposal of the West Riding churches, to whom he, on behalf of his church and congregation, tendered their warmest thanks for this kind and generous aid. An outline of the history of the place was furnished by the Rev. H. Bean. Congratulatory addresses

were given during the course of the evening, sustaining the interest of the meeting to its close, by the Rev. R. Martin, Mr. R. Clarkson, Rev. A. Mac Millan, Rev. J. Tattersfield, Rev. C. H. Bateman, Mr. J. Taylor, Rev. J. Reeve, and the Rev. S. Oddie. The Rev. R. Willan closed with prayer. The original cost of the building was £1650. The debt which was left, but now removed, was £920. Of this sum £500 have been raised by the exertions of the congregation at Batley.

#### THE BAR CONGREGATIONAL CHURCH, SCARBOROUGH.

THE ordination-services on the introduction of the Rev. Robert Baggins, late of Cheshunt College, to the pastoral office in the above church, were held on Wednesday and Thursday, the 4th and 5th of February.

The morning service commenced at eleven o'clock, when the Scriptures were read and prayer offered by Rev. E. Gately, of Thirsk. The Rev. G. W. Conder, of Leeds, in a very lucid and impressive discourse, defended the principles of Congregationalism, and the Scriptural freedom and individual action of churches. The Rev. J. C. Potter, of Whitby, proposed a series of questions to the pastor-elect, and having received from him the confession of his faith, commended him to God by prayer and the imposition of hands. The morning service was closed by Rev. J. Hoyle, B.A., of Pickering. The Revs. G. Thomas, J. Collier, B. Backhouse, also engaged in the devotional parts of the service. In the evening the services were resumed at half-past six o'clock. The Rev. B. Evans commenced with prayer and reading the Scriptures. The Rev. George Smith, of London, delivered a faithful, affectionate, and deeply interesting charge to the minister, and the Rev. Newman Hall, B.A., of Hull, preached an eloquent and most impressive discourse to the people. The church was filled throughout the day by large congregations.

On the Thursday evening a *soirée* was held in the Town Hall. On this occasion there was an immense gathering of friends of all denominations (hundreds being unable to obtain admittance), to give welcome to the new pastor.

The meeting was ably presided over by Sir William Lowthrop, and addressed by Revs. B. Evans (Baptist), J. Collier, R. Felvin (Wesleyans), P. Harland (Primitive), M. Baxter (Wesleyan Association), J. C. Potter, and E. Gately. Mr. Evans, as senior minister of the town, publicly gave to Mr. Baggins the right hand of fellowship as a fellow-labourer in this part of the Lord's vineyard.



ON Tuesday evening, March 2nd, 1852, the Rev. John Greener was set apart to the pastorate of the Independent Church at Shanklin, Isle of Wight. The Rev. W. Warden, M.A., of Ventnor, commenced the service by reading the Scriptures and Prayer; the Rev. R. Ferguson, LL.D., of Ryde, delivered an Introductory Discourse; the minister's confession of faith was received and the designation prayer offered by the Rev. T. Mann, of West Cowes. An address was then delivered to the pastor and people, by the Rev. W. Froggatt, of Newport; and the exercises were closed by the Rev. J. Basley, of East Cowes. As the members of this church and congregation are exerting themselves to obtain a new and more commodious chapel, which is much wanted, it is hoped they will be kindly assisted by Christian visitors.

#### HAMPSHIRE ASSOCIATION OF CONGREGATIONAL CHURCHES.

THE half-yearly meeting of this Association will be held at East Cowes, on Wednesday, April 21st, 1852, when the Rev. W. Bone, of Basingstoke, will preach on the subject of Inspiration. On the preceding evening, the Rev. F. W. Heathcote, of Andover, will preach, and on the evening of Wednesday the Rev. T. Cousins, of Portsea.

#### STAND, NEAR MANCHESTER.

Mr. A. Anderson, B.A., of Cheshunt College, has accepted a call from the church and congregation worshipping in the above place, and commenced his labours on Lord's-day, Feb. 22nd. On the following Tuesday a tea-meeting was held in connexion with the settlement of the new pastor. The Rev. Messrs. Roseman and Hardacre, Mr. James Ree, B.A., and other gentlemen took part in the proceedings of the evening.

#### REMOVAL.

THE Rev. B. H. Cowper, of Morton-in-Marsh, to the chapel at Millwall, Poplar. Mr. C. leaves a faithful and attached people, induced by the necessities of his new sphere, which is one of growing importance and interest.

#### EVANGELICAL CONTINENTAL SOCIETY.

March 4, 1852.

To the Editor of the *Evangelical Magazine*.

DEAR SIR,—Our Christian brethren in Belgium publish a monthly periodical, called *Le Chrétien Belge*. It is issued on the fifteenth of every month, and the Number for

February has just come to hand. The first article in it is a short Address to the Friends of Evangelization, the substance of which I beg you will be so good as to place before the readers of the *EVANGELICAL MAGAZINE*. It refers to the financial state of the Belgian Evangelical Society—a Society worthy of hearty assistance—and this appeal on its behalf will not, I trust, be made in vain. It is as follows:—

"The pecuniary position of the Belgian Evangelical Society has been always a source of anxiety. Now, its very existence even is threatened unless the friends of Divine truth should relieve it from its embarrassment. The salary of the agents for the quarter ending December (1851), we have not been able yet to pay in full. We have, for several successive quarters, moreover, deducted ten per cent. We know several agents are suffering much on account of this measure. One of them has lately written to us:—'It is impossible for me to bear the reduction of ten per cent. without getting into debt, for it was with a good deal of trouble I could manage with my full allowance. I owe money to the amount of the reduction that has been made. If you are not able to do anything for me, I shall be under the necessity of quitting your service and seek some other employment to gain my daily bread. I hope, dear brethren, you will have compassion on me. \* \* \* \* \* It is better for me to retire than to dishonour the gospel by incurring debts.'

"Such letters fill us with sadness. We feel for our poor agents, who are devoted to their work, but are, nevertheless, constrained to use such language.

"We particularly intreat our English brethren, into whose hands these lines may fall, to be so good as to give them all publicity possible, and we hope that many among them will be disposed to speak and act in our favour."

They conclude by stating that the debt of the Society, at the close of this month, will amount to about 18,500 francs; this for a community of such comparatively limited means and numbers as our Belgian brethren, is a very heavy weight. I will leave this simple statement to make its own impression, and will only add, that we shall be most thankful to remit any money that may be intrusted to us in aid of our faithful brethren in Belgium.

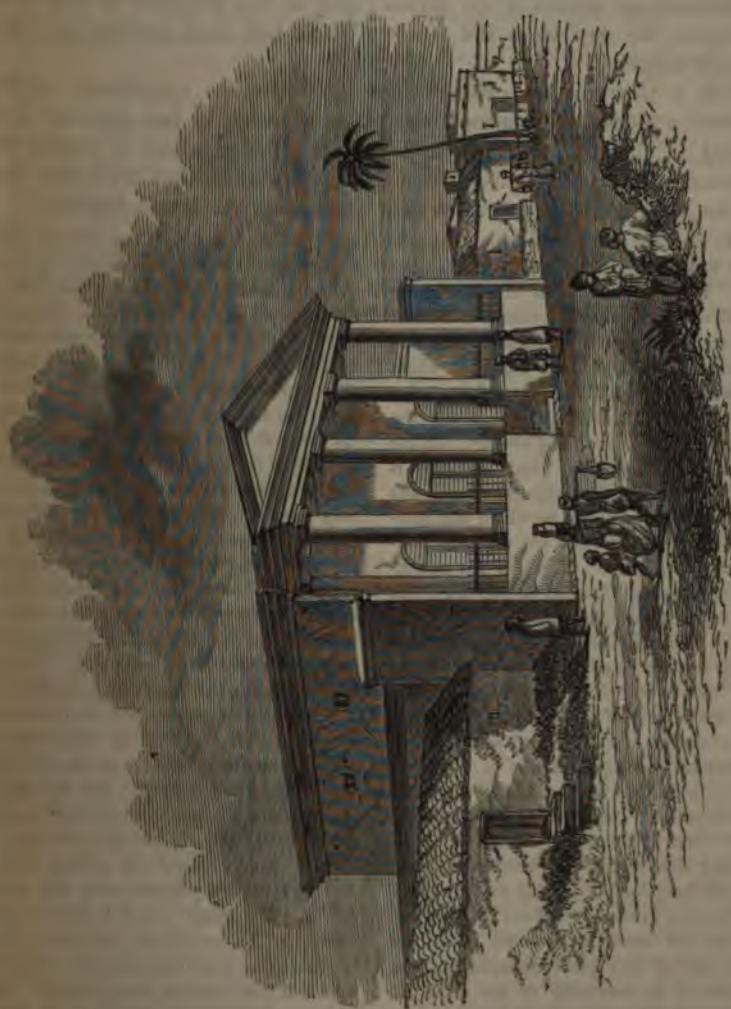
Most truly yours,

EVAN DAVIES, Sec.

7, Blomfield-street, London.

THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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CANARESE CHAPEL, BANGALORE.

## INDIA.

## OPENING OF A NEW CHAPEL AT BANGALORE.

THE Canarese language is very extensively employed in the provinces of Southern India, being spoken by a population of probably upwards of ten millions. From the commencement of the Bangalore Mission in the year 1820, the attention of our Missionary brethren in that field of labour has been directed to two distinct branches, comprising the Tamil and the Canarese portions of the population. In each of these departments the Lord of the vineyard has vouchsafed to his servants many gracious tokens of his favour; and in the patience of hope, they anticipate the day when the fruits of their toil shall become yet more signally manifest.

With a view to the extension of the Canarese department at this Station, a new and commodious place of worship has recently been erected in the *Native Town*, and we have the pleasure to furnish the subjoined particulars, given in a joint communication from the Rev. Messrs. Campbell, Rice, and Sewell, under date 9th December ult.

"We have the pleasure to inclose a sketch of the new chapel lately erected at this station. You are aware that the Bangalore Mission comprises two departments of labour; the Tamil, with which is connected the European population, and the Canarese, which is spoken in what is called the Pettah (or Native town) of Bangalore, and is also the language of the surrounding country. In the Cantonment, where the Tamil language is spoken, a neat and substantial chapel was erected many years ago, in which the English and Tamil services are regularly conducted. The chapel, of which the accompanying drawing [see Engraving, page 61] is a representation, is intended for the use of the Canarese branch of the Mission. Public worship has been conducted on the same spot since the year 1837, and has been the means of making great numbers of the heathen acquainted with the nature of Christian worship, and also of spreading a knowledge of Divine truth, not only in Bangalore itself, but amongst the people some thirty or forty miles around—for many have been in the habit, during their visits to Bangalore, of coming to the chapel, and listening to the instructions there given.

"The old building, however, which was small, and of very plain construction, was long felt to be unworthy of the object to which it was appropriated. It has, therefore,

been taken down, and the present chapel erected on its site. The locality is a particularly good one for the purpose, being in the principal street of the Pettah. The chapel itself, standing, as it does, in the midst of low, mud-built native houses, is a very attractive object, and during its erection, as well as since, has drawn crowds of admiring visitors. Its internal dimensions are, in length fifty-three feet, in breadth thirty-two feet, and in height twenty feet, with a verandah outside, very conveniently situated for collecting, during the week days, a congregation of the passers-by, and addressing them in a familiar manner on the things that belong to their everlasting peace. There is also a vestry attached to the building, with a dwelling-house for a native teacher and his family. The total cost of erecting the whole has been £350.

"The chapel was opened for Divine worship on Lord's-day, October 19th, when the Rev. R. Rice commenced the service by reading the Scriptures and prayer, and the Rev. D. Sanderson, of the Wesleyan Mission, preached from 1 Cor. i. 23, 24. In the afternoon, the Rev. J. Sewell opened the service, and the Rev. C. Campbell preached from Psa. lxxxvi. 8—10. The chapel was well filled on both occasions. In the morning especially, the attendance was very large, between three hundred and four hundred being present. Many of the most respectable natives in the Pettah,

who probably had never been within the walls of a Christian sanctuary before, came and listened attentively during the whole of the services. Some of our European friends also, who understand the native language, favoured us with their presence.

"Since then, two services have been held every Lord's-day, and one on Wednesdays. The average attendance has been above one hundred and thirty, of whom between seventy and eighty (including children) are professing Christians.

"There are a few natives in the vicinity of the chapel who have for a long time past been

very frequent in their attendance on the Sabbath services. Of these, two especially have declared their conviction of the truth of Christianity. One seems to be on the point of making up his mind to receive baptism. The other is of that rather numerous class who profess themselves to be disciples of Jesus, 'but secretly, for fear' of the people.

"The Lord in mercy speedily give these, and many others, grace to turn unto him with purpose of heart, and publicly to consecrate themselves to his service 'in a perpetual covenant never to be forgotten!'"

## MISSIONARY ITINERANCY IN BENGAL.

*Rev. A. F. Lacroix's Journal—(concluded from page 48.)*

### REVOLTING ACCOMPANIMENTS OF IDOLATRY.

"January 16th, 1851.—*Keerpog*. This is a considerable town, where much trade in silk and cotton-cloth is carried on, and where formerly the East India Company, when it was a trading association, had one of its commercial residences.

"Early in the afternoon, we proceeded to the interior of the town. On passing through the market-place, we were much shocked by what we saw there. In the centre of it were two temples, one devoted to Vishnu and the other to the bloody goddess Kali. Near the latter, the whole apparatus used at the cruel swinging-festival was collected within a comparatively narrow space, viz., a swinging-post, an elevated broad brick-built wall, from whence the devotees throw themselves on thorns and knives; small pyramid-like altars, on which the devotees deposit their offerings previous to having their tongues and sides pierced, &c. There was also close by a pillar with the most obscene figures carved upon it. We expressed our extreme disgust at this, and remonstrated with the Brahmins of the temple and the by-standers for exhibiting such abominations to public gaze, and even connecting this with religion. They had nothing to say in reply, except 'that it was the custom of the country,' that everlasting excuse which the Hindoos offer to justify even the most revolting practices."

### HINDOO OBJECTIONS TO FEMALE EDUCATION AND THE RE-MARRIAGE OF WIDOWS.

"Mr. Weithrecht and one of the native assistants remained in the market-place, and addressed two very attentive congregations. As to myself, I repaired to a Sanscrit college, which I had observed in passing, with a view to have some conversation with its inmates. Arrived there, I found no students, but only the pundit, or professor, occupied in transcribing on yellow paper a legal opinion from one of the law-shastres. He immediately relinquished his occupation, sent for a chair for my use, and we entered into a most interesting conversation, which soon attracted a large concourse of hearers.

"Among other subjects, the education of females and the re-marriage of widows came on the carpet. The pundit gave it as his opinion, that attention to household duties being the only occupation proper for females, and required of them, it was of no use to educate them. On pointing out to him the great advantages which the females themselves, their children, husbands, and society in general, would derive, if they were educated, as is the case in Europe, instead of being doomed to abject ignorance, as they are in India, he admitted there was some truth in it; but with all this, insisted that the education of females was most unadvisable, seeing that they would of necessity have to be taught by men, which, he said, 'Knowing the natural disposition of

my countrymen and women, could not be done without most corrupt practices being the consequence.' What a confession! and how it shows the universal depravity of the population.

"As to widows being permitted to contract a second marriage, the pundit utterly condemned it, and called it a most reprehensible practice. And when I drew his attention to the great evils, moral and social, which this prohibition entails on the widows, many of whom are so young that they have never even lived with their husbands, he harshly replied, 'Let a state of widowhood be productive of ever so much suffering to these females, and let them be even led by reason of it to the practice of vice, the customs of our forefathers must not be departed from; and, moreover, if widows have to suffer in consequence of not being permitted to remarry, they richly deserve it, as a punishment of the sins they, no doubt, committed in a former birth.' This led us to consider the subject of metempsychosis, in favour of which the pundit brought forward some shrewd arguments; but which were eventually overturned by showing him how the doctrine of transmigration (seeing that the individual in the present life has no recollection of a former birth, nor of what he was and did during it), altogether militates against the wisdom, the justice, and the love of God. It was a very interesting meeting, indeed."

#### THE PUNDITS ADDICTED TO SOPHISTRY.

"Many of these Hindoo pundits are extremely intelligent, and well versed in disputation; but it is to be lamented that they have so often recourse to (what they themselves well know to be) mere sophistry: their aim being not so much to elicit truth, as to be victors in debate. There is much resemblance in this respect between them and our European doctors of the middle ages. In justice to the Hindoo pundits, I must add, that when engaged in controversy or disputation, they generally keep their temper admirably, and might in this respect give a wholesome lesson to many a sectarian bigot in Europe.

"I left a Bengali New Testament with the pundit, which he promised to study, and, it being quite dark, returned to our encampment."

#### PREACHING CHRIST AT AN IDOLATROUS FESTIVAL.

"17th.—*Chondrobonak*. This is by far the largest native town we have yet visited. We were told that it contains 16,000 houses and about 40,000 inhabitants; and therefore resolved on staying here three days. We selected the place of our encampment near an old ruined fort, under a mango-tree, a very pretty situation; though we were told it was occasionally visited by leopards and bears from the neighbouring jungles, seen at about three miles distance.

"To-day a festival was kept in honour of Ragoonath, one of the deified ancestors of the god Ram, in consequence of which, multitudes of people from the surrounding country were present at *Chondrobonak*. This afforded us an excellent opportunity for preaching. Finding an elevated spot in one of the most public thoroughfares, we took our station there, and were speedily surrounded by a congregation, which could not be less than between eight hundred and nine hundred, to whom I preached the word of life, and was listened to with considerable attention. In accordance with the plan we had agreed upon regarding the distribution of books, we refrained from giving away any on the present occasion, but invited the people to come for them to our tent on the following day, which many promised to do.

"There was an eclipse of the moon at night, which caused all the conch-shells in the town to be put in requisition; the Hindoos thinking by means of the trumpet-like sound they emit, to frighten the monster Rahoo in his attempt to swallow the moon."

#### THE GOSPEL SCHEME EXPLAINED AND VINDICATED.

"18th.—The townspeople kept their word. From early in the morning, parties of ten to twenty individuals kept flocking to our tent for books, which afforded us an excellent opportunity for oral instruction also. In the afternoon, the crowd around the tent became so dense, that, as on a former occasion, we feared for its safety. We therefore requested the people to proceed to a short distance, where about six hundred seated themselves in rows on the grass. These I addressed on the all-important subject of eternity, the moral law of God, the guilt and danger of

sin, and the way of salvation through our blessed Lord Jesus Christ. It was a solemn occasion, during which I felt the Lord was near me. The attention was intense. When I had concluded, the people would not stir; so they were again addressed by Mr. Weitbrecht and the catechist Pran-kishno.

"A Brahmin then came forward, wishing to know what benefits were to be derived from embracing the gospel, evidently meaning *temporal* benefits. He was therefore told, that the benefits which Christianity imparts to those who sincerely and truly embrace it, are chiefly of a spiritual nature, and that these are of far more value than mere temporal advantages, viz., peace of conscience, a new heart, strength to subdue our unruly passions, God's paternal guidance and protection during life, comfort in death, and a sure hope of eternal happiness beyond the grave. Many of the hearers seemed greatly struck with these things. The Brahmin himself said, that if such were the fruits of Christianity, it must be pronounced 'a good religion.' With all this, he was not yet satisfied, and insisted, before he could believe, that we should perform a miracle. To this I replied, that a miracle, in the sense he understood the term, the present preachers of the gospel had no power given them to perform, because no longer necessary,—that the first preachers of Christianity had possessed that power, and that the miracles they wrought were on record, which, if he attentively studied, must convince him of their Divine mission. I further told him, that the radical change which Christianity operates in all those who truly embrace it, by transforming their sinful natures into holy natures, and metamorphosing bad men into good men, was a standing miracle, which every one who is sincerely seeking after truth could daily investigate; and, if rightly apprehended, must prove as wonderful a display of Divine power as if a tiger had been transformed into a lamb. The Brahmin having nothing further to say, he was presented with a copy of the Gospels and departed, after which the congregation also soon dispersed."

#### THEOLOGICAL DISCOVERY OF A HINDOO SAGE.

"19th.—No sooner had the sun risen, but

people again flocked to our tent. Among these was a very aged pundit, accompanied by several younger ones, and some respectable householders of the town. I immediately recognized the old pundit, whom I had seen and conversed with some years before in Calcutta. The interview which then took place between us being of a rather singular nature, I shall briefly relate it.

"About four years ago, after preaching in our chapel in the Chitpore-road, this aged Brahmin, who had been one of my hearers, came to my house, and said, 'Sir, perceiving that you are a theologian, I wish, in private, to reveal to you a discovery I have made in regard to that much disputed point,—the essence of God;—but should you publish it to the world, I expect you will not take the credit of the discovery to yourself, but ascribe it to me.' I promised him faithfully to attend to his wish, and was all ear to learn this wonderful revelation of the Hindoo doctor; upon which he expressed himself to the following effect:—'It is admitted by every intelligent man that God is the origin and source of all that exists. It is also admitted that light was the very first thing created. That, therefore, which existed *before* light, must needs be the origin of all things,—in other words, God. Darkness being that pre-existent thing, God, of course, is darkness.' This, then, was the mighty discovery which this Hindoo sage, by dint of reasoning, had made,—that 'God is darkness!' How opposed to what God has revealed of himself, for instance, 1 John i. 5: '*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all!*' Truly, as the Apostle Paul says, '*The world by wisdom knew not God!*'"

#### THE OBJECTORS FOILED WITH THEIR OWN WEAPONS.

"The aged pundit having, since I saw him in Calcutta, become very infirm, did not say much on the present occasion; but the younger ones who came with him, and who appeared very intelligent men, asked many questions concerning our Lord Jesus Christ, about whom they evidently had heard a great deal. They were replied to as much as possible in Scripture language. The great

revealed mystery of 'God manifested in the flesh' seemed at first a great stumbling-block to them. They were answered, that to God all things are possible, and that there is no incongruity in admitting that the God of infinite mercy might become incarnate where the salvation of a whole world was at stake, and when there existed no other way by which men could be rescued from everlasting ruin, and at the same time his perfections of truth, justice, and holiness maintained. They were further reminded, that, as to the possibility of an incarnation of the Deity, they as Hindoos could not with consistency object to it, seeing that their Shastras taught not one only, but many incarnations, and represented, among others, their great god Ram as having also been born of a woman. This, of course, they could not gainsay, and so did not dwell any further on the subject. Seeing them so far prepared, I gave them a short account of the gospel, of the chief doctrines it teaches, the precepts it inculcates, the motives it furnishes, and the hopes it holds forth. This exposition was listened to with great apparent interest by the pundits and a crowd of people, who had assembled near the tent."

#### CURIOUS TOPICS OF INQUIRY.

"The pundits and their friends then overwhelmed us with questions on all kinds of subjects, which the Hindoos are very fond of doing. Among other things, they wished to know our opinion in regard to the essence and exact size of the sun. They asked how it was possible (as Europeans maintain) that the earth turns round the sun, since their senses taught them the contrary,—and, if it does actually so turn, why a balloon which lately ascended in Calcutta, after a sojourn of an hour in the upper regions of the air, had not come down again on the earth (which meanwhile must have been in constant motion) several hundreds of miles from the spot whence it rose? They were further curious to know towards which points of the compass heaven and hell are situated. How it was that fishes can see in muddy water, whilst men cannot, &c., &c. Though some of these questions were rather puerile, we endeavoured to reply to them in as comprehensible a manner as possible, or at least to explain to the questioners our inability, and the inability of any one, to do so. At last the old pundit and his retinue, with

many salutations and expressions of the great pleasure their interview with us had afforded them, took their leave; but not before having been supplied with such books as we deemed most suitable for them. Among these, was Mundy's '*Christianity and Hindoism Contrasted*.'"

#### THE FATAL DELUSIONS OF PANTHEISM UNMARKED.

In the afternoon, a great number of people having again gathered near the tent, Mr. Weithrecht remained to address them, whilst I proceeded to the town. A Brahmin politely offered me a seat in front of his house, where very soon a large company of hearers assembled, who seated themselves down in rows, leaving the two nearest to me exclusively to the Brahmins, to whom they showed great respect. One of the latter told me he was a *Keekin*, or noble; and that he belonged to the privileged class, who can marry as many wives as they please, without having to care for either their support or that of their children,—the wives' parents taking that responsibility on themselves; and added, that he himself had at that very time ten wives living.

"As soon as silence was obtained, I commenced my address, as I very frequently do, by calling the attention of my auditory to the momentous subject of eternity; and from it, by degrees, pointed out the unpreparedness of men for it, by reason of their guilt and their corrupt natures; and finally held out, as prominently as I could, the infinite mercy of God in sending his only-begotten Son into the world to save every sinner who repenteth and believeth on him. The gospel message was being listened to with apparent deep interest, when all at once I was rather rudely interrupted by the Koolin-Brahmin referred to above as the husband of ten wives, stating the Pantheistic objection, so common among the Hindoos,—that God is the author of sin, and that men therefore are not responsible for their actions. Having reason to believe that this sad notion was held by the greatest part of my auditory, if not by the whole, I thought it might be for general benefit that I should answer the objection at some length. And this I did in the way I have always found the most effectual and convincing, because it appeals to the moral sense, viz.

by showing the doctrine in question to be blasphemous in the highest degree, and that it militates against all the moral attributes of God; and ended by adding, that whilst certainly there are many subjects connected with the Divine Being, his purposes and works, and with the soul of man, which, with our limited understanding, in our present stage of existence, we can neither fully fathom nor explain, yet that, at all events, a dogma like that brought forward by the Koolin-Brahmin, which makes God impure, unwise, unjust, and cruel, cannot possibly be true. I was delighted for once to see, that the objector was completely silenced, and the whole of the auditory evidently satisfied with the explanation given. Oh, may God soon root out of the hearts of all Hindoos that noxious Pantheistic creed, of Satan's special planting!

"I distributed, chiefly among the Brahmins, such books as I had with me, and left this interesting congregation with many expressions of their good will and the happiness they had enjoyed in hearing an European conversing so freely with them in their own language, on matters like those which had occupied our attention."

#### POPULAR FALLACIES REGARDING IDOL WORSHIP.

"20th.—Left *Chondrokonah* and arrived at *Radhamogore*, about eight miles distant. In the afternoon, Mr. Weitbrecht addressed a large congregation near our tent, whilst I did the same in the town. After the preaching was ended, two of the most respectable-looking auditors started objections, but, as it appeared to me, in a good spirit and with a desire to elicit the truth. When this is the case, it always affords me pleasure to reply to them. One of the objectors defended the worship of the gods, by admitting that they were not the Supreme Being, but deities of an inferior degree; and compared them to a king's officers, through whom he executes his purposes. After mentioning to him that the Shastres nowhere speak of the gods as mere delegates, and that therefore it was quite gratuitous in him to assume such a fact, I endeavoured to convince him of the fallacy of the argument which he had used, by pointing out the want of parallel between God and a king, who is a mere man, and

who, because of his limited faculties, is compelled to have servants and officers to do the things which it is out of his own power to attend to himself; but that God, who is omniscient, omnipresent, and omnipotent, requires no such assistance. I added further, that even if God chose, for wise and merciful ends, to execute his decrees through the instrumentality of creatures (which, indeed, he is doing in the case of the angels), it is most improbable that he would select for that purpose such ignorant, utterly depraved, and powerless beings as the Hindoo deities are frequently represented to be. The objector seemed satisfied; at least he did not prolong the controversy.

"The other objector set himself up as the champion of *image-worship*, by asserting, as the idolatrous Hindoos usually do, that, in order to form any idea of God, it is absolutely necessary to have a sensible representation of him. To this I also replied in the usual way, by admitting that if God were a material Being, a visible and tangible representation of him might greatly assist us in forming a right conception of him, in the same manner as a portrait does in regard to the original; but that God being a Spirit, it was not only impossible to express his likeness by any sensible image, but that the doing so is extremely sinful and insulting to God; because, instead of assisting the mind in acquiring a knowledge of what he really is, it leads it altogether astray from him, and begets in the soul the foulest and meanest notions of the Deity. This objector, also, did not pursue the subject, but anxiously asked for one of the books I had with me. I gave him a suitable one, and distributed all my stock among those of the congregation who were able to read."

#### A FRIENDLY VISIT.

"21st.—Left our tent at *Radhamogore* and proceeded to *Ghatal* for the day. This is a town where much trade is carried on, and where there is an extensive silk-filature, the superintendent of which, Mr. Bleychenden, and his amiable lady, entertained us with great hospitality. We examined a school, which that gentleman is supporting at his own expense; preached the gospel in various streets; and distributed a great number of tracts. We were also cheered by the recep-



tion, from Calcutta, of a fresh supply of Gospels, for which we had written from *Madgipore*."

#### A CHOLERA PATIENT.

"On returning to *Radhanagore* in the evening, we were surprised to find our Catechist *Pran-Krishno*, who had left *Ghatel* two hours before us, seated by the road-side near a poor pilgrim to *Juggurnath*, who had been overtaken by cholera, and whom the villagers, for fear that he might die and they would be at the trouble to remove his corpse, had not even permitted to lie down within the precincts of their village, when *Pran-Krishno* came up, remonstrated with these hard-hearted people, and insisted that the sick man should remain where he was; after which, he got some straw, laid him on it, and was waiting for us, knowing that we had with us medicine suited to such cases. We administered what we had, and, after a few words of comfort, left the patient under the charge of one of his companions, who had meanwhile come up, and who promised to take every care of him.

"O how superior are the principles of Christianity to those of heathenism!—the former, as exemplified in good *Pran-Krishno's* conduct, ever prompting to kindness and mercy, whilst the latter, as instanced in these villagers, are but too frequently productive only of selfishness and cruelty."

#### THE AGED DEVOTEES DISSUADED FROM GOING ON PILGRIMAGE.

"22nd.—While waiting in the main street of a village called *Ranigunge*, for our carts and tent, which, owing to the very bad state of the roads, were long in coming, I engaged in a long and interesting conversation with an aged traveller who was passing by, and who seemed extremely anxious to know the truth on several religious points. As a fruit of this conversation, I may mention, that this old man was dissuaded from proceeding on pilgrimage to Benares, which, he told me, he had in contemplation, in the vain hope, that at that sacred place he was sure to obtain the favour of the Deity, and an undoubted claim to salvation. He appeared especially struck with an enumeration of the benefits derived from sincere and fervent prayer, which was held forth to him as the divinely-appointed means of communication with God; and con-

tinued his journey to his native village with many expressions of gratitude for what he had heard. O may the good Lord, who led this poor aged Hindoo, at the exact time, to a place where he might hear the words of eternal life, have mercy on him, and complete the good work seemingly begun in his soul!"

#### CONCLUDING REMARKS.

"The foregoing extracts will give an idea of what occurred during the whole of our excursion. I must not omit, however, mentioning a very pleasing fact, which came repeatedly to our notice. In several places we met young men (like the one referred to under the head of *Kytee*, January 9th), who, after completing their education in our Calcutta Institutions, have returned to their respective homes, and by their decidedly improved views, principles, and feelings, and the knowledge they are communicating to their idolatrous countrymen, are now silently, yet not the less effectually, contributing to the enlightenment of the population, and thus gradually paving the way for the gospel. This is a fact well calculated to cheer and encourage our dear brethren employed in the work of education.

"Truly, India is a country prepared in a particular manner for Missionary operations. The Lord seems to point it out as that which of all others should, at the present time, call forth the special and energetic efforts of his servants. Hearers are flocking wherever the gospel is preached. The Scriptures and Tracts are eagerly inquired for, and thankfully received. Christian schools are attended to overflowing. Opposition is scarcely offered by the heathen, while, at the same time, an enlightened and strong government extends full protection, and grants complete liberty of action to those engaged in the work of evangelization. Where is there in any part of the earth a field to be compared to this—a field so ripe for the harvest? O that the Lord's people in Britain would but take a livelier interest in the great work which is carried on in this promising field! O that their fervent prayers would but more frequently ascend to the Throne of Grace, for an increased blessing on the exertions which are being made, and for the final overthrow of Satan's kingdom, in a land which it is the Redeemer's evident design should soon become his own!"

## CHINA.

## DESTRUCTIVE FIRE AT VICTORIA, HONG-KONG.

the particulars of this truly calamitous event, by which five or six hundred houses, together with the native chapel and hospital connected with the Society's Mission, were destroyed, many thousands of the native population reduced to destitution, and two British officers lost their lives. We refer our readers to the subjoined extract of a letter from the Rev. Mr. Legge, under date 29th December ult.

It involves upon me, by this opportunity, to communicate to you intelligence of a painful and disastrous nature.

Last night Dr. Hirschberg and myself were much pleased with the audience at the native chapel. About a hundred Chinese were present, who were intending to sail for Hong Kong in the course of the week, and they listened to the preaching of Tain-Shen with marked attention. After the service was over, we had some conversation with some of them, and returned home, cheered by the conclusion to the Sabbath services. About ten o'clock, a noise of the Chinese part of the town arose, hastening to it I found that several houses were in flames. At that time, however, the hospital nor chapel of the Society seemed to be in danger. The latter was at a considerable distance from the fire, and the wind was blowing the flames away from them. But in the course of an hour its position changed, and the fire spread with great rapidity, till it wrapped in one blaze a space containing not fewer than five or six hundred houses, among which were many of our buildings. The scene was grand; but it was heart-rending to see the crowds of Chinese fleeing from their homes with what little property they could carry with them. One most melancholy sight occurred. A company of artillery, sailors, and miners, were engaged in pulling down a large house, to stop the progress of the conflagration, and the powder exploded as they were prepared for it. A Lieutenant was killed upon the spot, and several so severely wounded that he died a few days after. Another officer, and two others of the men, were also severely wounded. I walked over the ruins to-day, and can truly never witness a scene of such

utter desolation. What but the day before had been lines of houses, tenanted by a busy population, were now nothing but heaps of rubbish, bricks, and mortar, with the charred rafters still smouldering away. Many Chinese were standing mournfully bemoaning the loss of their all, and a party of soldiers were busy clearing away the debris of the house that had been blown up, searching for the body, or the remains, rather, of the body, of their officer. The chapel was hardly to be distinguished from the ruins around it. Where we had seen a crowded, attentive congregation but a few hours before, there were now but three bare and broken walls. The hospital was in a similar state of destruction.

"The calamity has fallen heavily upon most of our native brethren. Kim-Lin, with his wife and child, A-Sow, with his wife, the colporteurs and assistants, A-Sun, A-Luk, and A-Muk, with their families,—these and others were all rendered houseless, and able only to save a portion of their furniture. We have done the best for them that we could. Mercifully protected in our own dwellings, surely it is our duty not only to sympathize with them, but gladly to make sacrifices and endure inconveniences, to show that we regard them as really *our brethren in Christ*.

"The pecuniary loss to the Society is considerable. The chapel, which, you are aware, was built only four years ago, involved a large outlay. The hospital was rented, but the fitting it up for our purpose cost nearly four hundred dollars. The event may have a permanent effect upon the condition of the settlement, and also upon that of our Mission here. Ten or eleven thousand Chinese have become houseless. Many of them have lost their all. Some will commence to rebuild their shops and houses, but others will go back into China, and not reside on the island

again. Of course we cannot take upon ourselves the responsibility of rebuilding the chapel, without authority from the Board. And of what use would it be to rebuild it at present, while it is surrounded by nothing but ruins? We shall carefully watch the movements of the Chinese, and communicate them to you from month to month. Meanwhile, the word of the Lord is not bound to chapels, or churches, or cathedrals. We pray that we may be enabled—being thus driven out once more among the people—to abound more in labours on their behalf; and will immediately consult with Tsin-Shen, and our other native brethren, how best to improve the calamity which has fallen upon them.

“What has been said in reference to the chapel, applies, in a great measure, to the

hospital also. Dr. Hirschberg has saved his instruments. A portion of the medicines has also been saved. Of course our occupation of the house terminates, and we shall not go to any expense in renting another. A room in the small portion of the town that escaped the fire may present itself, which can be had for a trifle, and where Dr. Hirschberg may see patients with advantage. This may be, and opportunities will be afforded to him for making excursions into the country, and extending the benefits of his skill as widely as possible. But as regards the re-establishment of either the hospital or the chapel on anything like a permanent basis, we must be guided by the future indications of Providence, recognised by ourselves and by the Board at home.”

### MISS ALDERSEY'S FEMALE SCHOOL AT NINGPO.

For the long period of fourteen years this excellent lady has consecrated her time, her talents, and her property, to the advancement of the cause of Christian truth among the female population of China. During a considerable part of this period Miss Aldersey has conducted a large boarding-school for native girls in the suburbs of Ningpo; and, with a view to increase her influence, she recently, though not without much opposition from Chinese prejudice, obtained accommodation within the heart of the city. Amidst a dense heathen population, where our esteemed friend and two other ladies are the only foreign female residents, Miss Aldersey continues to prosecute her labour of love; and, though unconnected by official ties with any Missionary Society, she has been honoured by the great Head of the Church as an instrument for good, not only to her juvenile charge, but also to several natives of maturer years, and of both sexes.

As affording an insight into Chinese domestic life and character, and the difficulties they oppose to the free course of the gospel, we give the following extract of a letter from Miss Aldersey, bearing date 2nd December ultimo:—

“Although some influential Chinese gentlemen are exceedingly opposed to my residence here, and have actually cited my landlord before two Mandarins, hoping that the supposed offence of assisting me to enter the city would be punished; and although the most fearful reports are spread over the city of my murdering my inmates and every one within my reach, so as to intimidate these

poor women from attending our instructions as they had been used to do, still we are not without encouragement in the serious and long-continued inquiries after truth of a respectable young man, the son of a Chinese merchant (the circumstances leading to such inquiries I will shortly explain). The tone of feeling in the members of my household is more favourable to religion than I have ever

known it; and the pupil who has been longest with me stands proposed for baptism. Three of the native females residing in the house are hopefully converted to God, and are ever ready to assist in making known the truth to others. It has been from the lips of Miss L—— [Miss Aldersey's friend and assistant], however, chiefly that vast numbers of women have heard the gospel, in consequence of our remaining in the city.

"It happened that in August last I had occasion, on account of the absence of my Chinese teacher, to solicit the assistance of some neighbour to write a few characters in preparation for a piece of embroidery I wanted in haste. My Christian woman applied to a neighbouring (Chinese) school, consisting of six young gentlemen: the eldest, indeed, was a married man, of twenty-three years, continuing his studies with a view to literary fame. The tutor peremptorily refused the request my embroiderer had made, and we were just arranging to send to the distant residences of our Missionary friends, to solicit the aid from one of *their* teachers, when the young man described above called, very politely proffering his services. He wrote the required characters in three minutes, and immediately withdrew. To our great distress, we found that the tutor was so indignant at the conduct of the young man, having himself so recently refused to assist me, that he dismissed him from his seminary, and not only so, but induced the father, Mr. Yang, senior, to *beat this son of twenty-three years of age!* The young man was so greatly mortified and chagrined that his health quickly broke down, and his appearance was so much altered that he was scarcely to be recognized. He had almost determined secretly to leave Ningpo for some distant place. I entreated him, however, to consider

his father, wife, and child. He yielded to my entreaties. I wrote to him with the help of my teacher, and sent him Christian books, in which he seemed much interested. Anxious that he should have more able assistance than I could render, my teacher introduced him to an excellent Missionary living in the city. That gentleman is equally interested in him with myself, but it is very rarely that he can avail himself of Mr. Martin's instructions, as his father forbids his leaving the house, excepting when sent by himself. Mr. Yang feels constrained to abandon the course of study in which he had formerly taken pleasure, because his father and any heathen tutor would require him to study on the Sabbath, &c. He has, therefore, requested my teacher to obtain a few children in the country, who shall, at the beginning of the Chinese New Year, be his scholars during six days only of the week, and who may be willing to submit to other arrangements which he may regard as a matter of conscience. His lungs are at present very delicate, but he occupies his time in reading the sacred Scriptures, and I supply him every Saturday with ten questions of the Assembly Catechism, citing the places where he may find the proofs; and I require of him from these cited texts to supply the answer to the several questions. Another interesting circumstance, and connected with the above, is this: that my teacher, who has been with me five or six years, and has long been 'halting between two opinions,' is now faithfully (as I believe) instructing the young disciple in the doctrines of our holy religion, and has, I hope, *himself* been 'watered,' Prov. xi. 25. He now desires to make an open profession of the religion of Jesus; and in addition to any little aid I may give him with respect to spiritual instruction, he is instructed regularly by Mr. Martin."

## POLYNESIA. RAROTONGA.

### THE BACKSLIDERS RECLAIMED.

We have had frequent occasion to notice the effective services rendered to the cause of Missions by that valuable class of labourers, the native evangelists. One of these excellent men, named Iro, has for several years had charge of the village of Titikaveka, an out-station connected with the Rev. Charles Pitman's sphere of labour on the island

of Rarotonga. At this village the preaching of the word has been signally blessed, and many have been brought to know and love the truth as it is in Jesus; but here, as in more favoured lands, some who had known the way of peace, have again, through the power of temptation, fallen into evil courses. With reference to some characters of this description, the subjoined statements will serve to show, in a striking manner, that, while the way of transgressors is hard, the Lord, in the exercise of his boundless compassions, is ever ready to receive the truly penitent, and to set their feet once more in the paths of peace and holiness.

Writing under date July 23, 1851, Mr. Pitman observes:—

"Iro informed me of the pleasing indications of a great change in some young people who had been very wicked, and who appeared under deep concern for their spiritual welfare, and desired me, as soon as I could, to converse with them. I repaired to Titikaveka, and found it to be as stated, and I do hope the Lord hath many precious souls in that place. The first who came was a young woman, whom I instantly recognised as one of the earliest scholars in our schools, but who had subsequently been 'led captive by the devil at his will,' and had obstinately refused to listen to any exhortation, either from her pious mother, or other members of the church, who visited her with a view to her eternal interests. She said she hardened herself against reproof, and was determined to have her fill of sin. 'My mother,' observed the young woman, 'frequently warned me of the awful consequences of my guilt, but I stopped my ears to all intreaty. At length my mother said, "Well, my daughter, if you will not hear me, prepare for a visit from God, whose wrath against such as you who know better is very dreadful." Soon after this I was visited with a severe affliction, and brought down to the gates of death, when my sins terrified me, and the admonitions of my parent and others were brought to my recollection. I considered myself lost!—an outcast! But, amazing love! God has been pleased to raise me up. Now am I thoroughly convinced "that the wages of sin is death"—the end of the way of wickedness is wrath eternal. Sin to me is now a thing terrific—no longer will I walk in that path; no, I have given up myself to God through Christ, by whom alone I can be saved, in whom alone I trust, though such a great

sinner, and hope he will not forsake me.' I reminded her of her wicked ways, and how grieved I was when I made inquiries about her of Iro. She wept; and replied, 'Oh, teacher, if the Lord had then cast me off, my soul would have been lost.'

"The next case was that of a young man, son of pious parents, instructed in our schools, who had formerly been under religious impressions, and was baptised, but afterwards returned to folly. I had been prepared for this interview by his mother, who had previously informed me of his being, through mercy, reclaimed. Coming one day to fetch medicine for a sick relative, such was her joy, ere she could tell me the nature of her errand, that the moment she saw me, she cried out, 'Oh, teacher, my son is brought to a conviction of his sins!' 'That,' I replied, 'is good news indeed. How came it about?' 'It was,' she rejoined, on the last Sabbath you preached at Titikaveka, from Rev. vii. 9. When I went home after class, he sat very pensively, and did not speak. Are you ill, I asked? "Not in body," he replied, "but in mind. Oh, that great multitude—shining robes—palms of victory! But—not to be associated with them! I have forsaken the path they trod, and have turned my back against that glorious place"—alluding to his return to evil. Having alluded in my discourse to some present who have fathers, or mothers, or near relatives there, and asked, What if you should be refused admission to their joys?—appears to have made a deep impression upon his mind; and he then resolved, without delay, to forsake his companions in sin, and re-unite himself with the people of God, and seek pardon of his sins through Christ, the great atoning sacrifice.

Obtaining no rest day or night, he repaired to Iro, to make known the feelings of his mind; 'Since which period,' said his joyful mother, 'he has become another man, and anxiously waits your arrival for farther instructions in the way of life.' With him I have had two interesting conversations, and do hope that he is a brand plucked out of the fire.

"About thirty others appear to have been brought to a conviction of their sin and danger, mostly under a preached gospel. Amongst the rest was Iro's youngest daugh-

ter, impressed under a discourse delivered a few months since by her own father, from Deut. xxxii. 40, 41. Some years ago, he was the honoured instrument of the conversion of his eldest son, by a sermon preached in the same place, who subsequently joined the church, and has since been called away by death. The dying advice and prayers of their pious mother—a brief memoir of whom appeared in the 'Missionary Chronicle' a few years back—were, I trust, not unavailing."

## MAURITIUS.

### OPENING OF A NEW CHAPEL AT MOKA.

It will be in the recollection of most of our readers that our lamented brother, the Rev. J. J. Freeman, after completing the visitation of the Society's Missions in South Africa, proceeded to the Mauritius, where he arrived in the early part of August, 1850. Mr. Freeman found the Society's Missions, in this island, in an encouraging state, and growing in importance, partly on account of the vigorous efforts putting forth by the Roman Catholics, and partly from the large number of the natives of Madagascar residing there, and coming under the influence of the Missionaries.

At Port Louis, the principal town of Mauritius, the Rev. J. Le Brun has for many years carried on Missionary labours, and has at present under his superintendence a large congregation, and a church amounting to about one hundred and forty members, of whom one-half are natives of Madagascar. Under recent arrangements, the Rev. J. J. Le Brun has been united with his father in the charge of the station at Port Louis, and also undertaken the theological instruction of some young men, natives of Madagascar, with a view to their ultimately becoming evangelists to their fatherland.

At Moka, another principal station, his brother, the Rev. Peter Le Brun, on the occasion of his being accepted as one of the Society's agents, was recently appointed to labour.

On Friday, the 4th February, 1851, a public meeting was held in the Poultry Chapel, London, to welcome Mr. Freeman on his return from the Cape Colony and Mauritius to this country, on which occasion, at the instance of Mr. F., the collection made at the doors, amounting to upwards of £40, was appropriated towards the erection of a new chapel at Moka. We are happy to announce that this place of worship has since been completed, and set apart for the service of God.

In the following letter, bearing date 15th November, ult., Mr. Peter Le Brun gives an account of the interesting solemnities connected with the event:—

"Never was I more gratified than when I read the report of Rev. J. J. Freeman's speech, wherein he speaks in very favourable terms of the mission at the Mauritius, and expresses his hopes in regard to Madagascar.

"I expect that my brother John will have duly acknowledged the receipt of the money obtained at that meeting, raised especially to aid in defraying the expense of the erection of our chapel. The building is now finished, and you will undoubtedly be gratified to hear that it has been opened, and dedicated to the worship of the only living and true God.

"The services of the day were most solemn, and the whole congregation, by their silence and seriousness, seemed to acknowledge the presence of the Lord in their midst. During several preceding days the people of the station were employed in making the needful preparations. On the arrival of the long wished for day, the 21st October, notwithstanding the rain, which fell in abundance, at a very early hour hundreds of people had already assembled, and the small village was soon filled. All kinds of vehicles, wagons, omnibuses and donkey-carts came rolling in, and contributed not a little to counteract the gloomy aspect of the weather. The beautiful little chapel was the admiration of all. The doors were kept closed till eleven o'clock, the hour of the service. At half-past eleven, the Governor and his two daughters, a nephew, and the aid-de-camp arrived,—every spare seat was soon occupied—hundreds were compelled to stand the whole time of the service. Though many came out of mere curiosity, the whole was conducted with the greatest decorum, and we hope with heartfelt devotion. A great number of Roman Catholics were present, and to many it was the first time that the truth as it is in Jesus was preached to them. That day will never be forgotten. Many returned saying, that amongst us Protestants instruction was received calculated to lead to serious thought, whilst with them, nothing deserving of attention was brought under their notice. Others, again, admired the simplicity of our services as contrasted with the pomp of the Romish ceremonies, and remarked on the tendency of the former to draw the thoughts towards God and the salvation of the soul. May He who *is the Head of the church* bless the services of

that day to the souls of many! The following is the order in which the different parts were conducted:—

"My father began by imploring the Divine presence, and after an appropriate hymn had been sung by the young people, he read the history of the building and dedication of Solomon's temple. After a very appropriate prayer another hymn was sung. My brother John then preached from Psalm xxi. 8: 'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth;' in the course of which he showed the duty of serving God in public, contrasted the Romish and Protestant religions, and particularly entreated his hearers to receive the Bible, and the Bible alone, as their rule of faith. I then offered prayer, and the service was concluded with the doxology. As the people were about to separate, the Governor testified to my father the great pleasure he had received in having been present. A collection was made at the doors, which amounted to more than forty piastres. We have now at length a very neat and commodious place of worship, and the services are regularly attended. I must confess I had little faith when I asked, 'Where shall I find people to fill this chapel?' Every Sunday morning the service is well attended, though there is still room for more.

"I hope that with our present means of instruction many will be edified, that sinners will be reclaimed, and that the Sun of Righteousness will shine upon us and impart his quickening influences.

"The Sunday following the opening of the chapel, fourteen persons were received into the church by the initiatory rite of baptism. The scene was most solemn and affecting, the greater number being past fifty, and several had reached the age of threescore years and ten. Last Sunday four other persons were admitted by my father, making in all seventeen individuals. May they not only have received the baptism of water, which but cleanseth the outward man, but the baptism of the Holy Spirit, which operates efficaciously on the heart and the affections. The number of hearers is on the increase, and there are several candidates for church fellowship. I am going through a course of religious instruction with them, in order that they may

become acquainted with the doctrines and practices of a Christian church, and thus be enabled to give all who may inquire, a reason of their faith especially as they are narrowly watched by the followers of Rome. Notwithstanding all opposition, the prospect before us is most cheering. The public mind is now much agitated against the priests, on account of their Jesuitical proceedings. We

hope that all will tend to promote the glory of God, and to emancipate the minds of men who are led captive at Satan's will. Many Romanists have come over to us, and some show a desire to learn and understand the doctrines of the gospel, and one individual in particular is seriously studying the Word of God with prayer. In all our labours of love we need prayer. Brethren, pray for us."

### ARRIVALS AND DEPARTURE.

We have the gratification to announce, that intelligence has been received of the safe arrival of the *John Williams* at Hobart Town, Van Diemen's Land, on the 1st November, after a passage of one hundred and nine days from England, and at Sydney on the 23rd of the same month.

Rev. John Dalgleish embarked in the mail-steamer from Southampton, 17th December ultimo, for George Town, Demerara, *en route* for Berbice, where he arrived 17th January.

Revs. Chas. C. Leitch and Richard Sargent arrived, on the outward voyage from England; the former at Madras, 17th December, and the latter at Bangalore, 27th same month.

Rev. John Chalmers, B.A. and Mrs. Chalmers embarked for Hong Kong, per *Mary Sparkes*, Captain Graham, 20th February.

### REV. WILLIAM HARBUTT'S INTENDED DEPARTURE FOR THE SOUTH SEAS.

#### NOTICE.

As Mr. Harbutt purposes to leave this country on his return to the Samoan Islands soon after Midsummer next, it is particularly requested that the friends who are desirous to contribute any useful articles in aid of his Mission, will kindly forward them to the Mission House, at or before the end of June. Those also of the Society's friends who may have occasion to make up parcels for any of the Mission Stations in the South Seas, are respectfully invited to avail themselves of the same opportunity for their transmission.

### SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND CHILDREN OF DECEASED MISSIONARIES.

	£	s.	d.		£	s.	d.
Amount acknowledged last month . . . . .	913	17	0	Islington Chapel . . . . .	8	8	0
Deduct Orange-street, intended for the African Fund . . . . .	8	13	0	New Court . . . . .	2	2	0
	905	4	0	Trevor Chapel . . . . .	0	2	10
				<i>Country.</i>			
LONDON AND VICINITY.				Belper . . . . .	2	0	0
Graven Chapel, A Friend . . . . .	5	0	0	Beverley . . . . .	1	0	0
Ebenezer Chapel, Shadwell . . . . .	4	0	0	Chippenham . . . . .	1	0	0
				Chorley—St. George's-street . . . . .	1	8	7
				Congleton . . . . .	1	2	6
				Darlington . . . . .	1	0	0



	£	s.	d.		£	s.	d.
Devonport—Princess-street.	3	0	0	Southampton—Above Bar	7	0	0
Ebby	1	10	0	Stonehouse, Gloucester	1	7	0
Edinburgh—Albany Chapel.	6	10	0	Stowmarket	2	5	0
Finchingfield	2	15	0	Ware—Old Chapel	2	11	0
Folkestone	3	2	9	West Bromwich—Ebenezer			
Glasgow—				Chapel	3	0	0
George-street	11	0	0	Whitehaven	3	14	0
Laurieston	3	0	0	India.			
Havant	1	10	0	Calcutta, Union Chapel, per			
Hertford	1	0	0	Rev. Dr. Boaz	5	0	0
Leeds—Salem Chapel	1	8	0	Coole Bazar Chapel,			
Leek	1	9	0	per Rev. G. Mundy	5	0	0
Maidstone	2	14	0	Madras—Davidson-street Cha-			
Newton (Devon)	1	10	0	pel, per Rev. W. Porter	2	10	0
Sale	0	10	0				
Saltley	0	11	8				
Shrewsbury—Swan Hill	5	11	1				
					1020	18	0

SPECIAL SUBSCRIPTIONS FOR THE RELIEF OF THE SUFFERERS BY THE  
KAFFIR WAR.

	£	s.	d.		£	s.	d.
Acknowledged last month	2077	18	4	Mr. R. Crewdson	2	0	0
Manchester, collected per				Mr. J. Proctor	2	0	0
Rev. Dr. Clunie—				Mr. D. Proctor	2	0	0
Mr. George Had-				Mr. H. Sheldon	2	0	0
field	5	0	0	Miss Goodwin	1	1	0
Mr. James Side-				Mr. G. Gooddie	1	1	0
bottom	5	0	0	Mr. J. Holt	1	1	0
Messrs. S. and J.				Dr. H. Browne	1	1	0
Watts	5	0	0	Rev. John Smith	1	0	0
Messrs. G. and				Mrs. J. Wood	1	0	0
E. Wood	5	0	0	Mr. James Dil-			
Thomas Barnes,				worth	1	0	0
Esq.	5	0	0	Mr. W. Wood-			
Friends at Old-				ward	1	0	0
ham-road Cha-				Mrs. Potter	1	0	0
pel, per Rev. J.				Mr. T. Kendal	1	0	0
Bedell	2	15	6	Mr. James Milne	1	0	0
Mr. S. Goodwin	2	2	0	Mr. J. Norris	1	0	0
Messrs. Armi-				Mr. James Thomp-			
tage and Ward	2	2	0	son	1	0	0
Mr. James Carl-				Mr. W. Johnson	1	0	0
ton	2	2	0	Mrs. Rymer	1	0	0
Mr. Peter Martin	2	0	0	Mrs. Thompson	1	0	0
Mr. E. G. Kay	2	0	0	Rev. Joseph Fox	1	0	0
Mr. J. Rylands	2	0	0	Messrs. S. and I.			
Mr. E. Lewis	2	0	0	J. Sheldon	1	0	0
Mr. J. Kay	2	0	0	Mr. H. Walker	1	0	0
Mr. C. Potter	2	0	0	Mr. John Gibb	1	0	0
Sir E. Armitage	2	0	0	Mr. W. Hinners	1	0	0
Mrs. Isaac Crewd-				Mr. Francis Milne	0	10	0
son	2	0	0	Mr. R. Rumney	0	10	0
Misses M. and				Mrs. Waterhouse	0	10	0
S. Bridge	2	0	0	Mr. J. Sugden	0	10	0
Mr. J. Ollivant	2	0	0	Mr. J. Hewitt	0	10	0

	£	s.	d.
Mr. W. Crowdson	0	10	0
Mr. T. Thompson	0	10	0
Poor Friend	0	1	0
Mrs. Shirdy	0	5	0
	87	1	6
Acknowledged	40	0	0
		47	1 6
Orange-street (Sac. Col.)	8	13	0
Mr. G. Golding	4	0	0

	£	s.	d.
A. Taylor, Esq., Tunbridge Wells	2	0	0
Friends at Salem, <i>India</i> , per Mrs. Lechler	1	13	0
Mrs. S. Brown, Haddington	1	0	0
Colonel Powell, Hardwick	1	0	0
A. N.	0	6	0
Leek (additional)	0	5	0
	£2143	16	10

## MISSIONARY CONTRIBUTIONS

*From 13th February to 13th March, 1852, inclusive.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>Miss Portal</i> .....	100	0	0	<i>Holyroyd Mount.</i>			
<i>John Hill</i> , per				<i>Auxiliary Society</i>			
<i>Rev. J. Hunt,</i>				on account .....	22	3	1
<i>Arizton</i> .....	25	0	0	<i>Juvenile Branch</i> , do	4	15	0
<i>M. Tuckett, Esq.</i>	10	0	0	27 <i>l.</i> 1 <i>s.</i> 1 <i>d.</i>			
<i>Miss Harrison</i> , per	5	0	0	<i>John - street</i> (Hon.			
<i>J. Glanville</i> .....	2	2	0	<i>Noel), Missionary</i>			
<i>A Friend</i> .....	1	0	0	<i>Association</i> , per			
<i>Friends</i> .....	1	0	0	<i>Marcus Martin,</i>			
<i>A. Thorne</i> .....	1	0	0	<i>Esq.</i> .....	49	7	
<i>Collected by Poor Woman</i>	10	10	6	<i>Old Gravel-lane.</i>			
<i>Awakeley Chapel,</i>				<i>Collection</i> .....	2	16	0
<i>Auxiliary Society,</i>				<i>Donations</i> .....	2	4	0
on account .....	29	9	6	5 <i>d.</i>			
<i>Camberwell.</i>				<i>Robert-street, Grosvenor-</i>			
<i>A Portion of a Collec-</i>				<i>square.</i>			
<i>tion</i> .....	30	0	0	<i>W. Cullum, Esq.</i>			
<i>Done by Friends</i> ..	110	0	0	for Native Teacher	10	0	0
24 <i>0<i>d.</i></i>				<i>St. Thomas's-square,</i>			
<i>Green Chapel, Youthful</i>				<i>Hockney.</i>			
<i>Branch.</i>				<i>Auxiliary Society</i>			
<i>Miss Reid, Treasurer,</i>				on account .....	21	8	8
<i>Miss Augusta Burn,</i>				<i>Short-street, Shoreditch.</i>			
<i>Secretary.</i>				<i>Sunday-school</i> ....	0	9	6
<i>Subscribers.</i>				<i>Stepney, Ladies'</i>			
<i>Miss W. Anderson</i> ..	0	10	0	<i>Branch</i> .....	5	0	0
<i>A Friend</i> , per <i>Miss</i>				<i>Stockwell. Collec-</i>			
<i>Archer</i> .....	1	4	0	<i>tions</i> .....	23	8	5
<i>Mrs. Jas. Burn</i> .....	0	12	0	<i>Surrey Chapel.</i>			
<i>Mr. M. H. Burn</i> .....	1	1	0	<i>Collected by Mrs.</i>			
<i>Miss A. &amp; B. Burn</i> ..	0	10	0	<i>Mrs. Croft</i> .....	1	0	0
<i>Miss W. Clark</i> .....	0	10	0	per <i>Rev. J. Sherman.</i>			
<i>Mr. Wm. James</i> .....	0	17	4	<i>W. Flanders, Esq.,</i>			
<i>Master Francis</i> .....	0	10	0	<i>(A.)</i> .....	25	0	0
<i>Collected by—</i>				<i>A Friend, a Thank-</i>			
<i>Miss Archer</i> .....	2	15	2	<i>ing</i> .....	10	0	0
<i>A Friend</i> , per <i>Miss</i>	11	5	10	<i>do.</i> .....	1	5	0
<i>Miss Edwards</i> .....	0	18	0	37 <i>l.</i> 1 <i>s.</i>			
<i>Miss M. Kelly</i> .....	6	8	10	<i>Tabernacle &amp; Juvenile</i>			
<i>Miss Reid</i> .....	4	3	9	<i>Association</i> .....	1	10	0
<i>Miss L. Temple</i> .....	2	10	10	<i>Tottenham - court -</i>			
<i>Miss H. Allwright</i> ..	3	2	4	<i>road, ditto</i> .....	15	5	7
<i>Master F. Fryer</i> .....	1	6	0	<i>Tretor Chapel, to-</i>			
<i>Master A. James</i> ..	0	15	2	<i>wards the loss of</i>			
<i>Sabbath-school Chil-</i>				<i>dren</i> .....			
<i>dren</i> , per <i>Miss Kelly</i>	6	7	10	<i>caused by the fire</i>			
<i>Collection at Annu-</i>				<i>at Hong-kong.</i> ..	20	0	0
<i>al Meeting</i> .....				<i>Missionary Boxes.</i>			
<i>Do.</i> , after <i>Lecture,</i>				<i>Miss Darke</i> .....	1	1	9
<i>per Mr. Bateman</i>	4	5	6	<i>Miss A. Fox</i> .....	1	1	9
<i>Missionary Boxes.</i>				<i>Master J. Holloway</i>	0	4	2
<i>Miss Darke</i> .....	1	1	9	<i>Miss Reid</i> .....	0	3	6
<i>Miss A. Fox</i> .....	1	1	9	<i>Donations</i> , per <i>M.</i>			
<i>Master J. Holloway</i>	0	4	2	<i>Bewell</i> .....	0	5	0
<i>Miss Reid</i> .....	0	3	6	<i>Do.</i> <i>Miss J. Hunt-</i>			
<i>Donations</i> , per <i>M.</i>				<i>man</i> .....	0	7	1
<i>Bewell</i> .....	0	5	0				
<i>Do.</i> <i>Miss J. Hunt-</i>							
<i>man</i> .....	0	7	1				
	73	9	10				
<i>Printing Reports.</i>	1	6	6				
	72	8	4				

	<i>l. s. d.</i>
For Children in China, named John Clayton and Richard Winter Hamilton .....	10 0 0
For Children in India, named Joseph Procter John Howe, Emma Watson, and Isabella Nixon .....	15 10 0
32 <i>l.</i> 10 <i>s.</i>	
John Moore, Esq. (A.)	5 0 0
Miss Moore .....	1 0 0
Mrs. Moore .....	1 1 0
John Moore, Esq. for the Native Teacher, Joseph Moore .....	10 0 0
Miss Moore, and S. Moore, for the Native Teacher, John Hickes ....	10 0 0
Miss S. Moore, for the Native Girl, Catherine Lowe .....	3 0 0
36 <i>l.</i> 2 <i>s.</i>	
Ladies at Clapham and Lillington, per Miss Garden, for the New Chapel at Likatlong .....	15 0 0
For the Missionary Ship, Collected by Miss H. Pattison .....	
Mrs. Hodgson .....	0 5 0
Mrs. Pattison .....	0 6 0
Miss H. Pattison .....	0 2 0
1 <i>l.</i> 2 <i>s.</i>	
For the Widows' and Orphans' Fund.	
A. E. Z. ....	5 0 0
DESKHIRE.	
<i>Farrington.</i>	
Subscribers.	
Mrs. Pample .....	2 0 0
Mrs. Gerring .....	1 0 0
Mrs. and Miss Wells .....	1 0 0
Rev. R. Soper .....	1 0 0
Mrs. Fidal .....	0 10 0
Mrs. George Fidal .....	0 10 0
Mrs. Reynolds .....	0 10 0
Collected by—	
Miss M. A. Lewis .....	2 1 2
Miss Lait .....	1 5 8
Mrs. Partridge .....	0 12 0
Miss J. Townsend .....	0 10 0
Mrs. George Fidal .....	0 10 0
Mrs. Butler .....	0 12 0
Missionary Boxes.	
Mrs. Fidal .....	1 0 0
Mrs. Daniel .....	0 6 0
Mrs. Jeffries .....	0 5 0

Children's Box of the Sabbath-school	2 9 8
Collections after Sermons and Public Meeting .....	4 9 7
	21 7 1
Less Expenses.....	0 9 4
	20 12 3
Warfield, Mr. and Mrs. J. Rose (A.)	2 2 0
CAMBRIDGEHILL RR. Basingstoke District.	
Ashwell.	
Public Collection .....	8 0 0
Boxes.	
Mrs. J. Westrope .....	0 9 6
Mrs. Kirbywhore .....	0 9 0
Miss Chapman .....	0 10 0
Barrington.	
Collection .....	1 8 0
Basingstoke.	
Collection .....	6 9 0
For Widows and Orphans .....	2 5 8
Subscriptions.	
Mr. S. Blott .....	0 10 6
Miss S. Clear .....	1 1 6
Mr. J. Lilly .....	0 7 6
D. D. Filton .....	1 0 0
Mrs. Gray .....	10 10 6
Mr. S. Hopkins .....	6 10 6
Mr. J. Hopkins .....	10 10 0
Mr. J. Liller .....	0 10 0
Mr. D. Morley .....	0 5 0
Miss Monie .....	0 10 0
Mr. Sutton .....	1 0 0
Mrs. Sutton .....	10 10 0
Mr. Walsdon .....	0 10 0
Mr. Williams .....	0 5 0
Collected by Miss Hopkins .....	2 3 0
Collected by Mrs. Parker .....	5 5 0
Miss B. Sutton .....	0 5 0
Child's Bazaar .....	6 8 3
Sabbath-school Class Boxes.	
Miss Sutton .....	0 10 11
Miss Mary Hopkins .....	0 10 6
Miss E. Hopkins .....	6 7 0
Miss Jenkins .....	0 6 7
Miss Pearson .....	1 2 0
Miss Waller .....	0 4 4
Mrs. Stage .....	8 4 6
Mr. S. Hopkins .....	0 4 10
Mr. C. Searle .....	0 4 3
Mr. I. Bilton .....	0 2 9
Zinningham School-box .....	6 11 8
231. 14s. 6d.	
Everden.	
Collection .....	3 12 9
By Mrs. Worsley .....	1 12 9

L. s. d.		L. s. d.		L. s. d.		L. s. d.	
Glasgow, Greyfriars		Rev. J. Andrews		Miss Adelaide No-		Missionary Bows.	
Juvenile Missionary		Mrs. Andrews		Miss J. Russell		Mr. J. Haynes	
Society		Miss Andrews		Miss M. Russell		Mr. Beckett	
.....		In Memory of a Be-		Miss S. Wallace		Miss Wilson	
Overcock, Mr. Fair-		lived Bala Infil-		Miss E. Watson		Public Service.	
le's Sabbath-		vino, R. L. L. A.		Miss M. Giddies		Mourning, after	
schools, for Negro		A Friend		Mr. and Mrs. James		Sermons by the	
Schools		A Widow		Sands		Rev. W. J. Gar-	
.....		J. McKen, Esq.		Mr. James Davis		ner	
Irvine, additional		Rev. G. Milson		Mr. Joseph Haynes		Dinner, after Public	
.....		J. Landy, Esq.		L. Madara, Esq.		Meeting	
Kelen		C. Cardell, Esq.		Mr. and Mrs. Lynd-		Prospect, after Ser-	
Parish Church		J. O'Connell, Esq.		say		mon by the Rev.	
Schools, for Rev.		W. Smith, Esq.		Mr. and Mrs. Gard-		W. Holman, Wes-	
A. W. Murray's		Miss M. A. Gordon		ner, the Produce		Dinner, after Public	
Station, Sabbath-		A Friend to the		of a Fig		Meeting	
Girls' School		Cause		Mr. Thos. Edwards		Fort Mourant, after	
.....		Dr. Morrice		Miss Letitia		Sermon by the	
Baptist ditto		T. Fisher, Esq.		Richards		Rev. J. Andrews	
.....		D. C. Briggs, Esq.		Small Sums		Dinner, after Public	
Baptist ditto		A Friend		.....		Meeting	
.....		Miss Margaret Gor-		Collected by Mrs. Lind-		.....	
Lampkin, South		don		.....		.....	
United Presby-		Miss Elizabeth Le-		Mr. and Mrs. Lynd-		.....	
terian Church		gou		A Friend		.....	
.....		A Friend		M. Benjamin, Esq.		.....	
Tallack, Sabbath-		G. W. Gordon, Esq.		A Friend to Missions		.....	
School		Mr. Jessie McCol-		A Friend to the		.....	
.....		lock		Cause		.....	
SAMPSON.		Miss Elizabeth		Mr. and Mr. Lynch		.....	
English Congrega-		Johnson		A Friend		.....	
tional Church		Miss E. Goulbourne		A Well-wisher		.....	
Collected by Mrs.		Mr. Robert Moody		Mr. J. M. Ross		.....	
Henry Beckitt		Mr. John Goulbourne		Mr. J. Edwards		.....	
.....		Mrs. Mary Anderson		Mr. Louis Dagoula		.....	
Mrs. James Doug-		Mr. and Mrs. Gor-		Mr. Francis McKay		.....	
lasson		don		Miss M. A. Gordon		.....	
Miss Elizabeth		Mr. and Mrs. Pen-		J. Jenkins		.....	
Watson		dergraft		A Friend		.....	
Miss Mary Wil-		Mr. and Mrs. Pen-		Mr. James Davis		.....	
liams		dergraft		Miss Catherine Phil-		.....	
Mr. John Scott and		Mrs. Russell		A Lover of the Cause		.....	
Family		Mr. and Mrs. Craw-		A Christian Friend		.....	
.....		ford		J. M.		.....	
.....		Mr. Jacky Francis		H. M.		.....	
.....		Mr. F. Needham		.....		.....	
.....		Mrs. Brown		Collected by Miss Mary		.....	
.....		Mr. J. H. Russell		Downie.		.....	
.....		Mrs. Robertson		A. L.		.....	
.....		Master T. Donald-		J. O'Connell, Esq.		.....	
.....		son		A. Ross, Esq.		.....	
.....		Charles Young, Esq.		Mr. A. Massett		.....	
.....		and Wife		C. N. C.		.....	
.....		Miss M. Doyle		H. L. P.		.....	
.....		Miss L. Cummings		Fort Mourant, 2nd		.....	
.....		Mr. and Mrs. Ash		Donation		.....	
.....		Mr. J. Philip		Sergeant Sneddy		.....	
.....		A Friend		A Friend		.....	
.....		J. Jackson, Esq.		A Friend		.....	
.....		Mrs. Gordon		A Friend		.....	
.....		Miss Smart		A Friend		.....	
.....		Powers		A Friend		.....	
.....		Mr. and Mrs. Scott		A Friend		.....	
.....		Mr. and Mrs. Pen-		A Friend		.....	
.....		dergraft		A Friend		.....	
.....		Mr. R. P. Powers		A Friend		.....	
.....		Sarah Frances		A Friend		.....	
.....		Mr. and Mrs. Kild		A Friend		.....	
.....		Mr. and Mrs. Hil-		A Friend		.....	
.....		berry		A Friend		.....	
.....		Mr. and Mrs. Mur-		A Friend		.....	
.....		ray		A Friend		.....	
.....		A Friend		A Friend		.....	
.....		Haggett, Esq. and		A Friend		.....	
.....		Family		A Friend		.....	
.....		Miss Jane Doyle		.....		.....	
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THE  
**EVANGELICAL MAGAZINE,**  
AND  
**Missionary Chronicle,**  
FOR MAY, 1852.

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Evangelical Ministers.

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SIXPENCE.

## TO CORRESPONDENTS.

Communications have been received during the past month from the Rev. Drs. *Latimer, Butler, Tidman, and Henderson*; and from the Rev. Messrs. *Swan, Lyon, Roper, Campbell, Stoney, Lothian, Kemp, Caston, Cope, Rooker, Rees, Rogers, Martyn, Williams, Jones, May, Scales, Wilson, Bowen, Reading, Craig, Morley, Evans, and Morris.*

Also, from Mr. *Blackader*, William Hewett, John Legge; Geo. Bulmer; Mr. Draper; S. S. S.; J. B. L.; F. S. G.; J. Spicer; T. W. W. W.; N. G.; P. L.; L. T.; R. S.; G. M.; M. J.; B. Wills; N. Johnston; Maria, A Sunday-School Teacher; A Mourner, A Backslider reclaimed; A Church-Member; A Deacon, A Tradesman, Senex, A Subscriber to the Evangelical Magazine for Fifty Years; and A Sailor.

N.B.—If the attached friends of the *EVANGELICAL MAGAZINE* would imitate the conduct of "*A Widow*," the circulation of the work would soon be doubled. She writes thus: "I have been so much interested and comforted by the monthly perusal of your Magazine, that I determined to go round among my friends, and persuade them to take in the work. In a single morning I obtained *fifteen* new subscribers; and before I got through my circle, I secured *twenty-five*." If a *hundred* widows would do the same, this would increase our sale 2500, and enable us to make grants to at least *fifteen* more widows annually.

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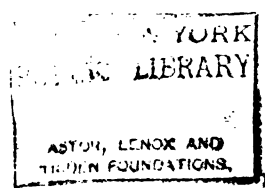
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4 Sauce Ladles ... ..	1	12	0
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MR. W. GRIFFITHS.

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# EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MAY, 1852.

## MEMOIR OF THE LATE REV. THOMAS LEWIS, OF ISLINGTON.

THE late Rev. Thomas Lewis was born at his maternal grandfather's house, near Ludlow, in Shropshire, in the year 1777. His parentage was highly respectable. He was favoured, from his infancy, with a religious education, principally under the care of a pious aunt. It was not, however, till he was about sixteen years of age, that he was brought, while attending the preaching of the gospel in the Methodist connexion, to know and feel effectually the power of the truth. On this occasion, he was the subject of deep convictions. For many months he felt great distress of mind, not daring to take the encouragements, or appropriate the promises, of the Divine Word; but led, at last, by the Holy Spirit, to cast himself wholly on the mercy of God, in his Son Jesus Christ, and devoutly to seek light from above, it shone into his heart, and cheered him with the consolations and the joy of salvation. He became a regular attendant on the Prayer-Meetings, where his correct demeanour and pious conversation procured him the favourable notice of his Christian friends. At their invitation, he took an active part in their devotional exercises. He united, also, with their "Benevolent

Society" for visiting the sick; and shortly was pressed to join their preachers at the Workhouse. After he had delivered some exhortations there, he accepted a pressing invitation to go and labour in the Canterbury Circuit, and continued an esteemed and acceptable preacher in that connexion till the year 1802. In consequence of some change now taking place in his doctrinal views, he frequently availed himself of the ministry of the Rev. John Clayton, of the Weigh House, as also of that of the Rev. Charles Buck, to whom he especially acknowledged himself indebted for kind and valuable assistance in his studies. Meanwhile, at the particular desire of his friends Messrs. Reyner and Robert Cowie, he frequently occupied the pulpits at Kingsland Chapel, and at Highbury Grove, Islington.

The religious destitution of the parish of Islington, at that day, was deeply felt and deplored by some good people in the neighbourhood. With a view, therefore, to secure to themselves and others the privilege of an evangelical ministry of the Word, a few Christian men among them took the Chapel in the Grove, which continued for some time to be variously supplied. These



zealous friends of the Truth, acting on the principle of Christian union, saw it advisable to organize themselves into Church-form; which having done, they invited Mr. Lewis to take the oversight of them in the Lord. After much prayer for direction, and some conversation with his friends, he accepted their call. He was the more impressed with the conviction that this was the post of labour to which the Lord had appointed him, from the fact that he had earnestly desired, and made it his prayer to God, that if He should see meet to call him out into His vineyard, He would be pleased to assign him a spot not previously cultivated by ministerial labour, that he might not build upon another man's foundation. In his call to Highbury Grove, he felt that his prayer was heard in a graciously visible manner. His ordination took place at Orange Street Chapel, in April, 1804. The ministers engaged on that occasion were the Revs. C. Buck, G. Burder, R. Hill, and Dr. Nichol.

The period of his ordination was an epoch in the life of Mr. Lewis (then in the twenty-seventh year of his age), of interesting emotions, at the time, and which had an influential bearing on the whole of his subsequent years in the ministry. He felt that he had just entered on a relation to the Church of Christ, and to society at large, of the very gravest character; and that he was invested with an office involving duties and responsibilities of the highest order; that he had become the central object of observation to not a few earnest and vigilant witnesses of the course he was about to pursue; above all, that he stood in the view of his Lord as one broken off from every earthly pursuit, to devote his entire self,—his time, his talents, his heart, his soul,—exclusively to His service and glory in the world. It is sufficiently evident, from numerous passages of his Diary, that he was powerfully impressed with the character of the engagements

to which he was thus committed for life. In reference to his assuming the pastoral office, he thus writes:—

“When I left secular affairs to devote myself wholly to the ministry, it was with much fear and trembling; and my mind was much distressed with misgivings lest I had deserted my proper place, and become an intruder.”

He was at all times remarkable for the humble estimate he entertained of his own worth and abilities. Some years after his settlement in the pastorate, we find him thus writing of himself:—

“How unfit, both as it respects natural parts, and piety, too, do I appear to be for the sacred work in which I am employed! If I have really entered upon it without the Divine warrant, I pray that my God may put me out of it, and save me from the shame and sin of being an intruder. Lord! thou knowest, I wish to be *what* thou wouldst have me; *where* thou wouldst have me; and *about what* thou wouldst have me. O direct my path!”

His ministry in Highbury Grove was greatly blessed, not to his own small Church and congregation only, but to the neighbourhood around him; and it was soon found needful, from the increase of worshippers at the Grove, to procure a larger and more commodious house. To effect this object, the friends of the good cause readily united their efforts; and that handsome place of worship was erected to which they gave the appropriate name of UNION CHAPEL. To this house, capacious enough to accommodate from one thousand to twelve hundred persons, did Mr. Lewis and his people remove, in about two years after his ordination. It was opened for regular service, on the 29th of August, 1806; on which occasion, the ministers engaged were the Revs. Henry Gauntlett, Vicar of Olney; Dr. Bogue, of Gosport; and Dr. Ben. McDowall, Senior Min-

ister of the Scots Church, St. Mary's Abbey, Dublin.

The church formed at Highbury Grove, when our reverend friend took it in charge, consisted of only *twenty* members; but such was the impression made upon the minds and hearts of numerous hearers by the truly Scriptural, serious, earnest, and affectionate style of his preaching, that considerable accessions were made to his little flock, in a comparatively brief period. The early proofs thus afforded him of the Divine sanction and blessing greatly sustained and cheered him in his work.

Both from his labours and his living, it was evident to all, that Mr. Lewis sought only to approve himself the servant of Christ. His ruling desire—the one great end for which he put forth all that was in him—was to exalt his Lord, and to bring sinners to His cross, that they might be saved. This was the secret of his success; and his experience bore striking testimony to the truth of his promise, which the Lord gave by his prophet, “Them that honour me I will honour.” In the prosecution of his ministerial and pastoral duties, he was indefatigable. He was ever at his post; for, whether in the pulpit, or in the parlour, he was still the Christian minister. Acting on the counsels of the apostle to Timothy, he “preached the gospel; was instant in season, out of season, reproving, rebuking, exhorting with all long-suffering and doctrine.”

While in his pastoral visits he was systematically diligent, he was also a frequent attendant at the bed-side of the sick and the dying, wherever he might be called. His conversation on these occasions was always suitable; always faithful; in most cases, highly profitable. He had a deep sense of the grave importance of his duties in this department. Writing in his Diary on the subject of sick-bed visits, he says, “I desire to be very particular in visiting

the sick. Truly it is a task of awful responsibility! Let me never fail to probe them to the bottom; let me take nothing for granted, merely on the ground of their having attended a gospel ministry. Sin is of a *stupifying* as well as of a *hardening* nature. May I always consider every one I visit as a lost sinner; and never think of administering the consolations of the gospel, till I find them deeply convinced of sin, and humbled before God on account of it, lest I foster the delusions of hypocrisy. In prayer, I would never allude to them in flattering terms. Teach me, O Lord! to avoid everything upon which a hypocrite, or formal professor, might lay hold!”

In the Jyear 1809, Mr. Lewis was appointed one of the directors of the “London Missionary Society;” and on the death of his much-esteemed and venerated friend, Dr. Waugh, succeeded to the office of chairman of the “Committee of Examination;” of which, indeed, he had been deputy-chairman for several years before. His attendance at the Directory Board, and at the several committee-meetings, was constant and punctual. He never absented himself, except when under affliction.

To the service of the Missionary Society, Mr. Lewis was warmly devoted; and ever ready, as often as his pastoral duties permitted him, to render whatever help he was invited to give it. He accompanied the first deputation of that society to Bristol, with the Revs. Dr. Waugh, G. Burder, and G. Clayton; and made one of a second deputation to the same place with the Revs. M. Wilks, and Edward Parsons, of Leeds. Many preaching tours also did he make on behalf of the Society; having travelled on that mission through the counties of Kent, Surrey, Sussex, Hants, &c. On these occasions he appears to have been instrumental in the conversion of not a few who listened to his discourses from the pulpits he then happened to fill. A worthy and much beloved

minister, who had been a Missionary abroad, and who subsequently laboured extensively among the churches at home, has publicly and privately testified, that he hardly ever entered any county without meeting some individuals who declared, that the preaching of Mr. Lewis had been the happy means of their first serious impressions, and of their coming to Christ.

Of the character of our late friend, much might be said, for he had many excellences; but we must be brief. He was well known among a large circle of friends and acquaintances as a man of many virtues, and of each in the highest style. His kindness, generosity, and affability, were among his lesser attributes. He was especially distinguished by the Christian graces of meekness, lowliness, long-suffering, and charity. Though he possessed not a powerful, he had what was better, a *pure* mind. If he was not the *great* man, qualified to lead and command, he was the *good* man, made for imitation. In manner and conversation he was peculiarly amiable. To all, he was courteous and condescending. In his friendships, he was affectionate and faithful. He scrupulously regarded the feelings of others; and such was his command over his own, that he was rarely surprised into an angry expression.

But for the farther delineation of his character, we cannot, perhaps, do better than let two of his ministerial brethren, who knew him well, speak of the impression it made on them.

"He was," says the one, "distinguished by great method and order. There was nothing like irregularity, or eccentricity, in any of his movements. It was evident in his engagements, his studies, his sanctuary. The whole beautifully manifested the spirit of order which actuated the presiding mind.

"He was eminently of a meek and quiet spirit. I never once saw his mind ruffled by irritation. This was one great secret of his strength. No

one could mistake his eminent prudence. This defended him from many dangers to which less cautious public characters are exposed.

"He was always about his Father's business; and distinguished by a constant attention to his duties, which were very numerous, arising from his flock, his writings, the committees he attended, and his various other labours. He condescended to men of low estate. He had always a word, and a book, for the servant, as well as the mistress; the child, as well as the parent. Kindness appears to have been the ruling principle of his mind. This was evident in his words, his acts; and the construction he put on the conduct of others. I never heard a rash, or an uncharitable judgment, that I recollect, proceed from his lips. His whole spirit and conduct was a living illustration of the 13th chapter of the 1st Corinthians. He delighted to praise; but seemed to shrink from the task of censuring.

"It was his excellence as a *good man* that constituted his great charm. He was an eminent Christian. This imparted a peculiar beauty to the whole of his character; and gave unity and power to all his various qualifications for the work of the Christian ministry. I never expect to meet with an individual possessing more qualifications for the effective service of a Christian church, than our beloved and lamented friend and brother, Thomas Lewis."

"He was," says the other, "a rare character. His excellences were symmetrical. There was an adjustment and proportion in what he said and did. His countenance, his words, his head, his heart, were in happy unison. Christ shone in him; and he shone for Christ. Every one acquainted with him, and capable of appreciating real worth, must have loved him; and with such his memory will be fragrant."

Our friend's last illness, an enlargement of the heart, proved a very protracted affliction. Many tedious months

did he suffer much from pain and general debility; but he was wonderfully supported. Not a murmur escaped his lips. He reposed on the Divine love; and looked forward to his departure with a calm and settled assurance of his entering the kingdom of his Lord and Saviour, Jesus Christ. This event took place on Sunday morning, the 29th February last. His remains were in-

tered in a new vault in Abney Park Cemetery, on the Saturday following. The Rev. J. Watson, of Hackney, pronounced the funeral oration, and the Rev. H. Allon spoke at the grave. On the Sunday morning after, the Rev. Dr. Leifchild preached the funeral sermon to a crowded and deeply attentive audience, from which we hope to give some extracts.

## THE CLAIMS OF THE MISSIONARY ON THE SYMPATHY OF CHRISTIANS.

### A THOUGHT FOR THE MAY MEETINGS.

WHILST there is a class of feelings in the mind of man whose tendency is to separate the human family into fragments, and to render each one forgetful of the joys and sorrows, the duties and difficulties of others, the sentiment or principle of sympathy serves, in some measure, to counteract this tendency, and to bind mankind together in the exercise of mutual charity and goodwill. All men have more or less felt the power, and witnessed the effects, of this principle. It is scarcely possible, indeed, without doing violence to our common humanity, to conceive a man so cold, or so petrified by selfishness, that he feels no emotion of sympathy when the tale of distress is unfolded, and the weeping victim of misfortune or oppression stands before him; and when prosperity crowns the efforts of the diligent, and the sunshine of happiness surrounds the generous.

But whilst feelings of sympathy do, to a certain extent, lead all men to "rejoice with them that do rejoice, and weep with them that weep," Christians are summoned to the highest exercise of such feelings in reference to those who, in the spirit of self-sacrifice and holy zeal, have devoted themselves, for the sake of Christ, to duties which are arduous, difficult, or dangerous. The sym-

pathy which extends as a universal principle among all classes of men, frequently expends itself in a sigh, and contents itself with the contribution of a tear; but that which is demanded of Christians in reference to "men that have hazarded their lives for the name of our Lord Jesus Christ," must be distinguished by a living and practical activity. And hence, whilst many, under the mere impulse of a common sympathy, may shed the tear of pity, and experience emotions of wonder and admiration when they read of the privations, the fortitude, the zeal, and the self-devotion of the Christian Missionary, but do nothing practical to aid him in his work,—the professed disciples of Christ are called upon to cherish towards those devoted men who have gone forth to heathen lands to preach the gospel, not merely feelings of compassion or admiration, which expend themselves in words, but a robust and deep-seated sympathy, that will embody itself in earnest prayer and substantial effort.

The man who quits his native land, forsakes his kindred and friends, and encounters perils by sea and land, that he may preach the gospel to the perishing heathen, possesses the highest claims to a share in our best and holiest sympathy. He deserves to be an object

of warmest feeling and distinctest remembrance with all who profess to admire what is great, to love what is disinterested, and to support what is good. But we cannot help fearing that this is not the case with multitudes in reference to the Christian Missionary. If he is not altogether forgotten, he is not, it is to be feared, remembered with that intense sympathy which is animated and sustained by the principle of love, and shown to be practical by the frequency of its exercise, and the abundance of its fruits. He is, in too many instances, permitted to slide from our remembrance, and to lose that place in our sympathies and prayers which peculiarly belongs to him. Distance and lapse of time tend to throw an obscuring haze around him, and to strip him of much of the interest and moral dignity which surrounded him at the time when he parted from kindred and country, to go "far hence unto the Gentiles." Besides, the duties and claims connected with persons and things which appeal directly to us, and press immediately upon our notice, are permitted oftentimes so entirely to engross the attention, and absorb the sympathies, that the distant but imperative claims of the Christian Missionary are in danger of being overlooked and forgotten. He may be called upon to struggle with difficulties—he may have to encounter privations, or may sink unattended and alone amid the ravages of disease, but this is unknown to the multitude; and, hence, sympathy is permitted to slumber when it might be intense in its exercise, and abundant in its fruits.

When the Christian Missionary is on the point of embarking for the distant field of his toils and conflicts, he appears invested with special interest, and awakens the deepest and holiest sympathies of our nature in every assembly where he avows his intentions and pleads his cause. Every heart that is susceptible of impression, and has

not learned to silence the dictates of

our common nature, is moved by the presence of a man who forsakes his kindred and his home, not that he may gather riches, or aggrandize himself, but that he may "turn men from darkness to light, and from the power of Satan unto God." He is looked upon with that interest which is uniformly kindled by the sight of what is speedily to pass away, blended with emotions of admiring wonder at the decision and moral power that can subordinate all the softer feelings of our nature, together with every desire of ease and indulgence, to the demands of disinterested compassion and holy enterprise. But it cannot be concealed that, notwithstanding the deep feeling and admiring wonder of which the Christian Missionary is the object, when standing immediately before us, and appealing directly to our sensibilities, his claims upon the living, active, practical sympathy of his brethren and the churches of our land are oftentimes overlooked and forgotten, when he has passed away to the field of his labours, and the scene of his conflicts and sufferings. The departure of many a devoted Missionary to the field of his future labours, has not unfrequently a melancholy resemblance to the casting of a stone into a glassy, slumbering lake. The stone, as it falls, produces a transient stirring of the tranquil element, but the waters speedily close in stillness over it, and that which ruffled their surface is forgotten. In like manner the departure of the Christian Missionary to some distant clime may awaken admiration, and kindle sympathy; but too frequently, when the excitement produced by his parting appeals has subsided, his memory passes into forgetfulness, and the sympathy that promised to engrave his name upon the heart, and to blend it in every prayer that is offered to God, sinks into cold and glassy stillness, concealing, rather than pleading, the claims of the man who has gone "far hence unto the Gentiles."

But admitting, as we must do, that forgetfulness of the Christian Missionary, who has gone to "the high places of the field," is too frequent among multitudes who profess to serve the Lord of Missions, we must not only lament it as a defect, but pronounce it a grievous dereliction of principle, that men, who leave their native land on an enterprise intimately connected with the glory of God and the highest interests of mankind, should share but scantily in the sympathy of their fellow-Christians, when other men, going forth on a merely human enterprise, necessarily inferior in its nature, and transient in its results, are held up and remembered as objects of deep and universal sympathy. When the navigator has devoted himself to the task of discovering some continent or island hitherto unknown, or of forcing his way through some strait that has baffled all former attempts, all who take an interest in the objects and issues of his enterprise feel deep sympathy with him, not merely at the time of his departure, but until he returns to tell of his failure or success. They never cease to admire his courage and self-denial; they form a thousand conjectures as to his safety, progress, and ultimate triumph, and are ready to peruse with the deepest interest every despatch or communication that relates to himself and the objects of his enterprise. When the traveller has gone to a distant clime to explore the source of some river, or the interior of some continent, all who feel an interest in the geography and physical history of our globe are not forgetful of the man who has left his home, and is prepared to encounter perils and privations, for the purpose of extending the empire of science, and accelerating the progress of civilisation. And when the soldier has departed for the scene of a conflict, on the issue of which the safety or overthrow of his country is dependent, every heart beats with feelings of intensest sympathy, and prayer

for his success ascends from the lisping tongue of childhood, and the trembling voice of age.

All this is just as it should be. Anything short of it would imply a degree of stolidness and insensibility dishonourable to our common nature. It is right that the navigator, the traveller, and the soldier, when engaged in a righteous struggle, should be surrounded and sustained by the sympathies of their fellow-men. We only lament that the Christian Missionary is not uniformly the object of that widespread and effective sympathy which properly belongs to him;—we only maintain that, distinguished as the merits, and important as the enterprise, of the navigator, the traveller, or the soldier may be, the merits of the Christian Missionary are superior, the enterprise in which he is engaged is of a higher order, and his claims on the sympathy of his fellow-men more imperative;—we only venture to affirm that in partially or entirely forgetting "men who have hazarded their lives for the name of our Lord Jesus Christ," and who evince at once the courage of the soldier, the charity of the philanthropist, and the fortitude of the martyr, Christians belie their professions, and overlook the bonds and brotherhood of the gospel.

Let us reflect for a moment on the privations, difficulties, and trials of the Christian Missionary, and every heart that is not a stranger to all the better and gentler feelings of humanity—not to speak of the principles of the gospel—must admit that his claims on our sympathy are of the highest order. He quits the land of his birth, where the dream of childhood threw its bright visions upon his spirit; where the friends of his youth still dwell; where the graves of his kindred and the homes of his fathers are to be found; where the temples of his God, and the shrines of his earliest piety, are left behind. He embarks on the deep to encounter

many perils before he reaches the field of his arduous and self-denying labours. He becomes the inhabitant of a land, in many instances, where his moral feelings and his social affections are not less shocked than his physical strength is exhausted. He oftentimes lays his aching head on the pillow of disease, when no friendly hand is present to soothe it, and no gentle voice is heard to cheer his sinking heart. He is an exile from his home, his kindred, and the tender associations of his youth. He is emphatically a stranger in a strange land. Let these things be pondered, in connexion with the great and sacred enterprise in which he is embarked, and it cannot fail to be admitted that the Christian Missionary is invested with the highest claims on the sympathy of all the professed disciples of Christ.

But whilst the Christian Missionary justly claims the sympathy of all his brethren, it is not, let it be remembered, that romantic or sentimental feeling which is dissolved in tears and breathed in sighs, without dictating one effort to assist or encourage, that will meet his demand. Such sympathy may suffice for the pictures of self-sacrifice and suffering which are found in the pages of fiction; but that to which the Christian Missionary lays claim must be animated and sustained by the holy principle of brotherhood in Christ, and must prompt to practical effort and prayerful zeal for the ultimate triumph of the sacred cause in which he is engaged. It is not idle admiration, or the tears and sighs of sentimentalism, but active exertion, and positive, substantial *doing*, that will meet his case. He has relinquished all the means of personal advancement, and all the prospects of earthly gains, in order to diffuse knowledge among the ignorant, and to preach Jesus Christ and him crucified among men who are deluded and ruined by the errors and lying *wonders of idolatry*. He has fixed his

dwelling far from the home of his youth, and among men who have but few sympathies in common with him, and little ability or disposition to supply his simple, but constantly recurring necessities. Nor, indeed, were the ignorant and superstitious tribes among whom the Christian Missionary casts his lot, competent and willing to supply his necessities, would it be expedient, at first, to accept their aid, as in that case they might be disposed to associate the preaching of the gospel with the guilty and oppressive exactions which have too frequently been resorted to by the white man, to accumulate wealth, and extend his territory and influence. In order, then, to meet the claims of the Christian Missionary, and to aid efficiently the great cause with which he is identified, there must be the exercise of that sympathy which yields the practical fruits of *prayer and pecuniary contribution*. And let it be remembered, there is no one, who lays claim to the character of a Christian, and has enrolled himself among the disciples of Christ—however limited his means—that is not expected, up to the extent of his ability, to give positive and substantial proof of his sympathy with the sacred cause of missions. All are expected by Him who is the Master and Lord of Christian missionaries, and the rightful Proprietor of all the treasures of men, to aid, in proportion to the means committed to their hands, in sustaining the devoted men who have gone “far hence unto the Gentiles” to preach the gospel. Those who refuse, however specious the pretence or plea under which they do so, expose themselves to the withering blight of the curse that smote Meroz, and to the terrible doom that overtook the unprofitable servant.

But, in conclusion, although those who possess the amplest riches devoted them all to the hallowed cause of missions, and although others, like the widow who cast her two mites into the

treasury, should consecrate their little all to the same great object, the sympathy demanded by the Christian Missionary would yet be incomplete. He, with special and solemn emphasis, demands what is of still higher importance to him in the self-sacrificing and arduous work in which he is engaged. Like his great predecessor, the apostle

of the Gentiles, he appeals to churches and individual Christians, saying,—  
“Brethren, pray for us.”

*Praying for his success and contributing to promote that success, constitute the sympathy demanded by the Christian Missionary.*

C.

### THE HARMONY OF GEOLOGY WITH THE BIBLE.

GEOLOGY, like some of its kindred sciences, has had to run the gauntlet of misunderstanding and prejudice. When its peculiar doctrines were first broached, timid Christians dreaded it as a foe to the Bible. They feared that geological discoveries would be found at variance with Scripture statements. It did not occur to them, that as the God of nature and the God of the Bible are one, the voice in which he speaks from the one volume could not fail to be in harmony with that in which he addresses us from the other; and that, therefore, seeming discrepancies between them would be found, as our knowledge advanced, to result from our own misinterpretations. Hence, as the students of this science unrolled page after page of the geological history of our earth, and found that it had existed for myriads of ages prior to the creation of man; that it had been tenanted by other races of creatures before it became tenanted by its present occupants; that the larger portion, at least of its superior surface, had actually passed through the alembic either of animal or of vegetable life; that many of its rocks, thousands of feet in thickness, and hundreds of square miles in breadth, had either been built up, during the lapse of ages, and at the bottom of the ocean, by the labours of microscopic animalculæ, or were composed of their remains; that these races of sentient creatures had, after existing

during periods of time indefinitely long, successively passed away to make room for others; that our earth, in short, had been the theatre of several successive creations, which had been successively destroyed, before it became the residence of man, and that there had probably been a time when, its elements “melted by fervent heat,” it existed as a molten liquid mass, covered with the densest vapours;—as these pages of the ancient history of this teluric orb were one after another unrolled, and made to pour their wondrous tale into the startled ear of the Christian church, the whole thing was so new, and so unheard of, and so opposed to the received interpretations of the sacred text, that the novel science which originated these ideas was hastily concluded by many to be a deadly foe to the Bible.

These fears were groundless, and farther research and reflection have entirely dissipated them. In the judgment of the most eminent expositors of Scripture, the correct interpretation of the Biblical record of creation is quite in harmony with the supposition that our globe may have existed for untold ages, and have undergone numerous changes, ere it became tenanted by man. Why should the phrase, “In the beginning”—in Gen. i. 1—necessarily signify six thousand years ago? When John, in the opening of his Gospel, tells us, that “In the beginning was the Word,”



does he merely mean that six thousand years ago the Word existed? Does not the expression rather carry our minds back to a period in the past indefinitely remote? The phrase seems to have been equivalent, among the ancient Hebrews, to—"In a past eternity;" and that this explanation of it has not been devised to meet the exigencies of geological theories, is proved by the fact of its having been so explained by several of the early fathers of the church.

We do not intend, however, to argue a point which, in these days, scarcely any one disputes. We take for granted, that the record in Genesis, after introducing God as the Creator of all things, goes on to describe the fitting up of the residence of man. We take for granted, also, that there is nothing in the record inconsistent with the supposition, that the material out of which this residence was constructed may have existed previously during a lapse of time, in comparison with which, that through which man has lived dwindles down into a point insignificantly minute. Our object at present is rather to show, that this science, once thought so hostile to revelation, is now beginning to yield the richest contributions to the evidences of its truth, and is rearing a noble pillar for its support.

We have one of the main evidences of the Divine origin of Christianity in *the miracles wrought by its founders*. The language of Nicodemus to our Saviour at once commends itself to the soundest judgment,—“We know that thou art a teacher come from God, because no man can do the miracles that thou doest except God be with him.” But, in the face of the most satisfactory historical evidence for the reality of these miracles, the well-known argument of Hume has been regarded by many as sufficient to set them aside. Mr. Hume affirms, that “no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous

than the fact which it endeavours to establish.” He says again, that “the evidence of testimony, when applied to a miracle, carries falsehood on the very face of it, and is more properly a subject of derision than of argument.”

The unfairness and inconclusiveness of this reasoning may be easily shown, as may be seen from the writings of Drs. Campbell, Beattie, Chalmers, and others. But an appeal to Geology at once upsets it. The reasoning of Hume rests entirely on the assumption that God has never come out from the profound secrecy in which he dwells, and visibly interfered in the arrangements of our world,—that no event which can be called a miracle has ever occurred,—that, in short, as things are now, so they have always been. Geology, however, proves that this is wider from the truth, than pole is from pole. Our world has been the theatre of several successive creations. Time after time has God come forth on it in the exercise of creating power. One series of races after another, both of plants and animals, has been called into existence by him. This is incontestable. Any one may read with his own eyes the proofs of it in the rocky strata beneath him. In the Wealden formation, for example,—to go no farther back,—the remains of enormous reptiles have been found of the lizard kind, but varying from sixty to one hundred feet in length.\* These creatures, and others contemporary with them, seem to have existed on our earth during a long succession of ages, and then to have been swept away. Afterwards came the Mammoth, the Mastodon, the Dinotherium, &c., the skeleton remains of which may be seen in many of our museums. These colossal quadrupeds once held dominion on the earth, roamed its forests, devoured its vegetation, swam in its rivers or sported on their banks. But as there was a time when these races began to exist, so

\* The Iguanodon.

There was a time when they *ceased* to exist. One series of them passed away to make room for another, till the last of them gave place to man and his contemporaries. And was not the coming into existence of these successive races of sentient creatures miraculous? Had Mr. Hume himself,—if he may make the supposition,—stood when the Iguanodon first sprang

into being, or when the Mastodon first appeared browsing in the forest, or when man first stood forth the lord of the lower world, would he not have been constrained to cry out—"A miracle!"

These successive creations *were* miracles,—miracles far more strange and stupendous, some would think, than any that were wrought in connection with Christianity. Geology proves, by *scientific* evidence, what nature is unwilling to admit on *historical* grounds, that miracles have actually occurred. And if the Divine power was at work in our world at the commencement of the human era to *create* man, why should it be thought a thing incredible that it should have been again at work, at the commencement of the Christian era, to *redeem* man?

We might be reminded here of the development hypothesis. The advocates of this fancy imagine that, by some law of nature, which comes into operation at remote intervals, one order of creatures has been produced by some other which preceded it. Thus, fishes are supposed to have produced reptiles, reptiles to have produced birds, and birds mammals, and some creature of the mammalian order to have produced man! Where, it will be asked, is this hypothesis, is man's ancestor? We have assigned this honour to the ape, the monkey, or orang-outang. Let not our readers be startled when we tell them, that the anonymous author of the "Vestiges" actually derives man from a frog! Not, indeed, from the diminutive frog of the present day, but from a giant race of them that lived in

primeval times—that croaked in the marshes, and swam in the pools of a former world!!!\* That we may do this writer no injustice, we give the following passage from the sixth edition of his work:—

"We cannot but regard with profound interest the question respecting our own immediate ancestry. The mind immediately refers to the simial family, whose form, size of brain, and general characters, make so manifest an approach to our own. Yet it may be doubted if the particular species whence the human family was derived, has ever come under the attention of naturalists. It seems, judging from analogy, as if a larger species than any yet described were required for this place in the tree of being. It may here be observed, that of all the reptilian orders, the batrachian is that which has the best pretensions to a place in the origin of the Primates. 'It is singular,' says Dr. Roget, 'that the frog, though so low in the scale of vertebrated animals, should bear a striking resemblance to the human conformation in its organs of progressive motion.' It is the only animal besides man with a calf to its leg. It evidently 'is making,' says Dr. Roget, 'an approximation to the higher orders of mammalia.' The frog, however, is but a humble offshoot of the main line terminating in the Primates. There is something more like a lineal predecessor of the order in the labyrinthodon of Owen, that massive batrachian, which leaves its hand-like footsteps in the new red sandstone, and then is seen no more. Not for nothing is it that we start at the picture of that strange impression,—ghost of anticipated humanity,—for apparently it really is so." p. 342.

Admirable philosopher! How profound his reasoning! The diminutive frog of the present era is "the only animal besides man with a calf to its

\* In previous editions he had assigned this honourable position to the baboon!

leg;" therefore the gigantic frog of a former era is man's ancestor! Oh! that we could *see* this ancestor! But it never has been seen! We have merely traces of "its hand-like footsteps in the new red sandstone." We are not in possession, it seems, of a fossil tooth, or even a fossil bone, of this our ancestor! But we forget. This writer means to represent this giant frog, not as the *immediate*, but as the *remote* ancestor of man,—not as the father, but, perhaps, the great-grandfather of the human race! He evidently means that this massive batrachian developed itself into something else, which something else developed itself into *another* something else, which other something else developed itself into man! But the misery is, that these something elses cannot be found. There are no traces of them,—no proof that they ever existed. The author of the "Vestiges" has not directed us to any vestiges of evidence that they are not pure fictions of his own imagination. As for the "approximation to the higher orders of mammalia" which the frog is said to be making, Dr. Roget must surely have discovered it by the microscope. We are certain it cannot be detected by the naked eye.

We cannot help thus ridiculing what is ridiculous. This hypothesis is utterly destitute of proof. Not a solitary instance can be produced in which one order of animal existence has originated another. Besides, it is contrary to all analogy, as well as all experience, that any cause should produce an effect greater than itself. If a giant frog, or an orang-outang, produced man, it produced a creature possessing qualities of which it was itself utterly destitute. Man has reason: they were without reason. *How, then, could that come out of them which was never in them?* Is it not evident that He who produced man must himself be greater than man,—*must have in himself all that man has, and vastly more?* No conclusion

regarding the origin of man can be satisfactory which does not trace his existence to a being *superior to himself. That being must be God.* In fine, while Geology furnishes us with innumerable vestiges of *creation*, it does not supply us with a solitary vestige of *development*.

Geology confirms the testimony of the Bible as to the *recent origin of man*. According to the usually received chronology, about six thousand years have elapsed since man was created.\* The infidels of former days imagined they had, in this date, a powerful argument against the inspiration of Moses. According to the Egyptian, Chinese, and Hindoo chronologies, man must have been in existence for thousands of years previously. Infidels used to boast, that when the key to the Egyptian hieroglyphics was discovered, the Old Testament would be found to be historically false. This key *has* been discovered; but these anticipations have not been realized. On every point on which these ancient records touch the Scripture history, they throw light upon it, and confirm it. Not in one solitary instance do they disprove it. It has been found, moreover, that the Egyptian chronology, where it can be relied on, is in perfect harmony with that of Moses. As for the Chinese and Hindoo chronologies, and that portion of the Egyptian, which carry us so far back into the depths of the past, they are now rejected by all scholars as unworthy of credit.

But it has been reserved for Geology to give the most remarkable confirmation in this respect to the word of God. Every one acquainted with this science is well aware, that had the remains of man, or any of the works of man, been found in the inferior strata of the

\* The chronology of the Septuagint adds about one thousand five hundred years to that of the Hebrew Bible. It is of no consequence, however, to the argument which of these chronologies is preferred.

earth, there would have been clashing between geological discovery and Bible chronology. Had traces of man been found in connection with the coal formations of the carboniferous era; or in the Wealden, along with the remains of the Iguanodon; or in the tertiary strata, where the huge bones of the Mammoth and the Mastodon lie entombed, this would have given a date for the existence of man inconsistent with that given in Scripture. But Geology proves that man had no existence during those periods;—that, so far from this, man was the most recent being introduced on this earthly scene. It is only in the alluvium—the *uppermost* of all the strata—that evidences of the presence of man can be detected. The alluvium has been formed within the last few thousand years. The date which Geology assigns for the origin of man is thus in harmony with that assigned in the Bible.

What a proof have we here that Moses, who lived between two and three thousand years after the creation of man, wrote by inspiration of God! Why did he not assign a *remoter* date to man's origin, like the Egyptians, the Chinese, and the Hindoos? How did he happen to fix on the *right* date, if not by virtue of his inspiration? To our minds, it is one of the most satisfactory confirmations of the inspiration of Moses, that what he has written on these and kindred subjects, instead of clashing with the discoveries that have recently been made in antiquity and science, fits so marvellously into them; and that the farther research and discovery go into the past, they bring up from its depths so much which illustrates and establishes Moses, but nothing which disproves a single iota of what he has written. Thus it will ever be. Christians need not be afraid of investigation into any department, either of antiquity or science. They may have the fullest confidence that all the light that can be brought from the

*works* of God will add fresh lustre and evidence to his *word*.

As Geology thus illustrates and confirms Scripture *history* with reference to the past, so does it illustrate and confirm Scripture *prediction* with reference to the future.

The first point we shall notice is *the predicted close of the history of the human race*. The argument of Hume, which we have already adverted to, not only takes for granted, that as things are now, so they have always been; but also that so they shall ever continue to be. It assumes that as there never have been, so there never shall be any miraculous interferences with the present order of things. The career of man on this earth is thus never to cease! It is to be continued through the perpetual ages of the future!

The word of God, however, leads us to expect that it will come to a close. As it had a beginning, so it is to have an end. A period will arrive when man will perish from the earth, and when the noblest monuments of his art and industry will be swept away. This world, according to the Bible, is to be denuded of its present inhabitants. As with man, so also with man's contemporaries. They too—from those mighty masses of living matter which inhabit our tropical forests and swim our oceans, down through all the minuter forms which the microscope enables us to discover—are to perish along with man himself.

But is there anything in Geology to lead us to expect such a crisis? Do the geological records of the past point to such a result as probable in the future? This question the Geologists must answer without hesitation in the affirmative. Our world has been the theatre of several successive creations, which have been successively destroyed. Again and again has the besom of destruction swept over the earth, and death has triumphed in an almost universal reign. This is true both as regards plants and

animals. The earliest species known to have existed, without a single exception, are extinct. The fishes which existed during the first formations are not now found in our seas. The large reptiles of former eras have disappeared, and so have the giant mammalia that succeeded them. As the vegetable races have their wintry seasons, when, with few exceptions, they resign their green and leafy honours, and are stripped of every outward vestige of life: so has our world had its wintry epochs, when a suffocating blast has passed over it, and when its sentient tribes have all but universally yielded themselves to the cold embrace of death. There have been frequent epochs to which the language of the psalmist is applicable: "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." Ps. civ. 29, 30.

Our geological researches lead us to think it probable that those periods when death has reigned have not been immediately succeeded by periods when life in new forms has resumed its sway. It is remarkable how distinct are the series of graves in which are entombed the relics of former worlds. It would seem as if one series has been closed for some time before another had been opened. There are, indeed, species which seem to have existed through several successive epochs. But, speaking generally, it is otherwise. Those of one era pass away before those of the next era appear. We do not find points at which the remains of one series begin to be found mingling with those of the preceding series. Each occupies a position so defined and distinct, as to indicate that it had passed completely away before its successor came forward to occupy the stage.

But however this may be, the analogy of Geology would lead us to expect that an epoch will arrive when the present

inhabitants of our world will have run their destined course, and be swept from the stage of being. Reasoning from the phenomena of this science, we are led to anticipate, that, like his predecessors, man will eventually pass away. But this is precisely what the Bible predicts. Geology thus unites with Scripture in foretelling the approach of a period when the races which at present people the earth will cease to inhabit it, and when the strange career of man upon it will reach its final close.

*So with the predicted destruction of the earth itself.* The apostle Peter assures us that "the day of the Lord will come, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein (thereon) shall be burned up." This does not imply the *annihilation* of the material of which our world is made, but merely its being subdued by the power of fire. Everything upon the earth and within it will be burned up, and thus resolved into its original elements. The whole of the solid material of the globe will then be "melted by fervent heat."

This might have been deemed a hazardous prediction in the unscientific age when it was first uttered. But Geology teaches us that it foretells merely the recurrence of what has already been. The elements have already been melted by fervent heat. And the means are now in existence and operation by which they may be melted by fervent heat again. In the fires which burn and glow beneath us, and which give such evidence of their tremendous energies in the volcano and the earthquake, and in the composition of the atmosphere which we breathe, the powers are now in readiness which need but the bidding of the great Creator to do again what they have done before, and render our globe a mass of molten fire.

We have a farther prediction of the

*creation of new heavens and a new earth:* "Nevertheless we, according to his promise, look for new heavens and a new earth." In the judgment of the most eminent expositors, this predicts, not the creation of a fresh world, but the renovation of the present world. As the world which emerged from the *watery* deluge was not a different world from the present, but the same world purged from the criminal races that had perverted it to the service of sin, so the world which will emerge from the *fiery* deluge will not be a different world from the present, but the same world purified by a more powerful element than water from every vestige of evil, and re-constituted and re-arranged by the power which at first produced it. But it is also evident from Scripture, that the new world will be a mighty advance on the old world. The future habitation of Christ's people, which he is now preparing for them, and which he himself is to inhabit along with them, will greatly surpass their present habitation. What is now will have no glory, by reason of the excelling glory of what will be hereafter.

Here, again, Geology is in marvellous accordance with Scripture. This science teaches us that our world has advanced through many successive stages to its present condition. But each of these has been an advance on that which preceded it. It has shone forth more lovely and glorious at each successive stage of its progress. The state of our world *since* man became its occupant, is a wondrous advance on that in which it is known to have been *before* man became its occupant. So with its prior conditions. Each was an advance on that which preceded it. This would lead us to expect that its *coming* condition will be a wondrous advance on its *present* condition; that the heavens and the earth which shall be hereafter will shine forth more gloriously than the heavens and earth that are now. We have thus reason to believe, from

geological analogy as well as from Scripture prediction, that, in the renovated world, there will be scenes of loveliness, and sublimity, and wonder of which we can now form no conception, but which they who are found worthy to inherit it will not fail to realize and enjoy.

One point more we shall notice.—Geology teaches us that *there has constantly been an advance in the qualities and characteristics of the beings that have inhabited our world.* The saurian reptiles were an advance on fishes. So were birds and the mammalian tribes on reptiles. Man, the last of God's creatures introduced into our world, was a mighty advance on them all. We are thus led by analogy to expect that the renovated world will be inhabited by a being far in advance of man; by a being more noble and more perfect; a being endued with loftier and lovelier qualities, and who shall have before him a sublimer and more wondrous career.

This is precisely what the word of God predicts. The renovated world will be inhabited, indeed, by man himself, but not by man as he is now; not by man perverted and degraded by sin, the sport of evil passions, and the prey of wicked lusts;—not by man, the subject of disease, and eventually the victim of death. It will be inhabited by man redeemed and regenerated; sanctified throughout his entire nature, and shining forth in the perfected image of God. It will be inhabited by man with a body spiritual, incorruptible, and glorious; fashioned like unto the glorious body of the Son of God; and thus a fitting vehicle for his sinless and happy mind. In the "new heavens and new earth wherein righteousness shall dwell," sin and death will be unknown. There man will be endued with immortality. Nor need we suppose that he shall be restricted to one world as his residence. The universe may be opened before him. He may

then be able to wing his flight with the rapidity of lightning—it may be, with the speed of thought itself—to the very farthest verge of creation; that there, that creature who has passed through such marvellous vicissitudes—who has known what it is to be degraded and ruined by sin, and to be redeemed by the blood of Christ, and regenerated

and sanctified by the Holy Spirit, may tell to other creatures the marvellous story of Divine love in human redemption, and thus aid in attaching them indissolubly to the cause of truth and order, of harmony, and love, and happiness, by attaching them indissolubly to God.

### THE SYMPATHY OF JESUS.

JESUS wept at the tomb of Lazarus, when the mourning family of Bethany came to him with the tale of sorrow, that their beloved brother was no longer an inhabitant of this world. How deeply affecting was the scene which then occurred, in a circle of friends whom Jesus loved! Overwhelmed by a bereavement which deprived them of one long endeared by family ties, and plunged in the deepest distress that he who had shared with them in their joys and their cares, had passed the narrow boundary of time, they felt that their fondest hopes were blighted, and their social happiness rent asunder. Under circumstances so distressing, what other remedy could be resorted to, than to apply at once to that Saviour who had so often cheered them by his presence, and comforted them by the precious words which fell from his lips? Both Martha and Mary came to Jesus, using the same language, and earnestly appealing to his sympathy in their season of deep affliction, knowing that He was able to succour them in the hour of trial which was designed to try their faith. It was not in vain that their earnest supplications were offered to Him who was touched with a feeling of their infirmities. He was ready at once to come to their aid, to deliver them from the depths of sorrow into which they were plunged. We may easily imagine the feelings which predominated in the heart of the adorable Jesus

as he moved onwards to the scene where his power was to be exhibited by the resurrection of Lazarus from the grave. He was about to prove, in the face of many witnesses, that He was the Resurrection and the Life, and that in Him dwelt the power over the invisible world. No sooner did the prayer and entreaties of the weeping sisters meet his ear, than he came to their relief, bearing testimony to the faithfulness of his own promises that He would not fail to answer the cry of his chosen Israel. Behold what tenderness is here exhibited, what kindness, what willingness to relieve the sufferings of those who confide in His mercy! He meets the little family with their friends at the tomb of Lazarus, and after receiving from the two sisters their faith in his Divine commission, their recognition of his being the Christ, proceeds at once to summon the dead Lazarus to life by a voice which penetrated the silent chambers of death. Lazarus obeyed the command of his Divine Master, and came forth from the grave, a spectacle to angels and to men, a living proof of Jesus being God manifest in the flesh, the strongest evidence which could be afforded that to Him belonged the keys of heaven and of hell. How beautiful is the character of the adorable Saviour, unfolded in this touching history of the loving family who resided at Bethany! It is certain that He had, on many occasions, held

communion with them, and listened with compassion to their varied tales of want. It is said that He loved them; and here is the secret of true happiness, not only to love the Saviour, but to know that we are beloved by Him; and when this holy principle takes full possession of the heart, it implies a full persuasion of the presence of the Divine Comforter with his people, amid all the sorrows of life, however complicated and severe. Hence we read, that if his words abide in us, we may ask what we will, and shall receive it; evidently showing that if our union to Christ is evidenced by our keeping his commands, and obedience to his will, that we may expect a full and complete answer to our prayers in all the intricacies of life, in the depths of trying and fearful dispensations. Union to Jesus is the strength in prayer which opens heaven and brings down a flood of spiritual blessings to satisfy our utmost wants. There is an earthly friendship so pure, so intimate, so endearing, that it cannot fail to excite our admiration, and awaken feelings of deep emotion. To sympathise, to love, to confide in each other, to have one common bond, a union of interests, are the fruits of an earthly friendship, and help to dispel the dark shadows of an ever-changing life. How little, in comparison, is this hallowed tie to the intimate fellowship between Christ and his chosen people—a union so full, so complete, so intimate, that, to illustrate it in language, to exhibit its real character, we are reminded of the Vine and the branches, the Shepherd and the Flock, the Head and the Members, as if to assure us of the constant presence of Jesus and his deep sympathy in all their afflictions. This union is so perfect, that a stream of Divine benevolence is ever flowing from the celestial source, so full and free that the wants of all are supplied. How precious in his sight must the flock be who have been purchased by his own blood, and

how deep his sympathy in all their peculiar trials, cares, and necessities, when He offered Himself a sacrifice to bring them to glory! He cannot, He will not forget his own, for his heart is made of tenderness, and He remembers their prayers, their tears, and complaints, under the darkest cloud which may overwhelm them in the journey of life. He is ever mindful of his covenant, and visits them in the hour of distress, in the season of affliction, in the time of need, pouring into the sorrowful heart the sweet balm of consolation, the whispers of love Divine, the assurance of his faithfulness, his kindness, his readiness to succour and sustain the dejected and broken spirit. He makes Himself known unto them, as He does not unto the world; breaks to them the bread of life, speaks peace to the humbled in spirit, sheds on them the beams of light, directs them to look to Him as acquainted with all their sorrows, and imparts to them the cheering confidence, that they shall reign with him for ever. He warns them of suffering tribulation here, as part of the spiritual life, as interwoven with all their passage through the valley to the better land in prospect, as indispensable to their final glorification, without which they cannot enter the kingdom of heaven. He points them from the scene of trial to the perfected abode, where all tears shall be wiped from their eyes, and the days of their mourning for ever ended. He sheds on them the light of his countenance, quiets their fears, inspires holy confidence, imparts hope, shields them from pressing and imminent dangers, and suffers not their faith to sink under the weight of accumulating trials. He is never weary of doing them good, of exercising the holiest sympathies of his tender heart towards his chosen, his beloved, and suffering people, and of providing them a sure deliverance in the hour of deep perplexity. What a consolation to have a friend who loveth at all times, a bro-



ther born for adversity, who watches with tender care his afflicted children, keeps them as the apple of his eye, is afflicted in all their afflictions, and will love them to the end, that He may be their portion for ever! What encouragement therefore to the tried and tempted to trust in Him, to rest on Him, to wait for Him, knowing that He is able and willing to save to the uttermost. How slow are Christians to believe in the fulness and all-sufficiency of Jesus, to understand his gracious promises, to realize his presence, to interpret rightly his dealings. They yield to the pressure of their sorrows, and write bitter things; as if their cup

was always mingled with gall, instead of looking to Him who appoints the trial, only that He may more fully manifest his glorious power in their delivery. Do we long for the sympathy of Jesus in the moment of painful affliction? Let us imitate Martha and Mary, and go to Him in humble confidence, in full assurance of faith, relying on his faithfulness, and then shall we fully understand that He will come, and take up his abode with us as our Comforter, Friend, and Helper, to counsel, direct, and bless with his ever-gracious smile.

F. S. G.

Tiverton.

## THE JOY OF HEAVEN.

Ps. xvi. 2.

"From darkness here, and dreariness,  
We ask not full repose,  
Only be Thou at hand, to bless  
Our trial hour of woes.  
Is not the pilgrim's toil o'erpaid  
By the clear rill and palmy shade?  
And see we not, up earth's dark glade,  
The gate of HEAVEN unclosed?"

THE CHRISTIAN YEAR.

It is well for us sometimes to withdraw our minds from the busy and distracting scenes of earth. There is so much in this world of sin to distract, and chafe, and embitter, that one of the most glorious and consolatory truths of the Christian is, that there is a heaven for the good, a resting-place for the weary, a home for the wanderer, a bright crown and a white robe for all who are "faithful unto death." This is the plain teaching of the Bible, and a most important teaching it is. Let your life be ever so distracted with care, ever so harassed with grief, ever so tormented by temptation, ever so buffeted with the disappointments and vexations of the world; if you are but a believer in Christ, and entertain a "well-grounded hope" of everlasting life,

you may smile at all reverses and every storm, as you have the blessed assurance that death shall be swallowed up of life, and earth exchanged for heaven. That which bore up and enraptured David, in the terrible struggles of this mortal existence, may surely inspirit you. "In thy presence is fulness of joy; at thy right hand there are pleasures for ever more."

Reader! will you meditate with us upon the joy of the redeemed—*your own joy*, we should hope—in heaven?

The joy of heaven will be *spiritual*. We know but little of the nature of that state into which the good man is introduced on leaving this earth, and that little is obtained from the Bible alone. Into our conceptions we do not introduce the glowing and sensual representations which essentially enter into the Turkish paradise. There is no tradition of our country, descriptive of heaven, which helps us in the slightest to form our conception of what heaven is. We are compelled to come with quiring and submissive minds to the teachings of the Bible, and to rest

them alone. Were it possible for us to learn what will be the exact state of man after the resurrection of the body, and when it becomes reunited with the soul; how much of the material it will retain; how much of the human; what sort of change will take place in the body—the covering, the envelope of man's soul; we might then be in a fair way for judging of the state and employment to which we shall be introduced hereafter. All we know is, that it shall not spring up the same body—that it shall undergo a purifying transformation—that God will give to the soul a body as it pleaseth him. We think, however, we are quite warranted to exclude from the enjoyments of heaven all sensual appetites and passions. Still, as the soul will have a material covering, however thin and vapoury it may be, for aught we can tell, there may be pleasures which are not exclusively mental; at least, the body may become the medium of pleasure to the mind, which otherwise it would not have. But even these enjoyments shall be so far removed from the earthly, the fleshly, as to be sublimated and spiritual. To investigate the past—to pry into the future—to watch with admiration the various unfoldings of the Divine character—to contemplate the magnitude and beauty of his works—to enter upon various missions to various parts of his dominions at his bidding;—these shall be the employments of the heavenly world. These are the spiritual pleasures which are at God's right hand.

The joy of heaven will be *adapted to our nature*. Although we may not know exactly what that nature will be, or what will be the conditions of our existence, we have every reason to conclude, from the goodness and graciousness of our heavenly Father, that that joy will suit our every capacity, and meet our every craving. Men look for joys now which are not adapted to their nature, and consequently they do not

satisfy. Is it fitting to man that he should be a worm of earth, never giving a thought to anything but the bread that perisheth? Is it fitting that man should enfeeble his body, by an intemperate use of such things as earth offers for the quenching of thirst or the satisfying of hunger? Is it fitting that man should sin against his Maker—be at open war with the God who made him—resist his authority and his law? Yet these are the things which men are doing; and they complain against God and the constitution of things, that they are not happy while doing them. As well complain against law when it punishes the breaker of it—against right when it condemns the wrong. But from the world as it is, and which has been so disordered by sin, let us turn to the world as it was when the mind of the first man was untainted by impurity. Do we not see the nicest and most beautiful adaptation in external nature to the various wants of man? What could more minister to pleasure than the works by which man was surrounded in Paradise? Can we suggest anything to make him more happy? No sickness—no death—but everything living with the highest life. Who does not join in the declaration of the Allwise Himself, and pronounce all very good? And yet there was nothing low and grovelling, but everything to gratify desire which had been implanted by God. Nor can we suppose that this peculiarity will not enter into the eternal world. As surely as the eye is adapted for light—the earth for vegetation—the sun to revolve; so surely will heaven, whatever its employment, whatever its joys, be adapted to that spiritual nature which man will possess. Adaptation is a characteristic of all the works of God, and is sure to enter into the heavenly state.

The joy of heaven will be *perfect*. As Milton, in that grand poem, the “Paradise Lost,” sweetly sung, it was sin that brought death into our world.

and all our woe. Amid much that was left in our earth of the fair and beautiful, everywhere imperfection held sway, and claimed mastery over all. Look where you will, there is imperfection. The fairest flower fades. The sweetest rose loses its perfume. The beauties of creation are nipped by the autumnal frost, or swept away by the winter's blast. Even into our *social* enjoyments imperfection enters. The eye of the loved one loses its sparkle, the cheek its glow; health is fed upon by the worm, until it reaches the heart, and all is over. *We ourselves* are imperfect in all our enjoyments. Have we tasted one cup of sweets? We take another and another, until at length we nauseate that which we loved. Are we happy to-day? We are in trouble to-morrow. Is our sky bright now? A cloud will soon overshadow it. Are we smiling and contented at this moment? At the next a tear will dim our eye and moisten our cheek. But all imperfection from the heavenly world shall be excluded. Sin cannot enter heaven, nor death. Sorrow and crying shall flee away. He shall wipe all tears from all eyes, and the days of mourning shall be ended. Sin cannot gnaw upon the frame, sorrow cannot sit upon the brow, death cannot strike down any victim; for in that land of the blessed and the happy, imperfection will never gain a place. Of course, there will be a difference of enjoyment, just as there is a difference of desert. "One star differeth from another star in glory." The Christian who has struggled through many years with numerous foes, with bitter temptations, and who has been faithful in the midst of all, shall wear a brighter crown than the child who is transplanted in infancy from earth to heaven, or than the dying man who is converted with the last leaping flame of the lamp of life. Still there is perfection, complete and consummate.

The joy of heaven will be *enduring*. "At thy right hand there are pleasures

*for evermore.*" Whatever we may possess in this world, there must be a limit put to its possession. Suppose the miser has amassed his wealth, and hoarded it up in the strongest and safest coffers; suppose the tradesman, by hard and honest labour, has earned a competency and may now retire; suppose the labourer, who has had to toil from day to day, has kept himself above the reach of poverty, and gained a little spot of earth he can call his home; suppose the commander has won every battle he has fought, and obtained every laurel after which he aspired, and had his name blazoned upon some statue which was to perpetuate his memory; suppose the king could become the conqueror of every kingdom, and have laid at his feet the treasures of every clime, the myrrh and frankincense and gems of the east, the wines and abundance of the south, the bravery and hardihood of the north; would not a time have to arrive, make it far off or make it near, when they would be compelled to bid adieu to all their possessions, and to part with everything they had? It is a most humbling fact, that we came empty into this world, and we must go empty away. The miser leaves his gold, the merchant his business, the labourer his toil, the commander his laurels, and the king his empires, when death paralyses his arm, and dims his eye, and takes motion from his limbs. To the dying man, earth with all its treasures is of little value,—to the man dead, worlds upon worlds are less than nothing and vanity. But in the world to come, whatever we have will endure. Heaven knows no death, no exhaustion, no decay. Its pleasures are for evermore. Its fountains well up with living perennial waters. Its flowers are *amaranthine*. Its fruits never decay. Its trees never lose their foliage. Its suns never set. *There*, is a fulness of joy,—*there*, are pleasures for evermore.

Northallerton.

J. B. L.

## Poetry.

## FAITH TRIUMPHANT.

HAST thou, the dupe of earth, e'er known  
To feel a moment of despair,  
When joy, and peace, and thought, and  
prayer,  
Far from thy bosom all had flown?  
When Memory like an ice-bolt lay  
Close to thine heart, and froze its heat,  
So that, but still was heard its beat,  
Thou hadst pronounced it lifeless clay!  
Then thou canst paint the spirit's gloom—  
The soul by inborn sorrow wrecked,  
Is like a corpse with flowers bedecked,  
Lying alone in darksome room.

The forehead cold with drops of death,  
The half-closed eyelids moist with tears,  
The lips close-pressed, whence now appears  
No smile to part them, nor a breath—

Such is the hope-forsaken one;  
Senseless he lies in cheerless gloom,  
Shrouded as ready for the tomb,  
As though life's latest sands were run.

Oh, happy he whose constant eye  
Is on the Rock of Ages fixed;  
His joys may be with sorrow mixed,  
But from *his* soul *despair* will fly.

S. S. S.

## Review of Religious Publications.

TOWER CHURCH SERMONS. *Discourses, Preached in the Tower Church, Belvedere, Erisk, Kent. By the Rev. A. MONOD, Paris; the Rev. Dr. KRUMMACHER, Berlin; the Rev. T. BINNEY, London. Edited by T. BINNEY.*

London: Jackson and Walford.

THIS is a very valuable volume of sermons. Its origin and appearance are to be traced partly to the Evangelical Alliance, and partly to Sir Culling Eardley. It is edited by the Rev. T. Binney, and opens with a very characteristic Preface, containing some notices of the genealogy of Sir Culling, and some account of the circumstances which led to the delivery of the discourses. The first sermon is by the Rev. A. Monod, of Paris; the second by the Rev. Dr. Krummacker, of Berlin, already well known in this country; the third and fourth are by the Editor, the Rev. T. Binney.

The sermon by Mr. Monod is entitled, "St. Paul: his Christianity or his Fears," and is a very beautiful development and application of the tenderness of the apostle. That by Dr. Krummacker is styled, "The Water, the Spirit, and the Blood," and is a simple, and perhaps natural, exposition of the disputed passage in the First Epistle of John, in which it is founded. The value of the volume, however, is mainly or entirely dependent on the two discourses contributed by the editor. They occupy three parts of the volume, and contain some of the finest things we have met with for a long time. We venture to pronounce the them most vigorous, legant, and morally telling of the production of Mr. Binney's pen.

The first of Mr. Binney's two sermons, bearing the title, "The Law our School-master," consists of a remarkably clear and beautiful statement of the typical and preparatory character of the Mosaic economy; of a very forcible and eloquent exposition of the grounds on which the apostle denounced the attempt to ensnare the Galatians into a corruption or abnegation of the gospel by the observance of Levitical ceremonies; and of a series of profound observations on the speciality and bearings of Christianity as a system which meets the necessities and deepest yearnings of humanity, whilst it expounds and harmonizes the complex and imposing ritual of the Jewish church. On some of these points, which have been dealt with in a manner so thoroughly sound and philosophical, we cannot refrain from quoting a passage or two.

On the rudimental or preparatory character of the system which was the "School-master" of the Jewish nation, Mr. Binney, with equal justice and beauty, observes, "At school, in the wilderness, and through the subsequent period of their wonderful history, the Hebrew people were subjected to such methods of teaching as were adapted to their then condition, and preparatory to their coming of age. Prophetic intimations were given of things and persons. 'At sundry times and in divers manners' separate pieces of truth were figuratively given out; these were to be gathered up and put together, like a dissected map or drawing; the whole was then to present such a representation of what was *ultimate*, that, though the ultimate itself might not be anticipated from it, it might be

understood and recognised when it came. . . . A large picture-book was put before the scholars in the splendid objects of the Levitical institute. The series of things included in this was like a series of prints arranged in order, bound and gilded, and spread before the young, wondering eyes of a number of children. The altar, with its fire and blood; the laver, with its purifying contents; the sacrifice, with the penitent putting upon it his sin, or lifting his eyes and his hands to heaven; the priest, in the garments expressive of humiliation, or in his gorgeous robes of 'glory and beauty'; the tabernacle itself, or afterwards the temple; the altar of incense, the lights, the shew-bread, the holy of holies, the vail, the mercy-seat: these things, with others that might be specified, were all like so many significant objects, vividly portrayed on the several leaves of an immense picture-book. By familiarity with them, the minds of the learners were gradually to open to the spiritual idea contained in each; or were to be prepared for apprehending it when, 'in the fulness of time,' it should be revealed; when, in its own grandeur, and according to its own nature, it should stand forth without the aid and accessories of a ritual embodiment." Again he remarks:—"With new views of the central figure, so much the theme of prophetic song, and the object of national desire, the whole of the Levitical system undergoes a change. It comes to have an intention, to be looked at as constructed for a purpose, which gives to it a deeper and diviner significance than was at first suspected. Priest and sacrifice, altar and propitiation, cease to be realities; they are understood to be only shadows and signs of what was to be found substantially in the person and work, the acts and offices, of 'the great High Priest of our profession.' The tabernacle and temple seem to enlarge their proportions, as if to become a fitting sphere for the presentation of such a sacrifice, and the services of such a functionary, as are conceived of now. The earth is the court in which death is inflicted; the overhanging sky is the mysterious vail; and high heaven, the dwelling-place of God, is the holy of holies. The one only sacrifice is understood to be that of 'the Lamb slain from the foundation of the world;' the virtue of those which sanctified only to the purifying of the flesh, or to the conferring of an external and ritual absolution, is seen to typify 'the blood that cleanseth from all sin'—which purges the conscience, and literally reconciles man to God."

Respecting the emphatic and vehement tone of indignation evinced by the apostle in reference to those who sought to beguile the Galatians from the simplicity of the gospel, we cannot withhold the following striking passage: "He (the apostle) begins

by saying that he felt such confidence in the truth and importance of his interpretation of the gospel, having learned it, 'not of man,' nor received it 'by man,' but 'by the revelation of Jesus Christ,'—that 'if an angel from heaven' were to preach any other, he would not only not believe him, but would brand him with an 'anathema.' He repeats the statement to show the strength and vehemence of his conviction. After thus confronting with a defiance, and something more, a supposed spirit from the world of light, he proceeds to say that he had done what was next to this,—for he 'had withstood to the face' a God-inspired man! When such an one so far forgot himself as to appear to countenance the errors denounced, 'he was to be blamed,'—and Paul blamed him. The apostle stood up for the simplicity and spirituality of the gospel, against what was a practical implication of the necessity to Gentiles—the importance to men as men—of the external and done-with ritualism of the Jews. In addition to this, he throws his reasoning into the form of an allegory, that would shock and exasperate the minds of his opponents: 'Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons; the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he who was of the freewoman was by promise, which things are an allegory; for these are two covenants, the one from Mount Sinai, which gendereth to bondage, and answered to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. We, brethren, as Isaac was, are the children of promise. We are not the children of the bondwoman, but of the free. But as then, he that was born after the flesh, persecuted him that was born after the spirit, even so is it now. Nevertheless, what saith the Scripture? *Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.*' There was terrible severity in all this;—a withering contempt, which we, with our feelings, can hardly comprehend. To make Hagar and Ishmael—the bondwoman and her slave-child—a type of the Jews, and Sarah and Isaac of the Christian Gentiles, would seem to those pointed at by the parable, as if a sacrilegious hand had torn down the vail of the temple, and exposed the holiest of all to the common gaze; or, rather, as if the unclean and the uncircumcised had been introduced within the sacred precincts, as their proper place, and the very priests of God thrust out, 'as if they had not been anointed with oil.' Consistently with this daring defiance of the national opinion, this contemptuous mockery of Jewish pretensions, put in the form of that

allegorical logic in which Paul was so thorough a proficient, and the force of which on the Hebrew mind he so well knew,—in consistency with this, he ever represents the believing Gentiles as the seed of Abraham—tells them that the blessing of Abraham comes on *them*—that theirs is the promise and inheritance through faith—that circumcision is nothing, and may be worse than nothing—that ‘the Israel of God’ is not now ‘the concision,’ as he calls them in another epistle, but those who walk according to the rule that ‘neither circumcision availeth any thing, nor uncircumcision, but a new creature.’ ‘We are the circumcision who worship God in the spirit, who rejoice in Christ Jesus, and have no confidence in the flesh.’ Still more; not content with argument in disproof, and censure in denunciation of error, he imputes motives; he charges the seducers of the Galatians with what is base, cowardly, and corrupt, in the feelings by which they were actuated. ‘*As many as desire to make a fair show in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.*’ They are mean, time-serving souls; they dread the loss of status and caste among their own countrymen; they shrink from the consequences of a bold and decided avowal of Christ; and they seek a narrow, sectarian triumph in you. His whole being at last becomes excited with indignation; his breast, as it were, heaves; his brow darkens, his feelings explode, and the flash and the thunderbolt leap forth in the form of something like an exterminating curse: ‘I would they were even cut off which trouble you,’—excluded from the Church of Christ, or struck dead by the hand of God!”

These are samples of the clear, consecutive, and impressive manner in which Mr. Binney illustrates and enforces the various important topics which demand his attention in the prosecution of his great argument. Nor is there any falling off, or abatement of power, throughout the entire sermon. It is, throughout, a piece of finished composition and powerful reasoning.

The concluding section of this admirable discourse is peculiarly valuable, as illustrating the fitness of the gospel to meet the strongest objections, and to answer the most profound inquiries, of sceptical minds; and as showing, at the same time, that the apostle’s reasoning, with all his catholicity and largeness of mind, frown upon and condemn all “ceremonies and ritualism” that involve a departure from the matured simplicity of Christianity. As the apostle condemned, in stern and emphatic language, the Judaizing impostures introduced among the Galatians, Mr.

Binney contends that “Poperies, Puseyisms, and modern apostolical churches, with their sacerdotal pretensions—their sacramental efficacy—their ritual formalities and revived superstitions—their appeals to the senses—their applications to the body for the good of the soul—their exhibitions of a number of full-grown men, like a parcel of great boys dressed up and playing at being priests”—are alike branded and condemned by his reasonings. We should have been glad to quote two or three fine passages that occur in this section of the discourse, but the length of our previous quotations forbids. We commend the whole sermon to the studious and prayerful perusal of our readers, assuring them that they will derive from it, not only a confirmation of their belief in Mr. Binney’s superior ability as a logician and a divine, but a deeper conviction of the glory and divinity of the gospel as “the ministration of righteousness.”

The second of Mr. Binney’s sermons is designated “Salvation by Fire, and Salvation in Fulness,” and is founded on two texts of Scripture; the one, 1 Cor. iii. 15, and the other, 2 Peter i. 11. The first and second sections of this discourse consist of a very masterly and comprehensive exposition of the two texts; and the third is devoted to a series of solemn and weighty suggestions, arising out of the views illustrated. The expositions of the texts given by Mr. Binney, we think not more just in principle than felicitous in illustration. We cannot imagine, indeed, that conscientious and dispassionate readers can urge any objection against the soundness of Mr. Binney’s interpretation, or the mode of its application. It is certainly possible, and perhaps not unlikely, that parties who have been accustomed to a stereotyped style of thinking on religious questions, and have been in the habit of straining and overstating certain doctrines, to the damage or utter neglect of others, may be alarmed at the bold and startling nature of some of his statements. We can easily conceive that professors who welcome the doctrine that Christ is the Saviour of sinners, but forget that he is “the model of the saint;” and professors who imagine that the Christian life is a thing that, mushroom-like, springs up spontaneously, and can flourish amid the heavy and pestiferous atmosphere of sensualism and mammon-worship, may be scandalised and offended by the bold, unfettered, and faithful manner in which the subject has been dealt with. Perhaps good and enlightened men may be startled when they find Mr. Binney saying, “It is not so unnatural an idea that there may be such a place” as purgatory; and we ourselves should object to the soundness of his interpretation of the language of the apostle John, if he contends that some of Christ’s people will actually be “ashamed

before Him" at the last day. But if this discourse is read as a whole, if it is not disjointed and torn asunder by prejudice and one-sided views of truth, every good man—every one who sighs over the formalism of multitudes around, and longs for the spread of a healthy Christianity,—must welcome its teaching as a voice from heaven—as a solemn appeal to the Churches, sounding like the prophet's cry amid the valley of dry bones.

On many points in this great and original discourse we should like to have dwelt, but we must content ourselves with one or two quotations. In reference to the necessity of a species of moral purgation in the case of many Christians, Mr. Binney strikingly remarks:—"There can be no doubt that many professing Christians are neither more nor less than stuffed figures. They may make a great show, be of large dimensions, and have even much repute,—and yet they may only be pieces of manufacture,—things 'made with hands,'—very well proportioned to the eye of the observer, skilfully coloured, artistically dressed, and mechanically moved! Such people are nothing but 'wood, hay, and stubble;' they are composed entirely of base materials, and are destined to vanish into smoke and blackness, when 'fearfulness shall seize the hypocrites,' and 'fire' shall purge the church. Others, again, are true men,—with a real, throbbing, spiritual life in them,—who, as guilty, 'have fled for refuge to the hope set before them;' who, through their faith, are on the foundation, and *from* it, and *because* of it, are, as sinners, 'looking for the mercy of the Lord Jesus Christ unto eternal life.' Very good this,—as far as it goes. Unfortunately, a great many never get much farther. They get to the foundation,—other than which no man can lay,—which is 'Jesus Christ;' the faith which unites them to him, is a foundation in themselves, on which is to be built the beautiful fabric of the Christian virtues; but they build nothing upon it at all,—oh! nothing but 'wood, hay, and stubble;'—or the materials of their character are so heterogeneous, that it appears to consist of a strange mixture of the valuable and the worthless. Christian professors with enormous means do nothing! With great influence, they never exert it for great ends! With talents for service, they let them lie unimproved; or, having only one talent, they bury and conceal it, because they have not ten! What strange practical inconsistencies are to be seen on all sides! What questionable conformity to the world! What subjection to fashion! What luxury and display! What liberties of speech! What keenness in business,—so very nigh to taking an advantage,—imposing upon ignorance, or over-reaching the unwary! What clutching, and covetousness, and hardness of heart!

What terrible justice in some people! In others, what explosions of temper! In most, what a want of harmony and outerness; and in many, at times, what strange appetitions of even the old animal life!—Yet, along with all these diversities of defect, or in connexion with most of them, there shall be unquestionable proofs of the men having a firm standing on 'the foundation;' and there shall be manifest in the entire structure of their habits several portions of solid masonry; and, mixed with the mud and rubbish they put into it, a good many valuable and precious things!

"Now what is to be done with such people? It is no use their going to heaven as they are. There will be no admittance into the upper world for their mere lath-and-plaster embodiment of the Divine; and when that portion of themselves is destroyed, what will then be left? It must be destroyed; for, instead of a 'meekness,' it is a disqualification, 'for the inheritance of the saints in light.'—Again, in enforcing the same momentous point, Mr. Binney observes, in language of such peculiar force and impressiveness, that it must fall on the spirit of careless, worldly, and temporising Christians as a "trumpet-tongued" warning from God:—"Now it is not to be denied, that this Divine interposition may be deferred till near the close of life. The purgative 'judgment' may not be designed to send the man back into the world again, that he may then show, by 'the beauties of holiness,' how God has 'purely purged away his dross, and taken away all his alloy; but be just intended to secure his safety, *that he may not be 'condemned' with the lost.* Many a proud, secular, self-willed, ill-regulated Christian is suffered to go through an outwardly prosperous career, and to get towards the end of it, without having suffered what might humble and purify him. But it comes at last. . . . . And thus it has often been. In a single week,—in a few hours, it may be,—men have gone through a little eternity of anguish! Light has penetrated the mind, and fire has fallen on the heart. The 'hay and stubble' have been burnt up. The process has been exceedingly dreadful; but it has had its effect. The man has been reduced to his proper dimensions, and been made to see and to know himself. He has had to groan for a time amid smoke and darkness, preyed upon by remorse, and agitated by terror. Things have at length cleared about him,—he has ventured to hope,—and has died hoping, but nothing more,—in some cases hardly that! He has been 'saved;'—but 'so as by fire.' Partial relatives and inexperienced observers have been scandalized or astonished at what has been seen. Wiser men have looked on without surprise, even thankful and glad, accepting

the judgment as a sign of sonship, and feeling that the real anomaly would have been, if the erring man had been *suffered to die* without experiencing all that he endured."

**THE ANCIENT BRITISH CHURCH:** *being an Inquiry into the History of Christianity in Britain previous to the Establishment of the Heptarchy.* By WILLIAM LINDSAY ALEXANDER, D.D., F.S.A.S.

Religious Tract Society.

THIS is a little volume of great value. It is from the pen of Dr. Alexander, of Edinburgh, distinguished by his impartiality and varied scholarship. In his former volume, entitled "Iona," he has given some exceedingly interesting and beautiful sketches of the early struggles and achievements of Christianity in the British Isles; and in that which is now before us, there is much that is equally valuable, beautiful, and instructive. We do not, indeed, recollect to have read a volume of the same size embracing such an amount of interesting, impartial, and learned investigation. After an Introduction, presenting a rapid view of the characteristics, tendencies, and early advancement of Christianity, he discusses, with great candour, much scholarship, and in a style lucid, vigorous, and often eloquent, the following interesting and important points:—The Way of the Lord prepared in South Britain—Did St. Paul bring the Gospel to Britain?—Monkish Fables—Story of King Lucius—Conjectures and Probabilities—Traces and Glimpses of the Church of Britain till the beginning of the Fourth Century—The British Church of the Fourth Century—Dawn of Christianity in Ireland and Scotland—The Primitive British Church in its Decline.

We can assure our readers that all these topics are treated in a manner that cannot fail to interest and instruct. Dr. Alexander's sketches of the circumstances and events that come legitimately within his province, are not dry details, or needless discussions of things that tend to "no profit," but grave, weighty, and most instructive historical investigations. There is ample learning, but no parade. The scholarship and varied historical reading of Dr. Alexander are seen, not in a long array of references, or a tessellated pavement of pedantic quotations, but in the rich and luminous flow of his narrative. The unlearned reader will feel, in the perusal of this volume, that he is led on by the hand of a master, who has made "full proof" of his work; and the scholar will feel that he is walking with a companion, whose mind is furnished with the stores of a varied learning. We cannot doubt that all our readers, when they have examined the book for themselves, will pronounce it a most valuable

addition to the ecclesiastical history of our country.

Dr. Alexander sums up and concludes his volume in the following beautiful and appropriate terms:—"At this point our undertaking terminates. We have accomplished our proposed task of narrating the rise and fortunes of the ancient Church of Britain, so far as any records remain to enable us to do so. If some of the results at which we have arrived be wholly negative—if all that we learned in regard to certain points of interest be that we are entirely destitute of any trustworthy information respecting them, let us remember, that it is something even to have learned this much; for a scientific ignorance is surely better than either a vague uncertainty or a fictitious and fancied knowledge. On more than one important point, however, the light of history has been seen to rest. We have ascertained that, at an early period, perhaps even within the apostolic age, Christianity was brought to our shores. We have seen that a church existed in these islands long before Gregory pitied the Anglo-Saxon slaves whom he saw in Rome, or despatched Augustine to carry Christianity, in the corrupted form in which it existed in Rome in the end of the ninth century, to the people to which they belonged. We have seen the early converts to Christianity in these lands, enduring persecution and martyrdom for their attachment to the faith;—we have seen them at a later period resisting successfully the inroads of heresy;—we have seen them throughout asserting their independence, as Churchmen, of all foreign control, and especially of Papal supremacy. It behoves us to contemplate these things with gratitude to the Divine Head of the church, who secured such signal blessings to the inhabitants of this distant island of the sea; nor will it be unseasonable that we should be admonished, amid the greater intelligence, security, and activity of our age, to take heed that we do not fall short of the pious fidelity or the manly independence of the first Christians of Britain; but rather that, in proportion to our greater advantages, we excel them in all that stands connected with the purity, the liberty, the spirituality, and the extension of Christ's Church."

**THE JUDGMENT OF THE PAPACY, AND THE REIGN OF RIGHTEOUSNESS.** By THOMAS HOUSTON, D.D., *Pastor of the Reformed Presbyterian Church, Knockbracken.* Crown 8vo. pp. 252.

Houlston and Stoneman.

IN the views which Dr. Houston entertains, as a true descendant of his Cameronian ancestors, of the functions of human government in reference to things spiritual, we have no direct sympathy. For we do



increasingly believe, that more than half of the evils which have afflicted and oppressed the cause of truth, have arisen, in all ages, from confounding the office of the civil magistrate with the purely spiritual functions of the Christian Church. In the absence of a Theocracy, we can as little concede the right of the State to interfere for the support of the true religion, as for the maintenance of any of the numerous false systems which have usurped its place. In stating thus frankly, however, our conviction, that human governments have no official function for the maintenance or propagation of Christianity in the world;—and, therefore, our radical difference of opinion from our beloved brethren of "the Reformed Presbyterian Church," we are not insensible to the vast territory of precious truth which we occupy in common with themselves; and we have great satisfaction in stating, that we have perused Dr. Houston's "Judgment of the Papacy" with equal delight and profit. It is a very able and discriminating volume; in which the reader is supplied with a large amount of well-illustrated Bible truth, tending to enlighten and establish the mind in the best and purest principles of Protestant interpretation, both in reference to the Book of Daniel and the Apocalypse. Compared with the clear inductions of this volume, what are the vague and indefinite theories of the best portions of the German interpreters, now attempted to be forced upon public notice! Dr. Houston has well condensed a great argument, and is evidently well acquainted with the best authors who have written on the Papacy, from the Reformation downwards;—and we must say, that we thoroughly sympathize with him in the opinion, that all kindred systems to that of the Papacy, all hierarchal institutions will fall with it, or will be so completely denuded of their spiritual assumptions, as to bring them into harmony with the spirit and teaching of the New Testament. We do not believe, however, that when human governments are purged from their present worldliness, *they will have any functions in matters strictly spiritual and ecclesiastical.* They will then work for the good of the church; but it will be by a rectified civil administration, and by a holy and benign influence and example.

Dr. Houston's volume is divided into Five Chapters. I. THE OBJECT JUDGED AND DESTROYED.—THE LITTLE HORN. Dan. vii. 26. He shows that the "Little Horn" rises under the fourth Monarchy; obtains temporal power by the fall of three of the Horns of the Beast;—is identified with the Papacy, and in no other power; has a definite period for its triumph and its destruction; and revives just before its final overthrow. CHAP. II. is devoted to "THE JUDGMENT OF THE PAPACY."

Its reformation is proved to be hopeless;—its crimes are shown to be such as to demand the Divine interferences for its destruction;—Christ himself will execute vengeance upon it;—that doom includes the subjugation and removal of all systems and powers by which Antichrist has been upheld;—gradual increasing, and diversified plagues will waste its strength.—The seven vials, and the three "unclean spirits"—and at last with one final dreadful overthrow it will be utterly vanquished and subdued. CHAP. III. DESCRIBES THE HAPPY CHANGE IN THE REIGN OF RIGHTEOUSNESS CONSEQUENT UPON THE FALL OF THE PAPACY. Truth will be diffused—the gospel will take effect in the conversion and sanctification of myriads of the race,—the converted Jews being eminent instruments in the establishment of Messiah's kingdom,—the Headship of the Divine Mediator will be universally acknowledged,—and the people of the Most High exalted to influence throughout the earth. CHAP. IV. expatiates on the EXTENT, STABILITY, AND PERPETUITY OF THE KINGDOM OF CHRIST, AND THE REIGN OF HIS PEOPLE. CHAP. V. points to the PRESENT DUTY OF CHRIST'S FOLLOWERS, IN RELATION TO COMING GLORIOUS CHANGES. They are prayerfully to anticipate and prepare for the future,—to cherish an assured expectation of the destruction of Babylon, and the universal prevalence of true religion,—to ascertain their obligations and to fulfil them,—to cherish joyful hopes,—to think much on the coming judgment, and to prepare for it.

In an Appendix of forty pages, we have important articles on the following subjects: Doctrines of the Church of Rome,—the Confessional,—the Canon Law,—Hostility of Popery to the Bible,—the Jesuits,—the Idolatry of Romanism,—Fate of the Kings of France,—the Means of the Destruction of the Soul of the Papacy,—Resuscitation of the Saints not literal but figurative,—Fugitive Slave Law,—Liquefaction of Saints' Blood,—Winking Statues, &c.,—Sins compounded for by Money under the Papacy,—the approaching European Conflict,—the Papal Aggression,—Popery destructive of National Prosperity,—the Inquisition.

In not a few things Dr. Houston differs from former Interpreters; but he is the very reverse of dogmatic. Indeed he shows too much of profound knowledge to be a dogmatist. He thinks that the slaughter of the Witnesses is yet future; because, in all the territories of the Beast, they yet prophesy in sackcloth. Here, as well as in his interpretation of the Vials, he differs, with considerable force of argument, from Elliott, Faber, Wylie, and others. We rejoice to add, that Dr. Houston discredits the pre-millennial advent.

A more healthy work on unfulfilled prophecy has rarely made its appearance in modern times.

**HEALTHY RELIGION EXEMPLIFIED.** MR. ANDREW JACK, OF EDINBURGH. *A Memoir.* By the Rev. PETER LORIMER, Professor of Theology and Biblical Literature in the English Presbyterian College, London. Hamilton, Adams, and Co.

THE plan and execution of this Biographical Sketch are in excellent keeping with the admirable subject of it. According to our taste, there has not appeared, in modern times, a Memoir, the literary execution of which is more in accordance with the dictates of common sense. Every fact is naturally arranged under its own proper head; there is no attempt at extravagant eulogy; and yet the impression of Mr. Jack's character is accumulative to the last.

The great value of the work, in our humble judgment, is, that it furnishes a beautiful example of well-sustained active piety; in an individual, who, with an education originally slender, and in a walk of business active and energetic to the last, demonstrated the possibility of high service in all the walks of Christian philanthropy and devotedness. Mr. Jack was a man who, in a high degree, adorned his Christian profession; and whose spotless career, now terminated, offered ample proof of the importance and beneficial results of early piety.

Mr. Lorimer, who has performed his task so well, has divided his Memoir of his departed and excellent friend into Twelve Chapters:—I. Mr. Jack's Parentage—Education—Apprenticeship. II. Early Religious Experience—First written Expressions of his Spiritual Views and Feelings. III. Early Effects of Self-improvement and Usefulness. IV. His Entrance into Business on his own account—His Junction with the Congregational Body—His first Marriage. V. His Church-life. VI. His Business-life. VII. His Citizen-life. VIII. His Family-life. IX. Spiritual Growth, as indicated in his Letters. X. Ripe-fruits—His later Letters. XI. His latest Life. XII. His Death—Funeral—Testament. Concluding Observations.

This is a volume worthy of a very wide circulation. It will do much good, by God's blessing, in every circle, but especially in the walks of business.

**PRE-MILLENNIALISM A DELUSION.** By a MEMBER OF THE PRESBYTERY OF NORTHUMBERLAND. Crown 8vo. pp. 178. Johnstone and Hunter.

THIS is just the sort of volume that was wanted. The zeal of the Pre-millennialists is so fervent, that, in the absence of anything like powerful argument in support of their

system, they succeed in making converts, by the constant repetition of certain common-places, which better instructed teachers have taken but too little pains to refute. Though we think most favourably of the piety of many of its advocates, we have formed but a low estimate of their theological skill and accuracy. They almost all become men of one idea;—and, as we think, contravene the fundamental principles of the Christian economy. It is time for those who really believe that the New Testament economy is the dispensation of the Spirit, to set themselves in earnest to counteract a theory which goes on the very opposite principle announced by the Saviour: "It is expedient for you that I go away;"—and which boldly denies that the gospel will ever be the instrument for converting the nations.

The writer of the volume, which we now introduce to our readers, has given the popular theory of many of the Evangelical clergy a thorough sifting;—and under the heads—"The Philosophical Argument—the Theological and Biblical Argument—the First Resurrection—Difficulties examined"—and "Glorious Things are spoken of Zion,"—has demolished the Jewish dream of Messiah once more dwelling personally with man upon earth.

The book is full of great principles, clearly stated, and logically defended. If any one, perplexed with what he may have heard from the lips of certain brethren upon the Premillennial advent, will take the trouble of carefully perusing the work before us, it will, we firmly believe, set at rest his scruples, and place his Christian expectations for the future on a firmer basis.

**USE AND ABUSE; OR, RIGHT AND WRONG, IN THE RELATIONS OF LABOUR, OF CAPITAL, MACHINERY, AND LAND.** By WILLIAM M'COMBIE, Author of "Hours of Thought," "Moral Agency," etc. Small 8vo. pp. 106.

Ward and Co.

MR. M'COMBIE has been long known to the reading public as a writer of original power. We had the happiness of commending his "Hours of Thought," when he was but little known;—but when we were as fully satisfied as we are now, that he had a vocation to instruct his age, though his original advantages were but slender.

This volume consists of Two Lectures; the one on "Modern Society," and the other on "Social Economy;" with an "Introduction," explanatory of the general design of the Essays, and of the great principles embodied in them.

Mr. M'Combie is a free-trader; but we can assure the leaders of that great national reform, with whom we have strong sympathy, that they will find they have yet much to

learn, if our author's theory be correct, which we incline to believe it is. In the manufacturing, as well as the landed interests, Mr. McCombie shows that we are only just beginning to see the great principles on which national policy ought to be conducted. He says emphatically, "We have passed through an era in which the primary concern has been WEALTH,—but we are entering on an era in which the primary concern will be MAN." "The burden," says our author, "of the aer-spirits of the age is 'Man above property.'"

We hope this volume will realize an extensive circulation, proportioned to its true merits.

**A BIBLICAL AND THEOLOGICAL DICTIONARY: Illustrations of the Old and New Testaments.** By the Rev. JOHN FARRAR, Classical Tutor of the Theological Institution, Richmond. With a Map and numerous Engravings, and a Portrait of the Author. Second Edition. Crown 8vo. pp. 660. John Mason.

THIS is a carefully edited work, the result of much reading, and an accurate acquaintance with the most authentic sources of Biblical illustration. The references throughout the volume to Oriental customs are numerous and well chosen. The Theology of the book is temperately Arminian. We could have liked to see an author so respectable as Mr. Farrar, acting with a little more enlargement under the head *Calvinism*. Some of the Genevan Reformer's most objectionable passages are quoted; and nothing is said to apprise the reader that those who hold the doctrine of personal election, and who are denominated Calvinists, do not generally commit themselves to the Reformer's extreme statements, particularly on the subject of reprobation. This is not quite fair.

**THE CHURCH-MEMBER'S HAND-BOOK. A Manual for Village Christians.** By a COUNTRY MINISTER. Second Edition. 18mo. pp. 32.

Ward and Co.

THIS is an unpretending, excellent Tract; Scriptural in its principles, and truly devout and affectionate in its spirit. We give it our cordial recommendation.

**ROMANISM IN ROME. A Lecture.** By HENRY ISAAC ROPER. Crown 8vo. pp. 36.

John Snow.

There is a great freshness attaching to this Lecture, the result of the author's actual investigations. It is no theoretical description of Romanism; but a veritable picture of what it really is, at head-quarters, in the nineteenth century. Mr. Roper gives us a vivid impression of what he saw and heard in the city and dominions of the Pope, in nine dif-

ferent particulars. I. The Heathen admixture by which Christianity is everywhere profaned. II. The intensity of the Priestly element. III. The position assigned in Rome to Mary. IV. The strong cast of outwardness and materiality attaching to Romanism. V. The place which Mark, the foundation-stone of the Papal Church, everywhere occupies in the Romanism of Rome. VI. The Relic system which prevails in that city. VII. The stern Intolerance. VIII. The forefront action of Jesuitism in the Italian States. IX. The blighting influence, socially and politically, of Romanism.

All these points are treated as matters of fact by our Lecturer, in a very masterly and convincing manner, well calculated to tell on the popular and reflecting mind of our countrymen. A better contribution to the honest and upright "No Popery" cry of the day could scarcely have been made. It is eminently calculated to bring the flagitious system of Popery into merited contempt; and we verily believe that it is impossible unduly to minister to this feeling, so long as we do not fail to pity and pray for the deluded and oppressed votaries of the Papal system.

**NOTES, EXPLANATORY AND PRACTICAL, ON THE BOOK OF REVELATION.** By Rev. ALBERT BARNES. With Preface by Rev. E. Henderson, D.D. Crown 8vo., pp. 608. 4s. 6d.

Knight and Son, Clerkenwell-close.

THE Christian world at large will rejoice to learn that Mr. Barnes has been spared to complete his valuable labours on the New Testament. And excellent as his other Commentaries are, we strongly lean to the conviction, that his labours on the Apocalypse will prove to be among the most satisfactory and productive of his expository efforts. He has brought a calm mind, and great learning, to bear upon his arduous undertaking; and the result is, such as might have been expected, a highly instructive commentary upon one of the most difficult books in the sacred canon. He has availed himself of all existing literary helps, ancient and modern; and if he adheres, which he does most resolutely, to the Protestant line of interpretation, it is not from prejudice, nor ignorance, but from the resistless force of preponderating evidence. With such an enlightened Commentary in the hands of the middle and lower classes, we have little to fear from recent or coming efforts to disprove the continuous and historic character of this prophetic Book. At such a season in our history, when the grand outline of Protestant teaching is in danger of being supplanted, by Protestants sound and unsound in the faith of the gospel, we are happy to find that a commentator, who has spent his life in ascertaining the mind of the Spirit in

the written word, has seen no reason, in the maturity of his faculties, to forsake the path which all great Protestant writers have trodden before him. We commend his Notes

on the Book of Revelation with unusual satisfaction. Dr. Henderson has well performed his task as an Editor.

## Obituary.

### THE REV. JAMES ARROW.

[THE following gratifying narrative has been furnished by a devoted clergyman of the Church of England. It will relieve and comfort the hearts of many who had been made sad.—EDITOR.]

Died at Lynn Regis, on the 28th of February, 1851, Mr. James Arrow, who was formerly pastor of the Independent congregation in that town, and for many years a very popular Dissenting minister.

To the great grief of his Christian friends, and the joy of the enemies of true religion, he forsook the paths of peace, and the ways of holiness, brought a sad disgrace upon his profession, gave up the Christian ministry, returned to the world, and became a jovial companion of those who exultingly exclaimed, "Aha, aha, our eye hath seen it, ah so would we have it!"

I may say, without the fear of contradiction, few esteemed him more highly than I did, or felt more grieved at his melancholy fall; and none can rejoice more than I do, under the firm conviction that the "poor wanderer" returned to his heavenly Father's arms, who gave him "repentance unto life," and saved him by his matchless grace!

This opinion is confirmed, not only by his own penitential letters, which I have received, but also by the united testimony of an impartial friend, and the statement of the highly esteemed minister, with whose congregation he was for the last two years of his life a regular worshipper.

A few extracts from these letters may not be unacceptable to those friends who were well aware of his backsliding condition, but ignorant of that happy change which he experienced ere he was removed from a world of sin and sorrow.

Before I give the extracts from Mr. Arrow's letters, it may be proper to mention the cause of his thus writing to me.

One evening, in looking over the EVANGELICAL MAGAZINE for 1814, I accidentally, or rather providentially, turned to the fifty-first page of that volume, where I saw an essay on "Religious Declension," written by Mr. Arrow; and although I had lost sight of him for many years, and had no reason to believe that he was a reformed character, yet knowing the subject was applicable to him,

and hoping the perusal of his former thoughts might be of some use to him, I felt it my duty to send him a copy of the above, with a few lines upon the same subject. That he was anything but offended with the faithful admonition of a friend, will appear from his letter, dated—

"Lynn, Feb. 9, 1851.

"But no such sacrifice I plead  
To expiate my guilt;  
No tears but those which Christ has shed,  
No blood but *He* has spilt."

"If I were disposed to attempt self-justification, I might urge as palliatives the peculiar circumstances in which I was placed, the calumnies which were circulated, and the uncharitableness of some religious professors; but it far better becomes me to exclaim, 'Behold I am vile, what shall I answer? I will lay my hand upon my mouth.' I can never think too degradingly of myself. But, oh what encouragement and consolation have I derived from the following and from similar Scriptures:—'Is Ephraim my dear son, is he a pleasant child; for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.' I think that I never felt the importance of personal holiness more, if so much, as I do now. Nothing can be more evident, at least to a true Christian, than that holiness is the qualification for enjoying present communion with God, and for possessing a 'meetness for the inheritance of the saints in light.' The greatest care should always be taken to distinguish between the *title* to eternal life, and the *qualification* for possessing it. The work of Christ gives the title, the work of the Spirit upon the heart produces the qualification; and no one should deceive himself by supposing he possesses the former, unless he be longing after that 'holiness, without which no man shall see the Lord.'

"I beg to be remembered in the most respectful manner to Mrs. K., coupled with a fervent prayer for her present happiness and future bliss. May the Lord bless and keep you.

"I am,

"Yours affectionately and gratefully,

"JAMES ARROW.

"To Rev. R. K."

The last letter that I received from Mr. Arrow is dated 14th August, 1850, from

which I will give but a short extract, fearing that I have already written more than you may deem it necessary to publish in the EVANGELICAL MAGAZINE.

"Lynn, August 14th, 1850.

"I hope that my much-valued and faithful friend may not have drawn erroneous conclusions from my long silence. My last letter was concluded rather abruptly, but I assigned as a reason that I wished to save that evening's post. You mentioned in a former letter that it would give you pleasure to hear that I had resumed ministerial duties. Gladly would I be an instrument of winning souls to Christ; but, all things considered, I think it is more prudent now to strive to do good in a more private way. I have for some time attended the ministry of the Rev. —, and have reason for praising God that I have done so. The more I know of that gentleman, the more highly I esteem him. He is a truly amiable man, an affectionate Christian. In a few words, he is a man of God, a burning and a shining light, an eminent Christian, and a faithful minister of the Lord Jesus Christ. I cannot write so fast and so well as I formerly did; but after the afflictions and trials with which I have been familiar, I consider it a great mercy that my mental energies remain unimpaired.

"Yours, gratefully and affectionately,  
"JAMES ARROW.

"To Rev. R. K."

From the high and just character which Mr. Arrow has given of his pastor, I think the testimony of such an excellent minister will be read with pleasure by those who knew our departed friend. It is dated—

"Lynn, March 8th, 1851.

"MY DEAR SIR,—It is a great pleasure to me to be able to answer your letter in a way which I think will be satisfactory to you as regards poor Mr. Arrow. I have every reason to believe that he was fully prepared for his end, and felt no doubt of his being on safe ground for some time. He very often expressed the sorrow that he felt at the past, and I believe his trust was entirely placed upon the Saviour of sinners, and that he was anxiously desirous to obtain sanctifying grace as well as pardon. He suffered a good deal of bodily pain in his last illness, but he was able to bear it with great patience, and to resign himself into the Lord's hands. I cannot but entertain the strongest hope that God has been pleased to take him to himself. For the period of two years, in which he attached himself to my church, he was constant in his attendance, and always at the Lord's Supper.

"With Christian regards, &c.

"To Rev. R. K."

I will only trouble you with one more very short extract from the letter of a Christian gentleman who knew him well, and is not likely to give a wrong colouring to the picture which he saw and knew so long by painful experience.

"March 8th, 1851.

He says, "I was at Lynn, and heard Mr. Arrow was dying. I went to see him. He was very ill, unable to rise from his bed. He expressed himself most penitently. I saw him in his dying agony, witnessed his sorrow, and heard his confession. As I left him, I saw his tears, and heard his groans and prayers.

"He is gone to the grave. A man of extraordinary abilities, gifted beyond most men. I need not tell you of his folly and wickedness, or of God's great love in restoring him to himself. I left him in the belief that in that day he will find mercy.

"To Rev. R. K."

Thus I have furnished you with a few particulars relative to the recovery of this extraordinary man. Viewing it as a warning to myself, to every minister of Christ, to professors of religion in general, and for the encouragement of poor backsliders who are anxious to return to that God from whom they have departed, and also to magnify the riches of divine grace in bringing back his lost sheep!

Who can read the history of this backslider, without seeing the propriety, and feeling the force of the following Scriptures—"Watch and pray, that ye enter not into temptation." "And what I say unto you, I say unto all, Watch." "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know, therefore, and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God." "Wherefore let him that *thinketh* he standeth, take heed lest he fall." "My people are bent to backsliding from me." "Hold up my goings in thy paths, that my footsteps slip not!" "Turn, O backsliding children, saith the Lord." "I will heal their backslidings, I will love them freely!"

With these exhortations, cautions, and encouragements, I would conclude these remarks, praying that all the ministers of Christ may be more watchful, more prayerful, more humble, more zealous, and more holy; then we shall be more happy, more useful, and more united. And may all who read this narrative see the necessity of watchfulness and prayer, feel the importance of vital religion, and "walk humbly with God." Wishing you great prosperity in your work of faith, and labour of love,

Believe me yours, with esteem,  
R. K.

century Letter.

DEAR AND MUCH ESTEEMED—Affliction must plead my apology in replying to your very acceptance. For the last five or six weeks I have been labouring under a painful and constant complaint. The means for check-lance have been divinely blessed, and a speedy re-establishment of health may be anticipated. I am still very weak; but to be wondered at, considering the trial I have endured, and the great blood which I have sustained. But as a monument of Divine power and It is written, as cold water is to a fever, so is good news from a far. And it may be added, so is an true and faithful epistle from a valued friend.

I read your letter, I was struck with the similarity between the graciousness and your conduct. The Lord has, I trust, effected his pardoning love, and you have forgotten the injury which (unintentionally) I once inflicted on you. The quotations and remarks you have made upon the sin and consequence of backsliding are Scriptural, and accurate and appropriate. For some have felt that it is an evil thing and forsake the fountain of living waters! Undesecrated invitations of our merciful God I have, through grace, and his gracious promise to return penitent backsliders, has been fulfilled in my experience. With weeping and sorrow, I have been enabled to approach you, whom I had deeply revolted. This, more than this, took place before the time from which I am now recovering. I need be God that this was the case! For my sharpest sufferings, I could not but be a reconciled God. Rejoice with your friend and brother, for the Lord has done great things for me, whereof I am

God moves in a mysterious way,  
His wonders to perform.'

I last had the pleasure of seeing you have been obliged to submit to great pain, so that I only occupy a small portion of your time.

But—  
I could not change my blest estate,  
For all that earth calls good or great.'

And, I would delight in thee,  
Triumph and adore;  
Forasmuch my great concern shall be,  
To love and please thee more.'

I have for some time attended the ministry of the Rev. ——. On the morrow I intend to enjoy the ordinances of the Lord, of which blessedness I have been partaker for five Sabbaths. I will again enter the courts with thanksgiving, and call

upon my soul, and all that is within me, to bless His holy name!

"As a Christian, may you be daily strengthened in the inner man, and as a minister, may you never labour in vain, or spend your strength for nought!

"Thus prays your unworthy, yet affectionate and grateful friend,

"JAMES ARROW.

"To Rev. R. K."

Such a letter as this cheered my heart, and encouraged me to write a second letter; to which he thus replied:—

"Lynn, March 15th, 1850.

"With pleasure I now sit down to write to a much esteemed and valued friend, to one whose kindness and fidelity I must ever gratefully remember.

"First, I would state that I feel more and more the blessedness of having said, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!'

"Frequently my imagination places me upon the eminence which I once occupied. When I descended from it, worldly men rejoiced, but many Christians wept; and now, blessed be a faithful God, I weep! And—

'If tears of sorrow would suffice,  
To pay the debt I owe,  
Tears should from both my weeping eyes,  
In ceaseless torrents flow.'

THE REV. WILLIAM ROOKER.

On Friday, the 9th of April, this aged and venerable servant of Christ entered into rest, in the 80th year of his age, after sixty years' service in the office of the Christian ministry.

Mr. Rooker was the youngest son of the Rev. James Rooker, of Bridport, one of the early tutors of the Western Academy; his elder brother, the Rev. Samuel Rooker, being for many years pastor of the Congregational Church at Bideford, over which the Rev. Samuel Lavington had previously presided.

At the age of fourteen years, Mr. Rooker united himself to the Christian Church at Bridport, then under the pastoral care of the Rev. Mr. Fabian; and from that early period of life, to its latest hour, he was enabled, by the grace of God, to maintain, without reproach, his Christian profession.

He became, soon afterwards, a student in the Western Academy, at Taunton, then under the care of the Rev. Samuel Reader, and, having previously enjoyed the advantage of a liberal education, he entered at an unusually early age, with considerable acceptance, on the work of the ministry.

After having laboured for about four years at Chalfont, and the adjacent villages in Buckinghamshire, he accepted an invitation to become the pastor of the Congregational Church at Tavistock, in Devon, which office he filled for nearly fifty years, labouring among

an attached and affectionate people, who valued his ministry and deeply felt his loss. He had, however, the satisfaction of leaving the congregation happily settled under the care of the Rev. John Lockwood, who, for a short time previously, had been associated with him in the pastorate.

Retiring, at length, under the consciousness of increasing years, from the scene of pastoral duty, he settled at Plymouth, where his son was resident, and there he continued, almost to the end of life, to engage in occasional or more stated ministerial service.

In this long course of public duty, he was brought into intimate relation with nearly all the great religious movements of the last half-century. And although at the time a comparatively young man, he joyfully aided in the formation of the London Missionary Society, took a part in its earliest meetings, and from its formation was a subscriber to its funds, and a firm friend of the cause. And it was perfectly consistent with this early attachment to missions, that the last connected prayer which in his illness he was heard to utter, closed with a petition for the success of foreign missions, and the progress of the gospel throughout the world.

In the latter part of February last, having gone out whilst the weather was unfavourable, to undertake a Sabbath-morning's service, in which he was deeply interested, he caught cold. This indisposition, acting on a system already much enfeebled, gradually reduced his strength, and left but little hope of permanent recovery.

God, however, dealt very mercifully, and preserved him from much suffering, until, on the 9th of April, he sank through extreme weakness—yielding up most peacefully, into the hands of a faithful God, that life which, by Divine grace, had been so long consecrated to His service.

The deceased was distinguished by his judicious and prudent temper of mind, by his benevolence, and by the unvarying rectitude of his Christian profession. His ministry was highly appreciated; and no man com-

manded from the world, as well as the church, more esteem and love.

It was his chief desire to serve Christ on earth, and God greatly honoured the departed, in enabling him so long and faithfully to exercise his office as a minister, and to bless the church by his consistent example.

The widow still survives, sustained and strengthened by those glorious hopes which the gospel of Christ can alone impart.

We hope, within a short period, to be enabled to furnish a more extended sketch of the life of our departed friend, who, during several years, was one of the trustees of this Magazine, and an occasional contributor to its pages.

#### THE REV. WILLIAM STERN PALMER.

On the 1st of April, in the 65th year of his age, this amiable and excellent man, for many years pastor of the Congregational church assembling in Hare-court, Aldersgate-street, London, entered into the joy of his Lord. He had been, from its commencement, one of the secretaries of the Congregational Union of England and Wales; and in all the relations of life sustained a high and untainted reputation. Under the bodily sufferings which he endured towards the close of his earthly career, he indicated not only patience and resignation, but cheerfulness, and lively hope of "the glory to be revealed." All who knew him will venerate his memory with affectionate respect. His mortal remains were consigned to the silent tomb, in Abney Park Cemetery, on Saturday, the 10th of April; the Rev. Messrs. Ashton and T. James, and Dr. Tidman, officiating on the occasion. On Lord's-day morning, the 11th of April, the Rev. George Smith, of Poplar, preached an appropriate and impressive funeral discourse, at Hare-court, to Mr. Palmer's late flock, from Hebrews xiii. 7, 8.

Died, suddenly, on April, the Rev. S. A. Dubourg, of Clapham, much lamented by all who knew him.

## Home Chronicle.

#### PROTESTANT ALLIANCE.

THE Committee of the Protestant Alliance find that it is desirable, in the present crisis of public affairs, to bring again under the notice of the members of that body, and of the numerous Associations founded on the same basis, which have been formed in various parts of the country, the principles and objects which were originally set forth, in the month of June, 1851, as being those to which

the adherence of the Protestants of the United Kingdom were invited.

Those objects were stated, in the first paper issued by the Committee, to be:—

"To awaken British Christians of various classes, and of different opinions on politics and Church government, to such a sense of Christian patriotism as shall lead them, in the exercise of their constitutional privileges, to regard the interests of Protestantism as

the paramount object of their concern; keeping minor and merely political differences in subordination to this great end:

"To unite the Protestants of the empire in a firm and persevering demand, that the national support and encouragement given to Popery of late years should be discontinued. In this demand would be included all endowments of Popery, in every form and of every kind, drawn from the public revenues,—the concession of rank and precedence to Romish ecclesiastics,—and the allowance of conventual establishments not subject to the inspection and control of the law."

To the importance of these objects all those who have since joined the Alliance have thereby signified their assent. Upon all such persons, therefore, the Committee may reasonably urge the importance of acting out, in the present juncture of national affairs, those principles to which in calmer moments they have signified their full consent.

The Protestant Alliance is a body composed of persons of various political opinions, and holding various and conflicting views on Church matters. The one link which unites all these, is a firm conviction that the object which the Alliance has in view is of far higher importance than any of those topics on which the members differ from each other. Commercial and financial questions arise, endure for a few years, and then pass away. Religious differences among Protestants, urged with warmth for a time, may change their aspect and disappear. But the contest which began at the blessed Reformation still endures, and cannot end until either Rome changes,—which she herself declares to be impossible,—or until either Rome or the Reformation is conquered and annihilated.

Before the immense importance of this contest, the Protestant Alliance holds that all ordinary political differences ought to give way. Even viewed merely in its lowest aspect, Protestantism is inseparably connected with the prosperity and well-being of the nation. Since Popery was dethroned from its supremacy in England, the advances of the British people in freedom, in happiness, and in physical and moral power and influence, have exceeded all precedent in the history of mankind. And to allow Rome once more to assume her ancient rule over England, would be an instance of human weakness and of suicidal folly, such as no nation on the globe has yet been guilty of. Hence the Committee adhere to the language of their original declaration, that, "in the exercise of constitutional privileges, Protestantism ought to be regarded as the paramount object; and that minor and merely political differences ought to be kept in subordination to this great concern."

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The Committee know not whether, in the excitement of the present moment, these considerations have been overlooked by some, who, a few months since, acknowledged their weight; but they are aware of the temptations to lose sight of them which arise out of the present crisis. They think it incumbent on them, therefore, to bring these things again before those who, in times past, have admitted their truth and importance. And they cannot too strongly urge upon their friends, in whatever part of the country, and under whatever circumstances, the necessity of adhering, in the moment of political action, to those principles which, in hours of calmer consideration, they have acknowledged to be deservedly paramount.

They might appeal to the conduct of the partisans of Rome, who at this moment, throughout Ireland, are making devotion to the interests of their Church the sole point of inquiry in the case of any candidate for their suffrages. The Committee of the Protestant Alliance will not propose this example as one deserving imitation: but they would call the attention of Protestants to the fact, and would ask, What must be the issue, if, while Romanism is made, on one side, the grand and only point of recommendation, Protestantism, on the other, is allowed to take a lower place than any of the momentary controversies of the day?

#### NEW CONGREGATIONAL CHURCH, ROCHESTER.

THE population of Rochester and Chatham, with their respective suburbs, amounts to upwards of forty thousand inhabitants.

Amid this large population there is but one *Congregational Chapel*, which is situated at Chatham, and in which there is a flourishing church under the care of the Rev. P. Thomson, A.M.

For several years, many of the members of the Chatham Church have wished to see a Congregational cause established in the city of Rochester; for a long period, however, an eligible site for a building could not be obtained, and after this difficulty had been removed, the friends were retarded in their efforts partly from the want of sufficient funds; but chiefly from not having a prospect of a minister calculated to take a proper standing in a cathedral city.

At the commencement of this year, Providence seems to have opened a way for these friends to renew their attempts to originate a cause in Rochester. A combination of auspicious circumstances encourages them to "arise and build." A generous friend, who, a few years ago, purchased an eligible freehold piece of land with a view to remove the difficulty in reference to a site, nobly offers



to present them with it gratuitously, *provided two thirds of the sum required for the building is raised.* Many of the inhabitants, chiefly members of the Church at Chatham, have come forward and contributed liberally, according to their ability, towards the object; the amount of these contributions, in addition to the ground, is already £640.

The Rev. Dr. Jenkyn, late President of Coward College, who has repeatedly preached in Rochester and Chatham with much acceptance, has consented to take the pastoral charge of the infant Church, and the friends consider themselves favoured in procuring the services of a man of his talents and standing in the ministry. The Independent Church at Chatham, together with its esteemed pastor, cordially sympathize in this movement; several of its members are about to be dismissed from it in the most amicable manner, and with the sanction and best wishes of the pastor; these, with some other friends, will form the nucleus of the Congregational Church at Rochester; and they hope, through the Divine blessing on their efforts, and on the labours of the minister, to raise a flourishing congregation from among the multitudes who, in Rochester and its environs, are living in the neglect of public worship, and for whom no adequate provision has been made.

They propose to erect a chaste and commodious edifice, capable of containing, without galleries, (for the erection of which arrangements will be made when required,) about six hundred persons, and the estimated cost of the building will be about £2000. As the friends on the spot, none of whom can be deemed wealthy, have contributed with much liberality towards this object, they feel encouraged to make an appeal for the assistance of the Christian public, and to that especially, of their own denomination. They are persuaded that their movement is a providential one, and that the Head of the Church, himself, opened a door of usefulness, and that it is their duty and privilege to enter. Several friends in the Metropolis, in the county of Kent, and in other places, have, at different times, expressed a desire to see a Congregational Chapel erected in this renowned and important city, and their readiness to contribute towards its erection; and now, when the Congregationalists are resolved to make the effort, and have very gratifying prospects of success, they feel assured that their appeal for the pecuniary assistance of their friends, will not, in the cause of Christ, be made in vain.

Donations will be gratefully received by Mr. Toomer, the Treasurer, 10, Newton-terrace, New-road, Rochester; and in London, at the Banks of Messrs. Challis, 37, West Smithfield; and of Messrs. Roger Cunliffe and Son, Bucklersbury.

#### THE REV. THOMAS SCOTT'S COMMENTARY.

We are truly gratified to find, that another cheap edition of this invaluable work is about to be issued by Wertheim and Macintosh. To have the whole six quarto volumes, with all Mr. Scott's last corrections and additions, at less than half their original cost, is, indeed, a great boon to the Christian Church. They were first published at EIGHT GUINEAS, then at SIX, and now they are offered at THREE, equally well printed, and with all the Illustrations and Maps. The publishers justly observe, "that such a work, at so small a price, is one quite without a parallel, and could only now be offered but by the combination of the greatest economy in production, and the issue of a large number by subscription."

We do wish great success to this new issue of Scott's Bible. If our young ministers would regularly consult this sober and judicious Commentator, they would improve their own piety, and add greatly to the edification of their flocks. And private Christians could scarcely do a better thing for their children and households than to furnish themselves with this admirable work for the domestic library.

Persons desirous of availing themselves of the new edition, are requested to transmit their names, before the 20th day of May, 1852, to Wertheim and Macintosh, 24, Paternoster-row, accompanied with the sum of Ten Shillings per copy, as part payment, and as a guarantee to the Proprietors that all copies will be taken up when this Subscription Edition is ready. The remainder of the Subscription to be paid on the volumes being ready for delivery. As the Copies will be delivered in the order in which Subscribers' names are received, immediate application is respectfully requested.

#### WEEKLY TRACT SOCIETY.

THIS Institution is doing a great and good work. Its Tracts are peculiarly excellent; and now amount to more than two hundred, all upon topics of vital moment, and written in the most simple and direct form. We know of no Tracts more suitable for general distribution, or more calculated to be generally useful. We think the Society deserves a larger countenance than it has yet received. If those who seek to do good by the distribution of Tracts will call at the Office, 8, St. Ann's-lane, St. Martin's-le-Grand, and purchase a complete set of the Society's Tracts, we are quite sure they will approve of our recommendation. We know of some happy instances in which the Tracts have been read with great profit.

THE REV. THOMAS ELLIS, of Rotherham College, having consented to become the

Pastor of the Independent Church, Pontefract, entered upon his duties on the first Sunday of February.

THE REV. ROBERT BEST, of Kirkham, has accepted the unanimous call from the church and congregation assembling in Maudsley-street, Bolton, to become their Pastor, and entered on his responsible labours on Lord's day, the 4th April.

THE REV. THOMAS GOUGH, having resigned his pastoral charge over the Independent Church at Barrington, in Cambridgeshire, has accepted a most affectionate invitation to become the Pastor of the Independent Church at Keyworth, in Nottinghamshire, and entered upon his new sphere of labour on the second Sabbath in February.

#### JUBILEE YEAR OF THE REV. THOMAS CRAIG'S MINISTRY, BOCKING, ESSEX.

On the 12th of October, 1852, the Rev. Thomas Craig, will have been the ordained minister of the above chapel *fifty years*. In anticipation of this event some friends of Mr. Craig's met, a few months since, to consider the most appropriate manner of celebrating his Jubilee; and the intention having been communicated to Mr. Craig, he made a statement, in substance, as follows:—

"As regards myself, I do not wish or desire any testimonial; but if anything is done to celebrate my Jubilee, and it can be accomplished, I should prefer, to anything else, seeing the British and Sunday-schools connected with our place of worship enlarged and altered, so as to meet the necessities of an increasing population, by admitting a larger number of pupils, as well as affording an improved system of instruction, so as to give the children of the poor a better education than we are enabled to do with the present site and construction of our school-rooms."

At a Public Meeting of the Congregation, subsequently held, the wishes of Mr. Craig having been made known, it was resolved that every effort should be made to carry his benevolent suggestion into effect, and a Committee was formed for the purpose.

This Committee have put themselves in communication with an architect, who has given plans and estimates of the kind of buildings most likely to suit the required purposes, and it is found that the expense will be about *Nine Hundred Pounds*.

For upwards of seventy years this congregation has taken an active part in educating the poorer classes, for in January, 1788, there is the record, in the Treasurer's books, of "a meeting of the subscribers to the Dissenters' Charity School, at Bocking," at which rules were made, "in order to revive and extend

the institution, as well as more effectually promote the ends for which it was formed."

The present school-rooms were erected, and the schools themselves have been maintained, at the expense of those frequenting the chapel, although the day-schools have been open to all denominations, and no attendance on the Sunday required from the children educated in them. The number of children now in the day-schools is three hundred and twenty-four, and the number in the Sunday-schools four hundred and thirty-seven.

Several individuals not of the congregation, as well as those who are, have expressed a wish to aid in the celebration of this Jubilee; and as the proposed mode of doing so requires such a large amount, it is desirable to obtain the assistance of all those who are friendly to the object. We cannot doubt that this noble enterprise will be fully carried out. No minister in our denomination is worthy of more honour than Mr. Craig.

Individual subscriptions, in sums varying from *Fifty Pounds to Half-a-crown*, have been already promised, to the amount of nearly *Five Hundred Pounds*.

#### WHITCHURCH, HANTS.

A VERY interesting meeting was held on Tuesday evening, March 23d, in connexion with the removal of the Rev. F. F. Thomas to Tooting, London. After several addresses were delivered, an elegant silver inkstand was presented to Mr. Thomas by the church and congregation, as a memorial of their affectionate regard. The deacons, on behalf of the church, expressed their regret at Mr. Thomas's removal, alluding to the unbroken harmony that had prevailed during his four years' pastorate, and to his useful and active exertions in promoting the welfare of the young in his congregation. The meeting was also addressed by the Rev. Messrs. Wainwright, Morris, Heathcote, Bulmer, Budden, and Chappel, each of whom expressed his esteem, and fraternal regard for Mr. Thomas. The meeting was numerously attended, and a spirit of harmony and love pervaded the minds of all present. Mr. Thomas is followed by the prayers of the people to his new and important sphere of labour.

#### SCOTLAND.

##### ANNIVERSARY MEETINGS OF THE CONGREGATIONAL UNION OF SCOTLAND.

THESE meetings were held this year at Glasgow, on the 6th, 7th, and 8th days of April. Fully one-half of the ministers connected with the Scottish Union assembled, and not a few members of churches in the country came to Glasgow to share in the privileges of Christian intercourse, and to communicate and receive intelligence respect-

ing the affairs of the denomination, and the progress of the Redeemer's cause in general throughout our native land.

There was a public meeting of the friends of the Glasgow Theological Academy held in Nile-street Chapel on the evening of Tuesday, the 6th, when the Rev. W. Swan, Secretary of the Union, occupied the chair. A highly-gratifying Report of the state of the Academy was read by the Rev. G. D. Cullen, the Secretary; and W. P. Paton, Esq., the Treasurer, presented a statement of the financial affairs of the Institution, from which it appeared, that during the past year a considerable amount of debt had been paid off, and that the prospects of the Academy, in a pecuniary view, were encouraging. The respected Tutors of the Academy, the Revs. Dr. Wardlaw and Alexander Thomson, gave a report of the studies pursued during the year, and also a very satisfactory account of the students, both morally and intellectually. The meeting was also addressed by the Rev. Robert Lang, of Dundee, who moved the adoption of the Report; by the Rev. Dr. Morison, Delegate from the Congregational Union of England and Wales, who seconded it; by the Rev. J. R. Campbell, of Edinburgh; and the Rev. W. Wilson, of Linlithgow.

On Wednesday forenoon, the Preliminary Meeting of the Congregational Union was held in Nile-street Chapel, and after the usual business was transacted, three ministers from different and distant parts of the country gave very interesting and striking accounts of their respective fields of labour, of the state of religion in their districts, and of the difficulties, as well as encouragements, they experienced.

On that evening a *soirée* was held in the Trades Hall, which was filled with a delighted company of friends and brethren. The Rev. David Russell, of Glasgow, occupied the chair. The speakers were Dr. Geo. Wilson, of Edinburgh; the Rev. Alexander Hannay, of Dundee; J. H. Wilson, Esq., of Aberdeen; and Dr. Morison concluded with an impressive and appropriate address on "An improved church the best hope of an unconverted world."

On Thursday morning there was a public breakfast in Merchants' Hall, when that large place was filled with friends of the Union, who, after their morning repast, were gratified by hearing Mr. Cullen's favourable Report of the state of the Widows' Fund Scheme, which has been ably and successfully managed for many years. Matters connected with that scheme, and with one for a provision for decayed ministers, formed the topics of conversation, in which several brethren present took part. At twelve o'clock, Dr. Morison dined in Dr. Wardlaw's chapel, West George-street, an able and most appropriate

sermon on Eph. iv. 3. The subject, "the Unity of the Spirit," was well chosen as a Union Sermon;—it was wisely, solemnly, affectionately treated; and that blessed results may follow from the delivery of that sermon many and fervent prayers have been offered.

On Thursday evening, the public meeting of the Union was held in West George-street Chapel, when R. Goodwin, Esq., was called to the chair. The Secretary read some parts of the Report, and gave a brief statement of the general aspect of the churches aided by the Union,—of depressions in some quarters of increase and prosperity in others,—of the difficulties arising from the tide of emigration carrying away multitudes from the highlands, and of the pastors in some large towns being disheartened by inability to reach the uninstructed masses around them. The Secretary stated that these subjects had been occupying the serious attention of the Committee, who were anxious, in spreading evangelical truth among the people, both in town and country, to adopt such measures as should be found best adapted to meet the peculiar state in which they were found.

The Treasurer's accounts showed, that during the past year the Union had expended in grants to churches, and for the support of itinerancies in the Lowlands, £1139 10s.; and for similar purposes in the Highlands and Islands, £759 6s. 6d., making together the sum of £1898 16s. 6d.

The meeting was addressed by the Rev. Dr. Alexander, of Edinburgh; the Rev. G. Clarkson, Superintendent of the City Mission, of Edinburgh; Dr. Wardlaw; Dr. Morison; the Rev. John Tait, of Blairgowrie; and by G. D. Cullen, of Leith. At this meeting, Dr. Morison was formally introduced by Dr. Wardlaw, in his official character as Delegate for the Congregational Union of England and Wales, and gave an address fraught with warm Christian feeling, and with noble sentiments of enlightened wisdom, catholicity, and charity. Dr. Morison's accurate acquaintance with the history of the Scottish Union, and his entire sympathy with its interests and objects, rendered his addresses at this meeting, and at all the meetings, most effective, valuable, and delightful to all who heard them.

The Meetings this year, as a whole, have been in a high degree animating and refreshing. And having been so pleasant to those who attended them, it will be the aim, it is hoped, of all concerned, to prove that they have been truly *blessed* and *profitable*, as leading to renewed consecration to Christ's service, and to more humble, loving, and zealous efforts, during the year on which we have entered, to extend his peaceful kingdom.

W. S.

## NEW CHAPEL, HUNTLY, ABERDEENSHIRE.

ON Wednesday, January 7th, public services were held in the new Congregational Chapel, Huntly, N. B., on the occasion of its opening. It may be interesting briefly to record the efforts of the last few years, made by the church and congregation, and which have issued, through the Divine blessing, in the erection of this handsome and commodious building.

The old chapel, built during the pastorate of the Rev. G. Cowie, a name, after the lapse of nearly half a century, of interest and of power, and ministered in latterly for thirty years and upwards by the Rev. J. Hill, likewise a name of most blessed memory, had continued to be burdened with a heavy debt. Some eight years ago the church determined, by a series of annual collections, to rid itself of this burden. At the first of these collections the preacher was the Rev. Dr. Morison, of London. The result of it was a fine instance of mutual confidence. The poorer and the richer nobly helped each other. This was the leading feature, and very animating it was, of every successive effort, until, at the end of four or five years, the debt had ceased to exist. The old chapel, however, with whatever was objectionable in its construction, remained. Nevertheless, a respite—a breathing time of some duration—was now looked for and desired. But no. The house was found to be unsafe. Although but just paid for, it must be taken down. The case was a hard one, but it might have been worse. An old debt and a new chapel required, that, indeed, would have been disheartening. So far, then, they were encouraged. The beloved and universally respected pastor, Mr. Hill, who had gone in and out before the church for a whole generation, had now departed to his rest. He lived not to rejoice in the complete extinction of the debt. The work had devolved on his successor, the Rev. R. Troup. The young pastor had but fairly commenced his labours, when it became necessary seriously to entertain the idea of a new chapel. He called the church together, stated the case, and the decision came to was to rebuild. The first Sabbath of last year witnessed the church and congregation assemble for the last time in the old sanctuary, sacred as the house in which themselves and their fathers had so long worshipped.

Through the Christian kindness and liberality of her Grace the Duchess of Gordon, and other friends, the use of the vacant English Episcopal Chapel was obtained, and in it during an entire year the congregation

assembled. The Messrs. Robertson, Bankers, likewise kindly and generously gave the use of a school-room for week-evening meetings. In the good providence of God, so excellently accommodated, the congregation hardly missed a place of its own. Still the day of the opening was looked forward to, and when it came, hailed with gladness. The services were commenced by the Rev. J. Rennie, of Culsalmond, who read the Scriptures and offered an appropriate prayer. The pastor of the church then read an interesting sketch of its origin and history. He was succeeded by the Rev. D. Arthur, of Aberdeen, who preached an eloquent sermon from the words, "Ye are the light of the world." In the evening a public meeting was held, and addresses on important topics delivered by the Revs. Messrs. Miller, Inverury; Murker, Banff; Nicol, Rhynie; Whyte, Duncanston; and Morison, Millseat. Both morning and evening the chapel was quite filled. The sum cast into the plate at the doors amounted to £146 13s. 4d., which, with a previous collection before leaving the old chapel, makes nearly £300 towards the expense of the new one. The chapel will seat five hundred, and the adjoining vestry, for prayer-meetings and Sabbath-schools, one hundred and twenty. The style of the building is Gothic. The plan of the front elevation was furnished by Messrs. Mackenzie and Matthews, architects, Aberdeen; the details by Mr. James Mortimer, builder, Huntly; and the whole admirably carried out under his superintendence. The whole cost, including the vestry, is about £700, and the old materials. Still a few more annual collections, and the church will again be free of debt. In this respect God hath prospered in times past. The church and congregation would not exult as if they had done well. Dependence, humility, gratitude, are the more fitting states of mind. The silver and the gold are the Lord's. And he has higher blessings than these. On this church may these descend; and then shall the house erected for his worship be filled with his glory.

The Rev. J. Kennedy, of Benares, had been announced to continue the opening services on the following Sabbath, but being prevented by a snow-storm, he did not get forward till Sabbath, the 18th of January, when he preached, in the morning, a discourse very appropriate to the occasion, and in the evening, an interesting Missionary sermon; closing his refreshing visit by an address on the Monday evening to the Youth's Missionary Society.

## General Chronicle.

### INTERESTING ACCOUNT OF THE WORK OF GOD IN SIAM.

MY DEAR DR. MORISON,—Knowing the deep interest you take in the prosperity of the Redeemer's kingdom in foreign lands, I herewith send you a copy of an original communication from India, respecting the progress of the work of God in the kingdom of Siam. This kingdom, you are aware, forms part of the eastern peninsula, being bounded by China on the north, Cochin China on the east, Malacca on the south, and the Bay of Bengal on the west. The population is estimated at three millions, and the capital city, Bangkok, contains upwards of forty thousand inhabitants. The sovereign is vested with absolute authority, and an extensive commerce is carried on by the Siamese with China and the eastern islands. It is estimated that more than one hundred and fifty thousand Chinese are resident in the country. By a treaty, concluded between the British and Siamese Governments in 1827, British subjects may proceed by sea to any port in the kingdom. The letter from Mr. Maltoon of the American Presbyterian Board of Foreign Missions, is addressed to a lady in India, by whom the prefixed memorandum and subjoined note are added. The perusal of it is calculated to excite devout thanksgivings to God, who has "the hearts of kings in his hand, and turns them as the rivers of water whithersoever he pleases," and ought to lead all the friends of Missions to pray that "the great and effectual door" now opened in that important country, for the introduction of the gospel, may be eagerly embraced by the churches generally; and that the pious and devoted labourers already stationed there, from the other side of the Atlantic, may be encouraged to persevere, by seeing that the work of the Lord is prospering in their hand. Perhaps you will be able to find a place in the miscellaneous department of the Magazine for this unpretending but important document, and oblige,

Yours affectionately,

W. LOTHIAN.

*St. Andrews, March, 1852.*

Memorandum.—When we first came to Singapore, we ascertained that some Missionaries had arrived from Siam. We saw a good deal of them, and felt much interested in them; they having fled here for refuge from the persecutions of the King of Siam. About four months since the old king died, and his successor, a more enlightened prince, sent his request that the Missionaries should return and settle in Bangkok, the capital, promising protection, and expressing a wish that "might teach his subjects. Accordingly

they returned, and very lately a letter from Mrs. Maltoon, one of them, was received by Mrs. C., furnishing some interesting details. All the Siam Missionaries are Americans. The religion of the Siamese is Buddhism.

Extract letter from Mr. Maltoon, Bangkok, to Mrs. C., Singapore, 24th Nov., 1851.

"As you desired, I will give you some account of Christian Missions and their prospects in this dark corner of the earth. There are now in Bangkok Missionaries under the different societies from the American United States. 1st. A Mission under the Baptist Board. 2nd. One, under the American Missionary Society, composed of three families. 3rd. A Mission under the Presbyterian Board, to which my husband and myself belong. Our Mission did not succeed in obtaining a location of its own, until the present king came to the throne. Since then we have been allowed to rent a piece of ground, and are now making preparations to build our houses this present cool season. You see we are a feeble band among the many thousands in this great heathen city, to say nothing of the teeming multitudes in other parts of the kingdom. It seemed to be the policy of the government, during the old régime, to confine the residence of foreigners to the city of Bangkok alone.

"Missionaries now, doubtless, would be allowed to reside in other parts of the kingdom, and we hope, ere long, that our numbers will be sufficient to warrant such a trial. By the accession of the new king (with his brother as second or junior king) to the throne of Siam, hopes have been greatly brightened, and we would join the Christian world rejoicing in the glad hope, that the era of his crowning may prove a real blessing to this nation, which has so long sat in the region and shadow of death. May the Great Ruler of nations cause many a light to spring up under this earthly prince, and cause a mighty shaking in the valley of dry bones.

"Many political changes and improvements have been talked of, how far, and how well, they will be carried out, the future must determine. So far as we are concerned, we are at liberty to sow our precious seed throughout the length and breadth of the kingdom. We hope now to make a trial of a permanent school as soon as we make arrangements for it. Not long after the new king was crowned, he made the request that some of the ladies belonging to the Missions might go and teach English to the ladies of his harem. It was decided that such an opening should not be neglected, accordingly a lady from each Mission was selected and appointed to go. Mrs. Bradley commenced

her visit in August, and Mrs. Jones and myself joined her towards the end of September. A little account of this enterprise will interest you. Each one of us goes two days in the week when able, and now and then when convenient we accompany each other. We are led from the palace gates to an apartment of a lady called the 'Chow Koon Tumnu-kia.' She is a lady of middle age and high rank, being the daughter of one of the highest nobles, and sister of the Prime Minister. She has the superintendence of all the affairs of the king's wives, and is treated by them with the greatest deference. Upon our first visit fifteen or twenty made their appearance from the royal harem, bound for the study of the English language. Besides, there were four of the king's sisters, the eldest of whom stands in rank the highest of any lady in the kingdom. But as the English cannot be acquired in six days, nor in six lessons, the majority of these ladies preferring their ease to the weariness of study and application, have dropped away one by one, and now our class consists only of five of the younger wives of the king and a little boy, son of the old king—the 'Chow Koon' seldom attending, owing to the multiplicity of business upon her hands; and the sisters royal are awaiting the completion of a new house, when they desire us to instruct them in a separate class. The few who appear to be on the road of perseverance, begin to read easy English words, and to write tolerably. I do hope that at least one or two may go on, that they may be examples to others hereafter, and that we may continue our visits, and so try to secure an object of far greater moment than the teaching of the English language. We may take our Christian books and tracts with us. Besides, there are hundreds of females along the women's bazaar, to whom we have access, and we can visit the women's apartments when we wish. The palace doors have been opened to us, and I do hope they may not again be shut, until the Saviour of love has manifested his power in some hearts there. May our spirit not flag, nor our hearts grow weary in dealing with a people so far, so very far, estranged from the true and living God. How feeble and puny do the efforts of a few individuals appear among so great a people! Yet it 'is not by might, nor by power, but by my spirit, saith the Lord of Hosts.' Will you not pray for the Spirit's power in this dark land? It seems very pleasant to converse even by the pen, with those we know are interested in Christian Missions among the heathen, and I shall be happy if these few lines reach you, and prove of interest to you."

Note.—The Siamese people have a good deal of the Chinese character, and have hitherto been too proud to receive instruction from foreigners. They have national schools

provided by government, for the education of their youth in their own religion, and after their own ideas of learning. They are, on the whole, an intelligent people. This opening, therefore, is one of a highly important character and quite new.

May the hearts of Christians be stirred up to pray that it may lead to results glorifying to God, and of everlasting benefit to immortal souls!

A. R. C.

#### CHINA.

##### FEMALE EDUCATION, HONG KONG.

[DR. MORISON has received the following letter and statement of receipts and disbursements from his beloved daughter, Mrs. Legge, of Hong Kong, in reference to her Girls' School. He would take this opportunity of thanking all those Christian friends who have aided this excellent cause, by which they have been essentially contributing to the advancement of the great work of Chinese Evangelization. May Dr. M. hope that this good work will continue to share in the kind sympathy of the friends of China?]

Hong Kong, Feb. 14th, 1852.

MY DEAREST FATHER,—Again I am reminded that the year has revolved, and that you will be looking for my promised letter about our Girls' School.

To begin, I would say, that we have had much cause for thankfulness this year, for preservation from much serious sickness or death. Surrounded as we have been on all sides by diseases, epidemic and others, we have had but one serious case of sickness in the school; and though we have seen numbers of little ones committed to the tomb, we, as yet, have all our number unbroken. So much, as far as the children's health is concerned. My own life has, as it were, been given to me again. I trust that I may be led by this great mercy to be more determined to work "while it is called to-day."

I have nothing of any particular interest to mention during the past year; we have had one addition to our little band, and two, I am sorry to say, have been enticed away; they were perfectly wild and untutored when they came, but had become cleanly and intelligent children. I allowed them to visit their home for a few weeks, during the extreme heat of summer, and on sending for them, first one excuse, and then another was made, till at last I heard from a relative, that the wicked father had taken his two poor little girls to Canton to sell them. Such is one of the many disappointments it falls to our lot to meet with; but we must not allow such things to discourage us.

During the past year, my dear husband has opened a Bible Class on the Sabbath

afternoons, for women and the girls in the school, to attend with Chin Sien every alternate Sabbath, and we hope that it has been useful. Our poor friend Chin Sien has been called to mourn the death of one of his little girls, in the prevailing epidemic, small pox; the little one had often talked of coming up to mem's school with her little sister, but she has been removed, I have no doubt, to a happier scene. The girls have not made as much progress as I could wish, during the past year; as I stated before, my health for some months has been so delicate, that I could only just overlook them, and was not able to attempt teaching at all; but I have endeavoured constantly to keep them at work, knowing that idleness is the root of much evil, and in some respects they have not suffered at all by my illness.

I am happy to say, that mine is not now the only female boarding school in the south of China. Our friend Mrs. Humbley has a nice little school of four girls, who seem to be getting on very well. It is painful to think, however, what a limited number *all* the girls now being taught at the different ports are, when compared to the mass of poor degraded China women who are left in their heathen darkness.

I may just add, that Jane A-Sha, the young woman whom some of our friends remember, no doubt, is still unmarried, though

engaged, and continues to give us every satisfaction.

During the past year, I would beg to thank our kind Trevor friends, who have continued their valuable help to our little school. To Miss Ramsay, as their representative, I feel deeply indebted, for all the kind trouble she has so long taken in collecting their contributions. I have also this year received boxes from our friends Miss M. Philip and young friends of Maberly Chapel, and Mr. and Mrs. W. Youngman, and Mrs M'Neil, Elgin, also from Mrs. Tapp, of Hull; to these friends I have written specially about the boxes. Another parcel or two, from some friends unknown, I have likewise received through the Mission House; one of them, consisting of baby's woollen shoes and boots, and remnants of white calico, was particularly acceptable. In addition to these, though I have privately acknowledged his generosity, I would beg to name the handsome donation of the Rev. Geo. Moore of Lewes, with my sincere thanks.

And now, my dearest father, there only remains the little statement of accounts for the past year, which I subjoin to this.

Again begging you to express to all our friends our best, heartfelt, and affectionate thanks for their kind assistance, believe me ever to remain,

Your affectionate child,

MARY T. LEGGE.

January, Balance in hand, erroneously printed in the EVANGELICAL MAGAZINE for May last year \$232 51 . . . \$252 51.

Contributions received from England—

Friends at Trevor Chapel . . . . .	£26 3 1
Miss Williams, Manchester . . . . .	2 0 0
Mrs. Viney, Hatfield-heath . . . . .	5 0 0
Rev. G. Moore, Lewes . . . . .	10 0 0

£43 0 1

At 4s. 6d. per dollar . . . . .	\$191 79
Work of Girls . . . . .	22 65

Receipt of remainder of Boxes acknowledged last year: a Box from

Friends at Maberly Chapel; ditto from Mr. and Mrs. Youngman;	
ditto from Mrs. M'Neil, Elgin; and two parcels of Buttons and	
Children's Shoes, &c., &c. . . . .	206 15

673 10

Food for Twelve Months . . . . .	209 38
Chinese Teachers for Ten Months . . . . .	60 00
To the young person, Jane A-Sha . . . . .	35 14
Washing, &c. . . . .	19 04
Clothes (less than last year, there being in the Boxes many things	
suitable for them) . . . . .	14 84
Benches . . . . .	6 14
Postages . . . . .	2 48
Articles purchased by Miss Ramsay, in England . . . . .	8 76
Sundries, Oil, &c. . . . .	19 73

\$375 51

Balance in hand . . . . . \$297 59

THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.  
FIFTY-EIGHTH GENERAL MEETING.**

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**MONDAY, MAY 10.**

*Morning, Seven o'clock.*—PRAYER MEETING at NEW BROAD STREET CHAPEL, specially to implore the Divine Blessing on the several Services of the Anniversary. To close punctually at a Quarter-past Eight.

*Afternoon.*—A Meeting of Delegates will be held at the Mission House, Blomfield-street, at Three o'clock, to which the attendance of Directors, both Town and Country, is respectfully invited.

*Evening.*—Weigh House Chapel, the Rev. HENRY ALLON, of Islington, will preach to the Juvenile Friends of the Society. Service to begin at *Half-past Six o'clock.*

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**WEDNESDAY, MAY 12.**

*Morning, Surrey Chapel.*—Rev. JOHN STOUGHTON to preach.

*Evening, Tabernacle.*—Rev. DR. BEAUMONT, of Bristol, to preach.

*The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.*

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**THURSDAY, MAY 13.**

*Morning.*—The PUBLIC MEETING will be held at EXETER HALL. The Chair to be taken precisely at Ten o'clock, by

THE RIGHT HON. THE LORD MAYOR.

*Evening.*—An Adjourned MEETING will be held at Finsbury Chapel, Finsbury Circus. The Chair will be taken at Six o'Clock, by

GEORGE HITCHCOCK, Esq.

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Admission to Exeter Hall will be by TICKETS, for the Platform, the Central Seats, and the Raised Seats, respectively. The Platform will be appropriated to the Directors of the Society, both Town and Country, to the Speakers, and to all Ministers who are Members of the Society.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, every, from Twelve o'clock till Three, on Friday 7th, Saturday 8th, Monday 10th, May 11th, and Wednesday, 12th of May.

Ministers who are Members of the Society will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them.



FRIDAY, MAY 14.

*Evening.*—The Ordinance of the Lord's Supper will be administered to the Members and Friends of the Society who are *Stated Communicants*, and produce Tickets from their respective Ministers, at the following Place of Worship:—

	<i>To Provide.</i>
SION CHAPEL . . . . .	Rev. JOHN BURNET.
ORANGE-STREET CHAPEL . . . . .	Rev. A. FLETCHER, D.D.
FALCON-SQUARE CHAPEL . . . . .	Rev. J. ANGELL JAMES.
SURREY CHAPEL . . . . .	Rev. E. T. PRUST.
ISLINGTON CHAPEL . . . . .	Rev. JOHN HARRIS, D.D.
OLD GRAVEL PIT, HACKNEY (at 7 o'clock) . . . . .	Rev. J. H. GODWIN, M.A.
STOCKWELL CHAPEL . . . . .	Rev. T. ARCHER, D.D.
KINGSLAND CHAPEL (at 7 o'clock) . . . . .	Rev. WILLIAM BEVAN.
TOTTENHAM COURT-ROAD CHAPEL . . . . .	Rev. HENRY J. BEVIS.
HANOVER CHAPEL, PECKHAM . . . . .	Rev. W. B. COLLYER, D.D.
TREVOR CHAPEL, CHELSEA . . . . .	Rev. JOHN KELLY.
GREENWICH TABERNACLE (at 7 o'clock) . . . . .	Rev. SPEDDING CURWEN.
WESTMINSTER CHAPEL (at 7 o'clock) . . . . .	Rev. THOMAS ADKINS.
STREPNY MEETING . . . . .	Rev. JOHN ALEXANDER.
PADDINGTON CHAPEL . . . . .	Hon. & Rev. B. W. NOEL.

*Services, with the foregoing exceptions, to begin at Half-past Six o'clock.*

### ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S-DAY, MAY 16TH.

PLACE.	MORNING.	AFTERNOON.	EVENING.
ABNEY CHAPEL . . . . .	Rev. J. RAVEN . . . . .		Rev. H. ANDERSON.
ALBANY-ROAD CHAPEL . . . . .	" A. MC MILLAN . . . . .		" G. ROGER.
ALBANY CHAPEL, Regents-pk. . . . .	" J. DAVIES . . . . .		" S. THOMAS.
ALDERMANBURY CHAPEL . . . . .	" J. C. DAVIE . . . . .		" J. C. DAVIE.
BARBICAN CHAPEL . . . . .	" R. HAMILTON . . . . .		" W. BEVAN.
BETHNAL-GREEN . . . . .	" J. VINEY . . . . .		" D. MANN.
BISHOPSGATE CHAPEL . . . . .	" W. H. DYER . . . . .		" H. MADGE.
BRENTFORD . . . . .	" J. DICKINSON . . . . .		" W. C. YOUNG.
CITY ROAD . . . . .	" W. BEVAN . . . . .		" T. ADKINS.
CLAPHAM . . . . .	" T. ADKINS . . . . .	Rev. W. HARBUTT.	" H. J. BISHOP.
CLAREMONT CHAPEL . . . . .	" J. BLACKBURN . . . . .		" J. BLACKBURN.
Craven CHAPEL . . . . .	" H. J. BEVIS . . . . .		" W. KIRK.
CROYDON . . . . .	" W. LUCY . . . . .		" E. JONES.
DEPTFORD . . . . .	" J. PULLING . . . . .		" E. PROCTOR.
ECCLESTON CHAPEL . . . . .	" S. MC ALL . . . . .		" W. FAIRMAN.
ENFIELD . . . . .	" S. CURWEN . . . . .	" S. CURWEN.	
" HIGHWAY . . . . .	" T. FIELDING . . . . .		" T. FIELDING.
FALCON-SQUARE . . . . .	" T. W. DAVIDS . . . . .		" J. SUGAN.
PETER-LANE . . . . .	" T. REES . . . . .		" A. McILROY.
FINCHLEY . . . . .	" G. R. BIRCH . . . . .		" G. R. BIRCH.
FINSBURY CHAPEL . . . . .	" Dr. FLETCHER . . . . .		" Dr. FLETCHER.
GREENWICH, Maze-hill . . . . .	" J. GLENDENNING . . . . .		" W. LEWIS.
GREENWICH-ROAD CHAPEL . . . . .	" W. GUEST . . . . .		" J. GLENDENNING.
HACKNEY, St. Thomas's-sq. . . . .	" Dr. BURDER . . . . .		" T. W. DAVIES.

FOR MAY, 1852.

PLACE.	MORNING.	AFTERNOON.	EVENING.
Old Gravel Pits	Rev. JOHN DAVIES		Rev. J. FLETCHER
Pembury Grove	" J. S. PEARSALL		" S. STEER
Hampden	" JAMES SIBREE		" E. TASKER
WICK-HILL CHAPEL	" J. NUNN		" J. NUNN
	" G. CORNWALL		" G. CORNWALL
MOUNT	" J. ROWLAND		" J. RAVEN
11TH, Broadway	" T. MANN		" T. MANN
REET, Bow	" S. DAVIES		" G. L. SMITH
	" A. J. MORRIS		" A. J. MORRIS
	" W. C. YONGE.		" J. DICKINSON
CHAPEL	" B. S. HOLLIS		Hon. & Rev. B.W. NOL
Union Chapel	" J. A. JAMES	Rev. J. SUGDEN	Rev. H.R. REYNOLDS
	" J. STOUGHTON		" JNO. ALEXANDER
	" JOS. FLETCHER		" JOHN KELLY
	" T. GILFILLAN		" T. GILFILLAN
	" R. HARRIS		" T. G. FINCH
FE	" J. MULLEY	" J. MULLEY	
UGH CHAPEL	" JNO. ALEXANDER		" W. GUEST
NEW TOWN	" W. TYLER		" J. JOHNSTON
Brunswick	" E. PROUT		" W. LUCY
ROAD	" J. BODINGTON		" A. JACK
D-STREET	" Dr. FERGUSON		" T. REES
T	" W. LEGG		" W. HARBUTT
REET	" E. JONES		" J. ROWLAND
STREET	" A. RALEIGH		" Dr. ARCHER
	" W. CAMPBELL		" W. CAMPBELL
	" GEO. SMITH		" H. J. GAMBLE
	" S. B. BERGNE		" J. STOUGHTON
	" W. P. DAVIES		" EVAN DAVIES
REET, Tooley-street	" S. STEER		" JAS. SIBREE
EL, Camden Town	" J. C. HARRISON		" GEO. CLAYTON
, Ebenezer Chapel	" H. HARRISON		" J. PULLING
REET CHAPEL	" JOHN SIBREE		" W. H. DYER
EL	" G. L. SMITH		" S. DAVIES
ROAD CHAPEL	" J. SPONG		" JOHN SIBREE
S	" T. E. THORESBY		" J. GLANVILLE
	" H. R. REYNOLDS		" J. KENNEDY
	" J. HILL, M.A.		" T. E. STALLYBRASS
, Park Chapel	" S. THODEY		" W. CAMPBELL, A.M.
LE	" Dr. ARCHER		" A. RALEIGH
	" J. C. HOOPER		" J. C. HOOPER
M COURT-ROAD	" A. JACK		" Dr. FERGUSON
M	" Dr. TIDMAN		" Dr. TIDMAN
EE	" E. CRISP		" E. CRISP
EET	" H. MADGIN		" R. HARRIS
STOW	" J. GLANVILLE		" R. MACHRAY
H, York-street	" J. SPENCE, A.M.	" G. CLAYTON.	" J. SPENCE, A.M.
USE	" J. KELLY		" E. T. PRUST
TER	" H. ADDISCOTT	" J. JOHNSTON	" J. S. PEARSALL
LD CHAPEL	" D. MARTIN		" H. HARRISON
I	" Dr. CARLILE		" Dr. CARLILE
CHAPEL	" W. FAIRBROTHER		" S. MC ALL

## MISSIONARY CONTRIBUTIONS

From 14th March, 1852.]

L. & S.		L. & S.		L. & S.		L. & S.	
A. B. & Friend to Missions, per G. D. Hart, Esq. .... 100 0 0		Miss Moser and Friends ..... 5 2 0		For Native Teacher, Arthur Tidman. .... 10 0 0		danh ..... 12 5 5	
A Free-will offering to the Lord by Mary's Debtor. .... 100 0 0		G. Monkhouse, Esq. .... 0 10 0		Missionary Boxes. .... 1 4 1		For China. .... 15 1 4	
Sir C. E. Esdaile, Bart. .... 100 0 0		Miss Mather. .... 0 10 0		Sabbath Schools. .... 4 12 0		Chapman	
J. Hinchliff, Esq. .... 10 0 0		Rev. E. Miller. .... 0 10 0		Subscriptions. .... 85 12 8		Subscriptions ..... 28 3 10	
S. W. H. Esq. .... 3 0 0		R. Needham, Esq. .... 1 1 0		For Widows' and Orphans' Fund. .... 8 8 0		For Chinese Mission ..... 2 0 0	
A Young Friend to Missions. .... 5 0 0		Mrs. H. W. Peck. .... 1 0 0		Rev. 47s. 165d. 13s. 3d.		For Africa ..... 2 0 0	
Miss Topping. .... 5 0 0		Mr. Smellie. .... 0 2 6		Bethnal Green.		88s. 2s. 10d.	
G. S. .... 1 0 0		M. A. Saunders. .... 0 2 6		Juvenile Association. .... 3 0 0		Claremont Chapel.	
Mrs. Ensor. .... 0 10 0		Miss Wilson. .... 0 10 0		Ditto, for China. .... 1 0 0		Mrs. Adams. .... 0 10 0	
Henry. .... 0 1 0		Rev. W. C. Yonge. .... 0 5 0		Cuddapah. .... 10 0 0		Rev. J. Blackburn. .... 1 0 0	
Collected by—		Less Expenses. .... 20 3 0		Subscriptions and Donations. .... 9 9 0		Mr. & Mrs. Hughes. .... 3 8 0	
Miss Jane Canillo. .... 2 0 0		For the Missionary Ship, Messrs. Henry Fletcher, Son, and Journal. .... 60 0 0		Female Branch. .... 2 0 0		Miss Roseman. .... 0 10 0	
The Misses Appleton. .... 2 2 0		Miss Gardner's Pupils, Stanhope-place, Camden Town. .... 0 11 0		Collected by—		Mrs. Varney. .... 0 10 0	
Miss Barker. .... 1 1 0		A Friend, for the Native Teachers Richard Baxter and Gerhard Tersteegen. .... 20 0 0		Miss Biggs. .... 0 16 7		Small Sums. .... 14 0 0	
Mrs. Jackson. .... 1 1 0		Young Men's Missionary Association, on account. .... 20 0 0		Mrs. Meares. .... 0 14 6		Sunday-school. .... 3 1 0	
Mr. T. Jackson. .... 0 10 0		For the Widows' and Orphans' Fund. .... 10 0 0		Mrs. Willis. .... 4 7 10		Collections ..... 17 3 10	
Mrs. Jackson. .... 0 10 0		T. Paulin, Esq. .... 10 0 0		Boxes.		For Africa ..... 3 0 0	
Mrs. Maibly. .... 0 5 0		Including Sums previously acknowledged.)		Mrs. E. Groves. .... 0 1 7		For Native Boy ..... 3 0 0	
Miss H. M. Pearce. .... 1 5 0		Sherry Chapel.		Mrs. Shober. .... 0 8 3		Two Friends for a Girl in Mrs. Hay's School, to be called Mary Lonsdale. .... 5 0 0	
Miss H. Smith. .... 1 5 0		Subscriptions and Donations. .... 32 8 9		Miss Robinson. .... 0 13 0		2nd. 12s. 10d.	
Mrs. H. Langton, for the Native Teachers, John Stephenson. .... 10 0 0		For the Widows' and Orphans' Fund. .... 15 15 1		Mr. B. Smith's Family. .... 0 6 8		Coverdale Chapel.	
Mrs. Blomfield, for a Boy at Bellary, to be called William Blomfield. .... 21 0 0		Atany Chapel, Canterbury.		Miss Woodroffe. .... 0 7 4		Subscriptions ..... 5 5 8	
Mrs. Loxington, for a Boy at Bellary, called George. .... 3 3 0		Subscriptions ..... 6 5 5		Sermons. .... 0 4 6		Collection ..... 0 5 1	
Collected by Mrs. Sewell, for Mrs. Mather's Orphan School. .... 2 10 0		Mr. Budden, for Orphan School, Mirzapore. .... 1 0 0		Public Meeting. .... 2 11 8		Miss Moffatt. .... 0 5 8	
Miss Gillpin, from Burnley and Kendal, for Orphan, Sarah Wakefield. .... 5 0 0		Masters Stephens. .... 0 17 11		Sunday-school. .... 12 17 0		Miss Richards. .... 2 3 0	
Mrs. Hall, Norwood, for M. L. Hall. .... 2 10 0		Boxes.		Buckingham Chapel, Farnham.		Miss Walls. .... 1 10 0	
Mrs. Massey Hawk's House, Burnley, for Jane Stocks. .... 2 10 0		Mrs. James. .... 1 2 8		Exs. 12s. 47s. 7s. 5d.		Missionary Boxes.	
Mrs. Russell, Yarmouth, for A. Ayrton. .... 2 12 0		Miss Thoroughgood. .... 0 8 6		Barnsbury Chapel.		Mrs. Grant. .... 3 4 0	
Miss White, Yarmouth, for Mary White. .... 2 10 0		Sunday School. .... 0 8 6		Collected by—		Mrs. Tindale. .... 0 10 0	
Mr. MacLehose, Glasgow. .... 1 1 0		Albany Chapel, Regent's Park.		Subscriptions ..... 20 17 0		Sunday-school. .... 3 7 6	
Mrs. Sewell. .... 1 1 0		Collections and Subscriptions ..... 24 10 6		Collected by—		Exs. 5s. 6d. 22s. 5s. 5d.	
Mrs. Currie. .... 0 6 9		E. Foster. .... 10 2 6		Miss Phillips. .... 2 14 0		Crovan Chapel.	
Collected by—		Miss Tyler's Book. .... 0 9 0		Mrs. Doherty. .... 1 3 7		Ladies' Auxiliary. .... 08 7 7	
Misses Moser and Mather, for the Orphan-school at Mirzapore, under the care of the Rev. R. C. Mather. .... 0 5 0		J. Beale's Servant. .... 0 2 8		Mrs. Moss. .... 1 3 7		Youthful Branch. .... 20 3 4	
Mrs. Allen. .... 0 5 0		For Chinese Mission. .... 5 0 0		Miss C. Miller. .... 0 4 7		Collections ..... 28 7 2	
Mrs. Burnell. .... 0 10 0		Albion Chapel.		Mr. Clifford. .... 0 12 1		For Native Teacher 18 0 0	
Mrs. Baker. .... 0 10 0		Collected by Miss E. Foster. .... 10 2 6		Mrs. May. .... 0 15 0		For Widows' and Orphans' Fund.	
Mrs. Carpenter. .... 0 5 0		Mrs. Scott, Esqet. .... 1 1 0		Mr. Lawrence. .... 0 10 0		Sacramental Collection ..... 12 0 0	
Mrs. Collins. .... 1 0 0		Ditto. .... 2 3 0		Mrs. Williams. .... 0 8 6		A Friend, by Rev. Dr. Lefchild. .... 5 0 0	
Rev. J. Davies. .... 0 5 0		Mr. Paulin and Mrs. Smith. .... 2 2 0		Mr. Todd. .... 1 8 0		501s. 12s. 2d.	
Mrs. Dowler. .... 0 5 0		Miss Smith. .... 1 1 0		Miss Taylor. .... 0 8 8		Eleuther Chapel, Bermondsey.	
P. D. Gruchy, Esq. .... 1 0 0		Miss Lee. .... 1 0 0		Mr. Watkins. .... 0 6 0		Male Branch. .... 2 17 6	
Mrs. Elliot. .... 2 0 0		Miss Scott, Peckham. .... 0 10 0		Miss Teulon. .... 0 6 3		Female Ditto. .... 9 9 1	
W. Edson, Esq. .... 1 1 0		Miss Paulin's Box. .... 0 6 6		Collected in the Sunday-schools. .... 15 6 0		Missionary Boxes.	
Mr. W. Edson, Jun. .... 1 1 0		J. Brand, Esq. .... 2 2 0		For Sufferers in Africa. .... 1 5 6		Scadding ..... 0 17 0	
Mr. G. F. M. Foley. .... 0 5 0		Juvenile Association. .... 6 8 5		Public Meeting. .... 5 3 0		Mrs. Weaver. .... 0 8 6	
Mr. J. Jennings. .... 0 5 0		Barbican Chapel.		Exs. 71s. 92s. 6s. 4d.		Mrs. Wilcox. .... 0 8 5	
M. A. Foley. .... 0 2 6		Collections ..... 27 3 4		Camberwell.		Sunday-school. .... 6 5 0	
R. Hope, Esq. .... 1 0 0		For Mrs. W. Gill's School, Ararat. .... 15 0 0		Subscriptions ..... 138 49 6		For Widows and Orphans. .... 2 0 0	
Mrs. Harwood. .... 0 5 0		For Schools in India. .... 15 4 1		Juvenile Association. .... 3 5 6		21s. 1s.	
				Girls' Sunday-school. .... 0 7 3		Eckleton Chapel.	
				Mrs. Stone. .... 21 0 0		Subscriptions ..... 34 11 0	
				Magazines. .... 0 1 8		For Africa ..... 25 0 0	
				Less Expenses. .... 0 8 0		For Widows and Orphans. .... 4 0 0	
				Sums previously acknowledged. .... 275 18 6		63s. 11s.	
				429s. 38s. 9d.		Falcon-square.	
				City-road Chapel.		Collected by—	
				Collected by—		Miss Bennett. .... 21 6 6	
				Miss Backhouse. .... 1 10 8		Mr. Bullock. .... 17 10 0	
				Miss R. Pearsall. .... 10 7 0		Misses Garmham. .... 5 0 4	
				Miss Thomson. .... 2 8 0		Miss Carroll. .... 1 6 6	
				For Africa. .... 1 13 0		Miss Lupton. .... 4 15 6	
				Chapman.		Mrs. Johnson. .... 4 1 0	
				Collections ..... 68 0 0		Mrs. Evison. .... 3 15 0	
				Subscriptions ..... 117 0 0		Mr. Harbridge, Jun. .... 2 3 6	
				For Africa. .... 2 2 0		Miss Lewis. .... 1 1 4	
				For School at Cud-		Miss Ward's Box. .... 0 8 7	
						Collections ..... 28 7 0	
						Juvenile Tract and Missionary Society 1 19 0	

ows and l. 5 0 0 22. 10 0 ng of. for the cher, James Ben-	l. s. d. Subscriptions, has been raised in the space of seven weeks. Total ..... 113 0 2 Less total Exs. . . 1 1 6 111 18 6	l. s. d. Mary Brown ..... 0 0 11 Miss Copsey ..... 0 7 4 Miss Clarke ..... 0 3 11 Miss Evans ..... 0 9 0 Miss Ferrie ..... 0 9 2 Miss Green ..... 0 3 10 Miss Garford ..... 0 10 7 Miss E. Gaillard ..... 0 0 9 Misses Groves, Young Ladies at the ..... 0 14 1 Miss Hardy ..... 0 3 9 Miss Hawes ..... 0 6 2 Miss Jeffreys ..... 0 2 10 Miss M. Merrill ..... 0 3 3 Miss L. Point ..... 0 3 8 Master Butts ..... 0 2 9 Miss J. Stanes ..... 0 1 2 Master Smith ..... 0 2 10 Master Straker ..... 0 1 10 Fractions ..... 0 0 6 1st. 3s. 2d. 225 7 7 Less Expenses.. 0 7 0 225 0 1	l. s. d. Miss Barefoot ..... 0 5 10 Subscriptions ..... 26 5 0 Sunday-school Association, by Mr. W. Hardy, Chapel-school. Cards ..... 2 12 9 Boxes ..... 4 10 8 Produce of a Maga- zine on Missions, edited and sup- ported by the Se- nior Class ..... 0 8 7 Boys' Weekly Con- tributions ..... 1 3 0 Girls' ditto ..... 9 10 11 Little William-street, Branch-school ..... 1 1 8 Sums previously ac- knowledge ..... 61 6 2 1851, 1s. 3d.
bury Chapel, d by sons ..... 2 9 10 d ..... 0 16 6 m ..... 0 7 7 a ..... 1 8 0 a ..... 0 5 4 13 11 her ..... 4 10 3 r ..... 1 9 4 son ..... 2 3 3 ..... 6 15 0 ..... 0 6 4 lar ..... 0 10 6 ay ..... 0 18 0 ..... 0 7 0 ..... 3 17 9 ..... 0 6 5 le ..... 2 7 2 int ..... 4 2 2 r ..... 2 8 4 me ..... 1 3 0 14 6 erry Boxes worth ..... 0 6 7 ander ..... 0 4 5 r ..... 0 3 11 lday ..... 0 3 1 aron ..... 1 8 0 ..... 1 8 0 ..... 0 11 1 ..... 1 2 10 ..... 0 8 4 ..... 0 7 8 ..... 0 14 0 ..... 0 7 7 inson ..... 0 7 0 on ..... 0 3 4 ard ..... 0 5 9 r ..... 0 10 3 ve ..... 0 2 1 3 ..... 0 9 10 ling ..... 0 6 6 ..... 0 6 5 ..... 1 8 5 ..... 0 3 8 ..... 0 7 0 ..... 0 11 1 th-school ..... 0 3 0 th-school ..... 0 4 11 ..... 0 7 6 ..... 0 7 4 ve ..... 0 3 7 1 ..... 0 3 7 ..... 0 11 2 lmoit ..... 0 11 0 st ..... 0 2 9 ng ..... 0 7 8 non-at- m Com- ..... 0 3 6 ..... 0 1 1 lections 24 Association, at, Secretary, y- worth ..... 0 2 6 ..... 0 7 7 m ..... 0 9 4 ..... 0 3 10 on ..... 0 3 10 th ..... 0 3 8 ..... 0 14 11 ..... 0 2 5 ..... 0 4 0 int ..... 1 8 4 ..... 2 3 0 ..... 0 5 5 h. 6d. ary Boxes nan ..... 0 10 0 r ..... 0 3 0 inson ..... 0 2 8 ..... 0 3 0 ..... 19 3 3	l. s. d. Hanover Chapel, Peckham. Male Branch. For the Native Teacher, W. B. Collyer. Mr. Alexander ..... 0 5 0 Mrs. Alexander ..... 0 5 0 Mr. Attridge ..... 0 5 0 Mr. Baker ..... 0 5 0 Mr. Berry ..... 0 5 0 Mr. Brown ..... 0 10 0 Mr. Cowell, Senr. .... 0 10 0 Mr. Cray ..... 0 5 0 Rev. Dr. Collyer ..... 0 10 0 Mr. Capes ..... 0 10 0 Mr. Dransfield ..... 0 5 0 Mr. Dare ..... 0 5 0 Mr. Charles Gold ..... 0 5 0 Miss Gibson ..... 0 5 0 Misses Galois ..... 0 5 0 Mr. Haldane ..... 0 10 0 Mr. Hammond ..... 0 5 0 Mr. Wm. Jones ..... 0 5 0 Mrs. J. B. Jones ..... 0 5 0 Mr. E. Jones ..... 0 5 0 Mrs. S. Jones ..... 0 5 0 Mrs. Keylock ..... 0 5 0 Mr. S. Marshall ..... 0 5 0 Mr. Geo. Marshall ..... 0 5 0 Mr. Norman ..... 0 10 0 Mr. Norman, Junr. .... 0 10 0 Mr. J. Powell ..... 0 5 0 Miss Pinchbeck ..... 1 1 0 Mr. Parker ..... 0 10 0 Mr. Sutford ..... 0 5 0 Mr. Robert Smith ..... 0 10 0 Mrs. Smith ..... 0 5 0 Mrs. John Smith ..... 0 5 0 Mr. Scarlett ..... 0 5 0 Mr. E. Scarlett ..... 0 5 0 Mr. Street ..... 0 10 0 Mr. Josh. Stone ..... 0 10 0 S. C. E. ..... 0 5 0 Mr. Henry Tucker ..... 0 10 0 Miss True ..... 0 5 0 Mr. Robert Viney ..... 0 5 0 Mr. Viney, Senr. .... 0 5 0 Mr. White ..... 0 5 0 Miss West ..... 0 5 0 Mr. Simpson ..... 0 1 6 ..... 15 17 6 Subscriptions ..... 53 17 3 Collection ..... 33 2 0 For Widows' and Orphans' Fund .. 17 0 0 114 16 9 Ladies' Branch. Subscriptions ..... 51 1 4 Miss A. Thomas's ..... 2 2 0 Missionary Box Sabbath-school Chil- dren, for the Na- tive Girl, Mary Ann Hawkes Col- lyer ..... 3 0 0 For the Native Teacher, John Reid ..... 16 1 0 Reid's Association. Acknowledged in January ..... 22 3 4 Collected by— Misses H. Court and E. Footert ..... 3 1 5 Miss Cooke ..... 1 5 11 Misses Wells and S. Stanes ..... 2 11 2 Master Whistler ..... 0 5 7 Misses E. and Anne Mayhew ..... 1 5 2 Misses Merrill ..... 1 7 0 Misses Teaster and Bensley ..... 0 6 2 Miss E. Gaillard ..... 0 10 7 Misses M. and A. Mayhew ..... 1 11 6 Missionary Boxes and Cards. Master Booker ..... 0 11 6	l. s. d. Harcourt. Collected by— Miss M. Spicer ..... 24 6 0 Mrs. Palmer ..... 1 11 0 Miss Pollard ..... 1 18 0 Mrs. Newman ..... 1 2 4 284, 17s. 4d. Holloway, Albany- place School, for a Boy at Cuddapah, to be called Joseph Ling ..... 3 0 0 Holwell Mount, Auxiliary ..... 214 7 1 Horbury Chapel. Subscriptions ..... 45 10 9 Ditto, for Mrs. J. H. Budden's School, Almorah ..... 5 5 0 Collection ..... 8 11 0 Juvenile Association Young Ladies' Mrs. Bakewell's Estab- lishment ..... 3 5 0 For Widows and Or- phans ..... 6 5 8 Exs. 19s. 4d. 70l. 1s. 11d. Hoxton. Subscriptions ..... 49 7 1 Public Meeting ..... 8 0 0 Collections ..... 70 0 0 Sunday-school Girls Ditto, Senior Class Boys ..... 1 1 0 For Widows and Or- phans ..... 2 5 0 Legacy of the late Miss Hearn ..... 19 10 0 Missionary Boxes. Mrs. Cook ..... 0 13 9 Mrs. Cooper ..... 0 11 2 Mrs. Garwood ..... 4 12 0 Mrs. McBain ..... 1 10 9 Mr. Slater ..... 6 6 0 Master J. W. Tee ..... 0 15 0 Miss Wilson ..... 0 12 0 129l. 5s. Ilkington Chapel, Collected by— Miss Boykett ..... 1 11 2 Master Carley ..... 0 13 2 Mrs. Lambert ..... 8 6 10 Miss Home ..... 1 18 0 Miss Starling ..... 1 7 2 Miss E. Scott ..... 5 4 10 Miss Thompson ..... 2 6 0 Missionary Boxes. Mr. Barries ..... 0 12 0 Miss Springbett ..... 0 5 10 Master Merry ..... 1 1 9 No Name ..... 0 4 6 Deamore Terrace, Branch Sunday- school ..... 0 17 1 Miss Castle ..... 6 1	l. s. d. Jamaica-row. Subscriptions ..... 30 18 7 Collection ..... 6 0 0 Mr. Cooke, for four Children in the School at Viza- gatan ..... 10 0 0 Sunday-school Girls, for the Native Teacher, George Rose Corling ..... 10 0 0 Sunday-school Boys, for two Orphan Boys ..... 5 0 0 Sunday-school ..... 5 0 0 Mr. Wilson ..... 5 0 0 A Friend ..... 5 0 0 Mrs. Eglantine ..... 0 10 0 Mrs. Welch ..... 0 10 0 For Widows and Orphans ..... 5 0 0 Exs. 3s. 6d. 81l. 15s. 1d. Kensington. Collections ..... 59 12 6 Subscriptions ..... 91 15 1 For Africa ..... 34 2 9 For Widows and Orphans' Fund ..... 10 0 0 For Mirzapore School ..... 6 0 0 For Native Teacher ..... 17 0 0 Exs. 57s. 5d. 1210l. 9s. 4d. Kingland Chapel. Collections ..... 22 0 0 Public Meeting ..... 5 5 5 Ladies' Branch, in- cluding 2l. 2s. from J. Taylor, Esq. . . 25 10 0 Male Branch ..... 22 2 8 Juvenile ditto ..... 26 12 9 Sunday-school Girls Ditto for a Boy in China ..... 1 2 6 Ditto for the Ship ..... 0 5 8 For Native Girls at Bangalore ..... 6 0 0 For Widows' and Orphans' Fund ..... 5 0 0 Value of a Box of Articles sent to Bangalore ..... 33 0 0 For Africa ..... 5 5 0 Exs. 18s. 6d. 126l. 15s. 9d. Latimer Chapel, Subscriptions ..... 16 5 2 Miss Saunders, for the Native Girl, Alice Saunders ..... 1 10 0 Collected by Mrs. P. Crellin, for the Native Girl, Ada Ford ..... 2 0 0 Ford, for Berham- port ..... 1 0 0 Missionary Boxes. Miss Craigie ..... 0 7 0 Mrs. Waters ..... 0 6 6 Collections ..... 9 0 7 Juvenile Associa- tion ..... 5 7 9 Sabbath-schools ..... 24 12 3 Public Meeting ..... 0 16 9

above, with the  
a few yearly



L. s. d.		L. s. d.		L. s. d.		L. s. d.	
Nunn, for		Tottenham Court-road.		John Farr.....		Union Chapel, Brickton Hill.	
.....	0 15 0	Mrs. A. C. Blagrove,		Miss E. Pincomb.....	0 2 4	Subscriptions.....	50 17 0
.....	0 10 4	towards the loss		Miss Robson.....	0 6 5	Ladies at Mrs.	
.....	0 3 0	occasioned by the		Miss A. Hoffe.....	0 9 9	Prin's School.....	1 10 0
.....	0 3 0	fire at Hong-Kong		Miss and Master	1 3 2	Sunday-school.....	3 17 0
.....	0 10 4	Tresor Chapel.		Room.....	0 1 9	Collections.....	36 12 0
.....	0 10 4	Subscriptions.....		Mrs. Sinkins.....	0 19 6	For Africa.....	33 9 7
.....	0 10 4	Donations.....		Mrs. Skelton.....	0 17 3	Widows' Fund.....	7 2 10
.....	0 10 4	Mrs. Ansell, for		Miss E. Soper.....	0 5 10	1731, St. 5d.	
.....	0 10 4	Missionary Ship.....		Miss Smith.....	0 11 1	Union Chapel, Islington.	
.....	0 10 4	Mrs. Davidson.....		Miss Stanton.....	0 7 7	Subscriptions.....	96 1 0
.....	0 10 4	Miss and Master		Miss Stimpson.....	0 6 7	Collections.....	96 7 0
.....	0 10 4	Room.....		Miss A. Swan.....	0 1 1	For Africa.....	41 8 0
.....	0 10 4	For China.....		Miss Ann Watling.....	0 10 1	For Native Teachers	
.....	0 10 4	Collected by—		Miss Wake.....	0 6 0	in Africa, and	
.....	0 10 4	Miss Ramsey, for		Miss Mary West.....	0 3 11	India.....	20 0 0
.....	0 10 4	Mrs. Legge's Girls'		Susan Wilks.....	0 10 10	For Widows' Fund	17 10 0
.....	0 10 4	School.....		M. Wyndle.....	0 1 3	Juvenile Auxiliary.	
.....	0 10 4	Mrs. Ansell, for		Miss Wyde.....	0 5 0	Male Branch.....	35 10 0
.....	0 10 4	Ditto.....		Young Ladies in		Female Branch.....	27 0 0
.....	0 10 4	Mrs. North, Ditto		Miss Ramsey's		Exs. 66s. ;	
.....	0 10 4	Ditto.....		School.....	0 12 9	2881, Gs. 4d.	
.....	0 10 4	Ditto.....		Two Boxes, received		Union-street, Southwark.	
.....	0 10 4	Ditto.....		too late last		Subscriptions.....	19 8 6
.....	0 10 4	Ditto.....		Year.....	0 2 2	Collected by—	
.....	0 10 4	Ditto.....		Fractions.....	0 1 6	Miss Crooks.....	1 3 0
.....	0 10 4	Ditto.....		Sermons and Meet-		Miss Hanbury.....	0 15 0
.....	0 10 4	Ditto.....		ings.....	56 8 7	Miss Hill.....	0 3 7
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.....	0 10 4	Ditto.....		knowledged.....	39 10 2	Miss Lucas.....	1 0 0
.....	0 10 4	Ditto.....		W. W. Clarke.....	0 2 6	Collections.....	15 0 1
.....	0 10 4	Ditto.....		Seth Smith, Esq., for		Widows' Fund.....	5 1 0
.....	0 10 4	Ditto.....		Native Student at		Sunday-school.....	5 18 3
.....	0 10 4	Ditto.....		Hong-Kong (5th		Exs. 43s. 3d. ;	
.....	0 10 4	Ditto.....		year).....	10 0 0	471, 2s.	
.....	0 10 4	Ditto.....		2811, 5s. 9d.		Walthamstow.	
.....	0 10 4	Ditto.....		Trinity Chapel, Poplar.		Subscriptions.....	46 5 0
.....	0 10 4	Ditto.....		Collections.....	22 10 6	For Africa.....	10 0 0
.....	0 10 4	Ditto.....		Widows' Fund.....	11 1 1	Misses Hall, for the	
.....	0 10 4	Ditto.....		A deceased Friend,		Malagaah.....	25 0 0
.....	0 10 4	Ditto.....		by a living Friend,		Collected by Do. for	
.....	0 10 4	Ditto.....		for Calcutta.....	5 0 0	Do.....	1 4 6
.....	0 10 4	Ditto.....		The Misses Lewis ..	0 12 2	Collections.....	23 4 6
.....	0 10 4	Ditto.....		Miss Francis.....	0 8 3	Widows' Fund.....	6 0 0
.....	0 10 4	Ditto.....		Mr. Finlinton.....	0 7 9	Collected by Daughters of	
.....	0 10 4	Ditto.....		Mr. Kidman.....	0 6 0	Missionaries.....	
.....	0 10 4	Ditto.....		Mr. Deane.....	0 3 0	Mission School.....	3 0 0
.....	0 10 4	Ditto.....		Miss Riley.....	0 3 6	Do. for Native Girl,	
.....	0 10 4	Ditto.....		Mr. Henry Baker ..	0 1 10	Gatherall Mach-	
.....	0 10 4	Ditto.....		Mr. Austin.....	0 2 6	ray.....	1 5 0
.....	0 10 4	Ditto.....		Miss Francis.....	0 9 2	J. Hollingsworth, for	
.....	0 10 4	Ditto.....		Mr. White.....	0 2 0	the Ship.....	0 10 0
.....	0 10 4	Ditto.....		Mrs. Marston.....	0 8 3	Miss Whittingham.....	0 8 9
.....	0 10 4	Ditto.....		Miss Lovett.....	0 2 7	Misses Missionary Boxes.	
.....	0 10 4	Ditto.....		Miss S. M. Smith ..	0 4 2	Miss Bates.....	0 3 1
.....	0 10 4	Ditto.....		Miss Sewell.....	0 2 8	Maria Brown.....	0 18 6
.....	0 10 4	Ditto.....		Miss Garden.....	0 2 8	R. and M. Machray	0 10 3
.....	0 10 4	Ditto.....		Mrs. G. Blyden.....	1 7 0	Exs. 14s. ;	
.....	0 10 4	Ditto.....		Mr. Canner.....	0 1 9	1171, 16s. 1d.	
.....	0 10 4	Ditto.....		The Misses Lewis,		W Leigh House.	
.....	0 10 4	Ditto.....		for the Missionary		Collections.....	61 7 6
.....	0 10 4	Ditto.....		Ship.....	0 16 0	Subscriptions and	
.....	0 10 4	Ditto.....		Collected by—		Donations.....	84 0 6
.....	0 10 4	Ditto.....		The Misses Lewis ..	4 12 8	Juvenile Auxiliary.	33 10 0
.....	0 10 4	Ditto.....		Mr. Toplis.....	1 10 0	3361, 9s. 3d.	
.....	0 10 4	Ditto.....		Mr. Thomas.....	0 13 0	Westminster Chapel.	
.....	0 10 4	Ditto.....		Mrs. Childs.....	0 10 0	Sermons.....	21 17 0
.....	0 10 4	Ditto.....		Mrs. Thoms.....	0 10 0	Juvenile Lecture ..	2 0 0
.....	0 10 4	Ditto.....		Collected at the		Sunday-schools.....	13 0 0
.....	0 10 4	Ditto.....		Young Ladies'		Public Meeting.....	4 0 0
.....	0 10 4	Ditto.....		Bible Class.....	0 3 4	Subscriptions.....	4 1 0
.....	0 10 4	Ditto.....		Annual Subscrip-		Collected by—	
.....	0 10 4	Ditto.....		tions.....	31 4 6	Miss Pope.....	9 11 3
.....	0 10 4	Ditto.....		Juvenile Efforts.		Miss Francis.....	2 8 6
.....	0 10 4	Ditto.....		Mr. J. W. Morris, Treasurer.		Mrs. Wiltshire.....	1 14 4
.....	0 10 4	Ditto.....		Collected after Mr.		Miss Wilson.....	1 12 0
.....	0 10 4	Ditto.....		Balesman's Lecture	3 7 6	Miss Gengowick.....	0 7 2
.....	0 10 4	Ditto.....		Miss S. Ingles.....	0 5 4	Miss Stanesby.....	1 4 9
.....	0 10 4	Ditto.....		Trinity Chapel		Miss Harman.....	0 3 6
.....	0 10 4	Ditto.....		Boys' School.....	1 9 6	Miss Brown.....	0 4 9
.....	0 10 4	Ditto.....		Ditto Ditto Girls ..	1 15 0	Miss Ford.....	6 2 3
.....	0 10 4	Ditto.....		Boys' East India-		Miss Handall.....	1 10 10
.....	0 10 4	Ditto.....		road School, per		701.	
.....	0 10 4	Ditto.....		Mr. Toplis.....	1 0 5	Wycliffe Chapel.	
.....	0 10 4	Ditto.....		Boxes.....		Subscriptions.....	43 1 4
.....	0 10 4	Ditto.....		Miss E. Miller.....	4 0 0	Collections.....	21 0 0
.....	0 10 4	Ditto.....		Miss Martha Ford ..	0 7 5	For Africa.....	2 1 0
.....	0 10 4	Ditto.....		Miss Margaret Turp ..	0 2 3	For Native Boy John	
.....	0 10 4	Ditto.....		Miss Bertha Newton	0 3 2	Dunham.....	5 0 0
.....	0 10 4	Ditto.....		Master Law.....	0 2 10	Sabbath-school As-	
.....	0 10 4	Ditto.....		Master Sam. Floyd ..	0 1 7	sociation, includ-	
.....	0 10 4	Ditto.....		Master Davy.....	0 3 0	ing 2d. for the Na-	
.....	0 10 4	Ditto.....		Master Knight.....	0 5 11	tive Teacher in	
.....	0 10 4	Ditto.....		Master Thos. Cook ..	0 3 1	Samoa, called An-	
.....	0 10 4	Ditto.....		Exs. 23s. 6d. ;		drew Reed.....	7 0 0
.....	0 10 4	Ditto.....		1321, 15s. 6d.			

L. s. d.		L. s. d.		L. s. d.		L. s. d.	
<b>A. Sabbath-school</b>		<b>Castle-street Chapel.</b>		<b>Miss Harriet Bosley</b>		<b>Mrs. Bethams</b>	
Class	1 8 0	Collections	25 1 1	Mr. Finch	0 4 1	Mrs. Wm. Potts	0 2 7
Exs. 7s. 3d.		For Africa	11 0 0	Ladies' Association		Mrs. Spencer Bradwell	0 2 5
7th. 1s. 10d.		Widows' Fund	10 10 0	For General Objects	17 1 0	Collected in the	
<b>York-road.</b>		Ladies' Branch	22 8 11	For Native Teacher,		Afternoon	0 12 10
Subscriptions	47 1 0	Juvenile do.	9 0 2	Emily Palmer	10 0 0	Fractions	0 0 0
Collections	34 13 2	Trinity Chapel.		For three Orphan		Annual Subscrip-	0 0 0
For Africa	8 2 0	Collections	12 10 4	Children, Emily		tions	14 9 4
Widows' Fund	3 0 0	For Africa	5 0 0	Dryland, Caroline		Collections	11 7 6
Sunday-school	3 7 9	Subscriptions	10 3 0	March, and Sarah		For Native Teacher,	
Collected by—		7th. 1s. 3d.		Star	0 9 0	W. Bull.	
Miss Hawley	4 7 2	Less Expenses	7 11 6	For Widows' Fund	3 0 0	Mrs. Tyne	0 0 0
Miss Williamson	3 5 11	Abingdon	25 2 2	Annual Subscribers	87 6 6	Rev. Josh. Bull	1 0 0
Miss Nye	3 15 2	<b>Maidenhead.</b>		Less Expenses	3 15 3	Mr. Keep	1 0 0
Miss Swinmore	1 15 6	Per Mr. J. Poulton,		7th. 1s. 3d.		Mr. Elkins	0 0 0
Miss E. England	1 15 0	Collection at Town		Less Expenses	97 6 5	Miss Barratt	0 3 0
Miss Vardy	1 0 0	Hall	8 14 4	Hillingford	25 0 0	Mr. W. R. Bull	1 0 0
Miss E. Thornton	1 0 0	Miss Bird	1 0 0	Widows' Fund	2 12 0	Mr. Rodkin	1 0 0
Mrs. Henderson	0 18 0	Do. for Widows' Fund	0 10 0	25th. 1s.		Mr. Rogers	1 0 0
Miss Collier	0 14 0	Congregational Chapel.		<b>BUCKINGHAMSHIRE.</b>		Mr. Osborn	1 0 0
Master Harper	0 12 0	Collections	15 0 0	North Bucks Auxiliary.		Mr. G. Rogers	0 10 0
Master Doyle	0 12 0	<b>Burham.</b>		Per Rev. T. P. Bull.		Mr. J. Rogers	0 10 0
Master Dale	0 11 6	Sunday-school/Children and Prayer		Potter's Farm.		Penny Subscriptions	0 17 5
Master Kirby	0 11 6	Meetings P. and E.	3 0 0	Collected by—		4th. 1s. 3d.	
Miss Wright	0 9 0	Edmunds, for the		Miss J. Scrivener	4 2 2	Collected by—	
Miss Nash	0 9 0	Ship	0 5 0	Miss Ely and Webb	4 5 8	Miss Berrill	0 12 8
Exs. 7s. 1d.		Mrs. Butler, for Native Teacher	10 0 0	Missionary Boxes.		Mrs. Horn	2 11 0
11th. 6s. 1d.		Collected by a Lady	2 9 1	Master Josh. Wood	0 9 0	Miss Mahley's	
<b>York-street, Waltham.</b>		Ladies' Association	6 5 0	Miss M. A. Brown	0 7 0	Boards	0 10 0
Missionary Boxes	18 15 4	Juvenile Association, for Children at Bangalove	28 6 11	Misses M. A. and R. Mason	0 2 11	Sunday-school Children	0 2 4
Juvenile Association, towards a Native Teacher	7 2 8	Boys' Bible class, Sunday-school, for a Boy at Bangalove, to be called John Freeman	3 16 3	Sunday-school Children	0 8 0	Collections	5 4 4
Female Auxiliary	7 7 0	Neighbour	17 10 0	Miss S. Scrivener	0 5 0	Stoke Goldington.	
Collections	62 7 1	Do. per H. Leake	5 0 0	Public Meeting	2 12 7	Mr. Atkins	1 0 0
Widows' Fund	10 9 2	Do. for Boys' Mission-school	2 11 0	Tea Meeting	1 12 7	Rev. W. Brown	0 5 0
Ladies by Mrs. Bell, for the Native Teacher, George Clayton	10 0 0	Lady Huntington's Chapel.		Master W. Wilkinson, Dying Gift.	0 10 0	W. Willis Brown	0 5 0
Collected by Miss Harper, for a Boy at Trevandrum	3 0 0	Collections	4 1 6	16th. 1s. 3d.		Mr. Hancock	0 15 0
Exs. 4s.		Littleton	0 8 0	<b>Aston and Wingrave.</b>		Mr. W. Hillyer	0 10 0
20th. 6s. 11d.		Maidenhead and Littleton, Sabbath-schools	1 10 6	Mr. Seaton (A.)	1 0 0	C. Cooper	0 3 4
<b>Artillery-street Chapel.</b>		Collected by Miss L. Stuchbery	2 10 2	Missionary Boxes.		John Hunt	0 3 2
Prayer-meeting	0 15 8	Subscriptions	2 2 0	Ann Willson	0 2 1	Sunday-school Children	0 4 0
<b>Sutherland Chapel.</b>		10th. 1s. 2d.		Mrs. S. Bradington	0 2 2	Collections	1 6 1
Sunday-school, per Mr. Churcher	0 14 2	Less Expenses	2 10 4	Matilda Warr and Widow Warr and Son	0 13 2	4th. 6s.	
<b>Pitney, Girls' School</b>	0 13 0	Including 16th. 2s. 6d., previously acknowledged.		Mrs. Druce	0 13 0	<b>Yardley Hastings.</b>	
<b>REDFORDSHIRE.</b>		<b>Newbury.</b>		J. and T. Heley	1 13 0	Collections	4 12 0
<b>Amphill and Maulden, per Mr. W. Clavidge</b>	5 2 6	Per Mr. Pearce, Treasurer.		A. Robinson	0 7 0	Less Expenses	58 17 4
<b>Bedford.</b>		Collected after Sermons	15 5 4	S. Fleet	0 2 0	1s. 4d.	
<b>Bunyan Meeting.</b>		Collected at Eddington	0 19 2	Charlotte Homer	0 7 1	7th. 1s. 3d.	
A Motley	26 11 11	Sunday-school Box at Do.	0 1 10	Moses Thorn, Jun.	0 2 4	<b>Buckingham.</b>	
Collected by Mr. W. G. Aston, for Rev. W. J. Gardner's School, Mount Liberty, Jamaica.	5 6 0	Collected at Woodhay	0 10 0	Mrs. Gurney	0 15 7	Subscriptions	2 16 0
23th. 1s. 11d.		Do. at Woolhampton	1 4 2	James Green	0 1 7	Sunday-school	2 17 2
<b>Turvey</b>	3 8 0	Sunday-school Box at Do.	0 5 10	Sunday-school	0 4 1	Didto Children	0 13 6
<b>DERBYSHIRE.</b>		Collections from Bucklebury and Tylsham, per Mr. Morton	1 16 1 6	Weekly Collections	0 13 10	Missionary Boxes.	
<b>Barks Auxiliary.</b>		10th. 1s. 2d.		Collected after Sermon	4 6 7	Mrs. Joseph Kirby	0 5 6
Per W. W. Roper, Esq.		Including 16th. 2s. 6d., previously acknowledged.		Public Meeting	2 7 0	Miss Allen	0 3 3
Aston Tivoli	18 0 0	<b>Newport Pagnell.</b>		21th. 10s.		Collected by—	
Hungerford	9 10 0	Missionary Boxes.		Miss Barratt	0 4 1	Mrs. Barling	1 12 7
Mortimer	20 13 9	Miss Wilford	0 1 7	Henry and Mary Bull	0 13 7	Miss E. Kirby	0 6 0
Pangbourne	4 0 0	A. and — Coleman	0 3 0	Miss Barratt	0 10 0	Miss Richardson	0 2 0
<b>Reading.</b>		Miss Bromwich	0 2 10	Mrs. Warren	0 3 1	Miss Lacy	1 7 1
Public Meeting	15 11 0	Mrs. Green	0 2 0	Miss Henderson	0 1 0	Miss E. Stuchbery	0 6 2
Subscriptions	1 11 6	Miss Neal	0 2 0	Miss H. Bull	0 14 0	Juvenile Contributions, by Miss R. Stuchbery	1 16 5
17th. 2s. 6d.		Miss Helen Ayres	0 2 3	Miss F. Keep	1 13 0	Collections	7 17 7
<b>Broad-street Chapel.</b>		Mr. Chapman	0 5 0	Nr. F. Coates	0 2 10	20th. 2s. 1d.	
Collections	33 13 8	Miss Rose	0 1 9	Miss Row	0 1 9	<b>CAMBRIDGESHIRE.</b>	
Widows' Fund	5 12 0	Jane Roberts	0 9 9	Sherrington Sunday-school	0 1 2	<b>Cambridge.</b>	
Subscriptions	18 4 11	Miss Green	0 1 10	Miss Sheppard	0 2 8	Annual Meeting	25 2 0
Ladies' Branch	11 15 2	Missionary Boxes of Miss Ellen Shaw	0 0 0			Association	10 0 3
Juvenile do.	18 16 7	Misses M. and B. Burroughs	0 12 6			Subscriptions	3 12 8
Do. for Native Boy, Russell	3 0 0	Miss Brown	0 2 6			Juvenile Auxiliary.	
9th. 2s. 1d.		Weston	0 2 6			Public Meeting	2 0 0



L. s. d.		L. s. d.		L. s. d.		L. s. d.	
Sunday-schools.....	1 9 9	G. and J. Marsh and	1 11 0	Collected by—		M.A. Micklethwaite	0 9 1
Collection.....	3 0 10	Sisters.....	0 8 6	Mrs. Lowe and Mrs.		James Bottomley	0 6 0
For Widows' Fund.....	3 7 3	C. Smith.....	0 6 0	Lane.....	4 9 0	and Family.....	0 15 6
Collected by—		Miss Vaughan.....	0 12 1	Miss Goodwin and		A Family Box.....	0 15 6
Mrs. Pryor.....	0 12 0	Miss Woodin.....	0 14 4	Miss Downing.....	6 10 3	J. and E. Hinchcliffe	0 3 2
Mrs. Carter.....	1 4 0	Queen-street Sab-		Miss Beath and Miss		George Cooper.....	0 1 7
Mrs. Wallis.....	0 4 0	bath-school.....	0 14 4	Hannay.....	2 15 6	Betty Eckersley.....	0 7 0
Miss Ward.....	2 0 0	Produce of Apricot		Miss Jane Chappell	0 15 0	Ellen Robinson.....	0 1 8
For Africans.....	0 2 0	Tree.....	1 0 0	Samuel B. Tait.....	0 2 6	Jane Beard.....	0 1 8
J. E. Hagger.....	0 2 0	720 Sacks of Flour		Miss Hannah Good-		Exs. 10s. 1d.; 5d.	
A. C. Wright, Junr.	0 10 0	at 1d. each.....	1 10 0	win's Missionary			
2nd. 12s. 4d.		Dr. Bailey.....(D.)	0 10 0	Box.....	1 1 1		
John Edward Ford-		77. 3s. 6d.		Molety of Collec-			
ham, Esq., Mel-		Commonhall-street Chapel.		tions after Ser-			
bourn Bury.....	2 2 0	Collected by—		mons.....	4 1 8		
		Miss M. Denison.....	1 9 11	A Friend, for the			
<b>Royston.</b>		Miss Haswell.....	1 11 3	support of James			
John-street Church.		Miss Leach.....	0 8 6	Rathbone, Native			
Subscriptions.....	1 3 0	Mr. Joseph Reddin.	0 13 0	Teacher in India.	10 0 0		
Collected by—		Miss E. Williams.....	3 3 2	22. 12s. 4d.			
Miss Harden.....	0 14 3	Missionary Boxes.		Missall Vernon.....	3 0 0		
Miss Squire.....	5 13 0	Miss Ruthin Foulkes	0 8 6	Over.....	4 10 0		
Miss Butler, for		Miss M. Jones.....	0 3 8				
Mary Royston, at		Mr. Thos. Johnson	0 1 10				
Cuddapah.....	3 3 0	Mr. Okell.....	0 8 0				
Congregational Col-		Miss Williams.....	0 9 4				
lection.....	7 2 0	Miss Morris.....(D.)	0 2 8				
2nd. 14s.		For Indian Schools	1 10 6				
Kneeworth-street Church.		After Sermons.....	5 1 2				
Subscriptions.....	7 0 0	151. 9s. 4d.					
Congregational Col-							
lection.....	7 2 8	<b>Tattenhall.</b>					
Collection, &c.....	4 14 4	Collected by—					
Missionary Box.....	0 13 0	Mr. Meredith, Col-					
191. 10s.		dington.....	2 3 6				
<b>Cheshill, Essex.</b>		Mr. T. Neild, Tat-					
Collected by Mrs. A.		tenhall.....	0 10 9				
Cane, 1850-51.....	1 15 10	Mr. J. Powell and					
Ditto Ditto, 1851-52	1 8 8	Rev. J. Morris.....	2 8 0				
2d. 2s. 6d.		Miss Martha Powell	4 19 0				
<b>Therfield, Herts.</b>		Messrs. Proudlove					
Subscriptions.....	4 5 0	and Jackson.....	0 7 11				
Missionary Box.....	0 1 6	Anniversary Sermons	9 17 2				
41. 6s. 6d.		251. 12s. 4d.					
Annual Meeting of		Octagon Chapel.					
the District, held		Anniversary Ser-					
at Kneeworth-		mons.....	6 12 1				
street Chapel,		Subscribers.....	5 8 0				
Royston, 141. 9s.		Missionary Boxes.	3 3 7				
4d.; less Expenses		Collected by—					
15s. 6d.	13 6 10	Mrs. Bridgman.....	2 1 6				
102 4 2		Mrs. Davies.....	1 2 10				
<b>Newmarket, per</b>		(family).....	2 16 0				
Mr. H. Brown.....	4 7 0	Miss Wilcock.....	0 12 0				
		Female School,					
<b>Witcham.</b>		Madras.....	1 17 6				
Collected by—		241. 11s. 6d.					
Mrs. Burrell.....	0 5 6	<b>Saughton.</b>					
Miss Arnsby.....	3 5 0	Mr. Ralphs.....(A.)	1 1 0				
Miss Hill.....	1 2 0	Ditto, produce of					
Miss Elizabeth Har-		young Apple Tree	0 1 0				
man.....	0 16 7	Ditto, Missionary					
Miss Burgess.....	0 5 0	Box.....	0 7 8				
Miss R. Wilkinson	0 13 9	Mrs. Ralphs (pro-					
Exs. 13s. 6d.; 141. 2s.		duce of Flowers).....	0 18 8				
		Ditto, for Native					
		Female Teacher.....	1 0 0				
		31. 2s. 4d.					
<b>Chesham.</b>		177 6 5					
Auxiliary Society.		Less Expenses.....	14 12 6				
Hugh Colley, Esq.,		142 13 11					
Treasurer.							
Public Meeting.....	15 10 3	<b>Macclesfield.</b>					
United Juvenile		Roe-street.					
Meeting.....	6 18 10	Subscriptions.....	6 12 0				
United Tea Meeting	4 13 10	Collected by Miss E.					
571. 2s. 11d.		Oldham.....	1 8 0				
Subscriptions.....	3 13 6	Boxes.					
Queen-street Chapel.		Mr. Teyler.....	1 1 0				
Sermons.....	26 0 11	Miss C. Oldham.....	0 13 0				
Widows' Fund.....	10 2 2	For African Teacher,					
Subscribers.....	12 1 0	G. B. Kidd.....	5 0 0				
Ladies' Branch.		Miss Brinsley, for					
Subscriptions.....	14 6 6	Native Girl, Mary					
Collected for Mrs. Edward		Brinsley.....	3 0 0				
Porter's School, Cuddapah.		Widows' Fund.....	3 0 0				
Mrs. Bayne.....	0 14 0	Collection.....	12 6 8				
Miss Cannell.....	0 13 0	Exs. 31s.; 261. 9s. 8d.					
Miss Hope.....	0 10 0	Townley-street Chapel.					
Mrs. Marsh.....	1 3 6	Rev. S. Brown.....	1 1 0				
Mrs. James Smith.....	1 13 6	William Potts, Esq.	1 1 0				
Vaughan.....	0 9 0	Mr. Robt. Rankine	1 1 0				
Miss Woolley.....	0 2 0	Missionary Prayer					
Missionary Boxes, &c.		Meetings.....	2 15 4				
Mrs. Birch.....	0 8 0						



	<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s.</i>
Prayer Meetings	0 6 6	Miss Alsop	0 5 6	Miss Warren	2 17 3	Sunday-schools (for Schools at Madras)	10 14 6
Sunday Contributions	1 9 5	Miss Law	0 3 7	Mrs. Procter	0 10 10	Pool	2 17 4
<i>Ess. 6s. 10d. ; 4l. 18s. 6d.</i>		Miss W. Sweeting	0 8 11			Parkstone	2 17 4
<i>Credition.</i>		Miss Watson	0 10 4	<i>By Boxes.</i>		Lougham	0 10 0
Sandford Chapel	1 7 0	For Widows' Fund	1 10 0	Mrs. Beakes	0 17 8		83 6 1
		<i>Ess. 10s. 6d. ; 11l. 4s.</i>		Miss Warren	0 15 0	Including 50l. 14s. 6d. previously acknowledged.	
		<i>Octroy St. Mary</i>	12 8 6	Master John Musgrave	0 12 8	Of the above, 10l. are for the Native Teacher, Thomas Durant.	
		<i>Paington</i>	3 1 0	Master James Musgrave	0 12 8	<i>Sherborne.</i>	
<i>Dartmouth.</i>		<i>Plymouth, Devonport, etc., Auxiliary.</i>		Grave	0 9 6	Collection	12 5 4
Collections	7 7 4	Per W. Stuart, Esq.		Grave	0 9 4	Subscriptions	33 14 6
Subscriptions, Cards, and Boxes	3 15 2	<i>Plymouth.</i>		Miss Fanny Musgrave	0 1 5	Ladies' Association	3 2 3
For Native Teacher, John Flavell Sten-		<i>Norley-street.</i>		Sabbath-school	2 3 6	Juvenile do.	3 17 6
<i>See 17s. 6d. ; 20l. 2s.</i>		Collections	35 0 5	Sermons and Public Meetings	8 7 9	Sunday-school	1 7 6
<i>Donish</i>	1 19 0	Public Meeting	18 8 3	<i>Ess. 15s.</i>		<i>24l. 15s. 10d.</i>	
		Subscriptions	31 10 0	Including 10l. previously acknowledged.		<i>Wareham.</i>	
<i>Exeter.</i>		E. and W. Hopkins	0 14 8			Mrs. Turk	0 17 4
Castle-street Chapel.		Box	0 14 8			Mrs. Williams	0 5 2
Subscriptions	12 12 6	Card	1 13 0			Miss M. A. Baker	1 13 2
Collections	32 8 7	Collected by—				<i>2l. 15s. 8d.</i>	
Fidels	3 0 0	Miss Pimman	1 14 5	<i>Tipton.</i>		<i>Weymouth District.</i>	
Compassion (D.)	0 0 0	Miss Perry	2 12 8	Subscriptions	16 15 10	Hope Chapel.	
Thoughtful (D.)	0 2 6	Miss Bulpin	0 14 4	Anniversary	17 0 10	Subscriptions	6 16 0
Deadlands (D.)	43 4 4	Juvenile Association.		For Kiro	10 0 0	Collected by Miss Gibson	0 16 5
Collected by—		For Chinese Teacher, Elizer Jones	10 0 0	Missionary Boxes	1 10 4	Ladies' Association	4 4 10
Miss E. Linford	2 8 7	For Native Girls		Widows' Fund	2 10 0	Public Meeting	4 18 7
Mrs. Bristol	0 13 4	Miss Barker		<i>Ess. 61s. 6d. ; 4l. 15s. 6d.</i>		Sunday-school	8 0 9
Miss Glyde	1 18 5	Charlotte Jones, and Jane Pimman	0 0 0	<i>Torquay Auxiliary, 1851-52.</i>		<i>Nicholas-street Chapel.</i>	
Donation, ditto	0 10 0	For the Sufferers in Africa	4 9 7	Mr. Wm. Wilson, Treasurer.		Subscriptions	5 2 6
Miss Gatty	1 3 8	For Native Teacher, Thomas Pimman	10 0 0	Mr. Joseph Willis, Secretary.		Master Lancaster's Box	0 1 0
Sunday-school, towards the Orphan Asylum at Vizagapatam	10 6 0	Widows' Fund	8 3 3	Public Meeting	15 10 0	Ladies' Association	2 7 8
		<i>12s. 6s. 10d.</i>		Abbey-road Chapel.		Sunday-school	3 6 8
Less Expenses	3 6 10	Union Chapel.		Sermons	13 17 6	Collections	2 11 6
	143 31 11	Collection	5 15 0	For the Widows and Orphans' Fund	5 10 3	<i>12l. 9s. 4d.</i>	
	149 5 1	Subscriptions, &c.	6 12 8	For a Boy at Madras, called Joseph Cornelius	2 0 0	<i>Chickwell.</i>	
Including 1851, 5s. 1d. previously acknowledged.		<i>12l. 7s. 8d.</i>		Ladies' Association	8 10 7	Missionary Boxes	1 3 4
<i>Grosvenor Chapel.</i>		<i>George-street.</i>		Missionary Boxes	0 13 2	<i>Abbotsbury.</i>	
Collection	2 0 0	Society in aid of Missions, per Rev. S. Nicholson	7 0 0	Florence Rowley	0 13 2	Collection	1 4 6
For Africa	4 0 0	<i>Devonport.</i>		Sabbath-school (11th Girls)	0 11 7	Collected by Miss C. Tuley	0 13 0
Widows' Fund	1 30 0	Princess-street.		Elizabeth Chambers	0 19 1	<i>3d.</i>	42 8 6
Subscriptions	2 5 0	Subscriptions	0 10 0	Amelia Weeks	0 4 4	<i>Wimborne.</i>	
<i>9l. 12s.</i>		Sermon	7 15 0	Upton School (2nd Girls)	0 4 2	Subscriptions	10 11 9
<i>Exmouth.</i>		Public Meeting	9 16 3	Anne P. Weeks	0 3 3	John Angell James	0 10 9
Ebenezer Chapel.		T. Ker, Esq.	3 0 0	James Matland	0 2 9	Housden	0 10 9
Collections	3 10 8	Ladies' Association	31 7 10	Daniel Scott	0 0 10	Master Morgan	0 2 9
Mr. Nollath	1 1 0	Widows' Fund	3 0 0	<i>Ess. 31s. 10d. ; 55l. 9s. 8d.</i>		Collection	3 5 3
Collected by—		<i>33s. 9s. 1d.</i>		<i>Torrington.</i>		<i>Ess. 5s. 6d. ; 14l. 3s.</i>	
Miss Palfrey	1 8 5	United Communion	2 9 2	Subscriptions	5 2 9	<i>DURHAM.</i>	
Miss Parker	1 5 0	Collection	2 3 0	Mr. J. Jackson	0 10 6	Barnard Castle.	
Miss Weeks	1 13 4	<i>4l. 12s. 2d.</i>		Missionary Boxes	1 12 10	Anniversary Collections	6 1 8
Miss A. Perriam	0 10 10	Per Rev. J. Pye.		<i>Ess. 10s. 1d. ; 6l. 16s.</i>		Sabbath-school	2 10 0
Miss Letten	0 8 0	Collection	4 0 0	<i>Union-street, Torquay.</i>		Catherstone	3 10 0
Missionary Box	0 12 6	Juvenile	3 0 0	Subscriptions	6 16 0	Subscriptions	2 16 0
<i>Ess. 13s. ; 10l. 4s. 9d.</i>		Miss Barnes	0 5 0	Collected by—		Mrs. Atkinson's	
<i>Glenorchy Chapel.</i>		Miss Pye	0 5 0	Miss Balcom	1 14 0	Missionary Box	0 8 0
Collected by Miss Emma Clapton	0 37 0	<i>7l. 10s.</i>		Mrs. Lamont	1 8 0	<i>12l. 16s. 9d.</i>	
Collection after Sermon by the late Rev. W. Morton	3 17 0	<i>Stonehouse.</i>		<i>Ess. 12s. ; 17l. 3s. 7d.</i>		<i>Bishop Auckland.</i>	
Sunday-school Boxes	1 6 0	Mr. Grenville's Box	7 10 7	<i>Dorsetshire.</i>		Collections	1 15 6
T. Harbottle, Esq., Do. for the African Mission	1 0 0	Subscriptions	4 12 8	Beaminster	3 11 0	Mr. Collins	2 0 0
Mrs. Harbottle	1 0 0	<i>Concord</i>	6 9 1	Subscriptions	7 6 0	<i>Darlington.</i>	
Donation by the late Miss Turner	2 0 0	<i>Torquay</i>	2 13 0	Female Auxiliary, by Miss Fisher	17 8 4	Collections	6 5 0
Ditto, ditto, for African Mission	1 0 0	Less Expenses	138 17 1	<i>24l. 12s. 4d.</i>		Missionary Association, by Miss Russell, for Indian Orphan, Anna B. Pease	2 10 0
<i>Ess. 9d. ; 12l.</i>			230 18 1	<i>Poole.</i>		Sabbath-school, for Indian Orphans, W. Wilson and A. Common	6 0 0
<i>Hfracombe.</i>		<i>South Molton.</i>		Subscriptions	13 7 0	For Widows' Fund	1 0 0
Collected by—		Collections	6 13 2	Quarterly Collecting Cards, Poole	13 3 8	Misses Macadam and Dale, including 2l. 6s. 6d. for Schools	5 6 6
Mrs. Jones	2 1 4	Subscriptions	4 10 0	Fitto, Parkstone	1 17 3		
Miss Hensley	1 11 0	For Africa	3 14 0	Missionary Boxes	6 4 11		
Miss M. Gilbert's		Collected by—		Public Collection	16 5 11		
Missionary Box	0 13 0	Miss Lock	0 19 8	For Widows	2 5 0		
After Sermon	4 30 0	Mrs. Harris	0 6 0	Additional Donations for Native Teacher	5 11 0		
Public Meeting	5 2 0	A Friend	0 6 0	Other Donations	4 13 0		
<i>Ess. 8s. 1d. ; 13l. 14s. 3d.</i>		Sarah Giles	0 6 0	Collected at Lougham, Public Meeting	0 14 0		
<i>Newton.</i>		Prayer Meeting Box	0 5 5	Do. at Howe, by Mrs. R. Miller	2 2 8		
Collection	5 17 3	<i>Teignmouth.</i>					
Subscriptions	3 10 0	Subscribers	8 13 0				
Missionary Boxes		Collected by—					
Water	0 5 9	Miss Wreyford	3 9 4				

<b>Miss Tate</b> .....	<b>L. s. d.</b>	<b>J. Jackland</b> .....	<b>L. s. d.</b>	<b>PER W. RIDLEY, Esq., County</b>	<b>L. s. d.</b>	<b>Dursley.</b>	<b>L. s. d.</b>
<b>Missionary Box.</b>	<b>4 10 0</b>	<b>Mrs. Lugton</b> .....	<b>0 3 0</b>	<b>Treasurer.</b>		<b>Collection</b> .....	<b>5 12 0</b>
<b>Wm. Lang Mach-</b>		<b>J. Little</b> .....	<b>0 3 0</b>	<b>North West Dis-</b>		<b>Subscriptions</b> .....	<b>5 3 0</b>
<b>gan</b> .....	<b>1 5 0</b>	<b>D. Molt</b> .....	<b>0 5 7</b>	<b>trict, per R. D.</b>		<b>Collected by—</b>	
<b>251. 15s. 8d.</b>		<b>J. Martin</b> .....	<b>0 8 7</b>	<b>Thurgood, Esq.,</b>		<b>Miss M. E. Davis</b> ..	<b>3 12 2</b>
<b>Gainsford.</b>		<b>T. Moffett</b> .....	<b>0 5 0</b>	<b>on Account</b> .....	<b>32 10 0</b>	<b>Miss Handford</b> ..	<b>0 13 6</b>
<b>For 1850,</b>		<b>M. Mason</b> .....	<b>0 3 3</b>	<b>Epping</b> .....	<b>29 10 6</b>	<b>Miss King (Framp-</b>	<b>0 13 6</b>
<b>Missionary Boxes,</b>	<b>3 0 4</b>	<b>C. Nutties</b> .....	<b>0 5 3</b>	<b>on Ladies</b> .....	<b>5 0 5</b>	<b>ton)</b> .....	<b>0 13 6</b>
<b>Annual</b> .....	<b>3 0 0</b>	<b>M. Richardson</b> ..	<b>0 2 11</b>	<b>67s. 2s. 11d.</b>		<b>Sunday-school</b> ..	<b>5 13 3</b>
<b>Subscription</b> .....	<b>3 0 0</b>	<b>A. Smith</b> .....	<b>0 4 3</b>	<b>for Widows and</b>		<b>19l. 6s. 4d.</b>	
<b>Anniversary, 1851</b>	<b>3 0 9</b>	<b>G. Sanderson</b> ..	<b>0 2 7</b>	<b>Orphans</b> .....	<b>1 10 0</b>	<b>Frampton-on-Severn.</b>	
<b>10l. 15s.</b>		<b>Mrs. Edward Smith</b>	<b>0 10 0</b>	<b>Great Waking,</b>	<b>0 13 5</b>	<b>Collection</b> .....	<b>0 10 6</b>
<b>Richmond.</b>		<b>D. Smith</b> .....	<b>0 8 4</b>	<b>ditto</b> .....		<b>Subscriptions</b> ..	<b>3 9 0</b>
<b>Anniversary</b> .....	<b>1 13 0</b>	<b>E. Towns</b> .....	<b>1 1 9</b>	<b>Forest Gate.</b>		<b>Gloucester.</b>	
<b>Missionary Basket</b>	<b>1 0 0</b>	<b>A. Tulloch</b> .....	<b>0 4 3</b>	<b>Per Mr. James Legg.</b>		<b>Southgate Chapel.</b>	
<b>2l. 15s.</b>		<b>M. Walton</b> .....	<b>0 4 3</b>	<b>Sermons</b> .....	<b>5 10 6</b>	<b>Collected by—</b>	
<b>Staindrop.</b>		<b>A. Wetherell</b> ..	<b>0 3 2</b>	<b>Boxes</b> .....	<b>2 3 8</b>	<b>Miss Lea</b> .....	<b>11 18 0</b>
<b>Mrs. Bourne</b> .....	<b>1 0 0</b>	<b>H. J. and T. Wardle</b>	<b>0 5 2</b>	<b>A Friend</b> .....	<b>5 0 0</b>	<b>Miss March</b> .....	<b>0 13 6</b>
<b>Dr. Copeland</b> .....	<b>1 0 0</b>	<b>J. Wright</b> .....	<b>0 6 0</b>	<b>Ditto</b> .....	<b>5 0 0</b>	<b>Miss Stratford</b> ..	<b>4 15 4</b>
<b>Sums under 10s.</b>	<b>0 15 0</b>	<b>Mrs. J. White</b> ..	<b>0 6 0</b>	<b>Exs. 5s. 6d.</b>		<b>Miss Hyatt</b> .....	<b>3 9 7</b>
<b>Mrs. Simpson, Sen.</b>	<b>0 10 0</b>	<b>Frictions</b> .....	<b>0 15 3</b>	<b>17s. 8s. 6d.</b>		<b>Girls' Sunday-</b>	
<b>(D.)</b> .....	<b>0 10 0</b>	<b>Sacramental Collec-</b>	<b>2 0 0</b>	<b>Leightonstone.</b>		<b>school, for Char-</b>	
<b>Missionary Boxes</b>	<b>1 7 5</b>	<b>Fund</b> .....	<b>2 0 0</b>	<b>Collected by Miss</b>		<b>lotte Bishop and</b>	
<b>Anniversary Collec-</b>	<b>4 5 8</b>	<b>Exs. 25s. 7 3/4 10s.</b>		<b>Radcliffe</b> .....	<b>3 2 4</b>	<b>Hyatt</b> .....	<b>6 11 0</b>
<b>100s</b> .....		<b>6l. for the maintenance</b>		<b>Onager, per Mr.</b>		<b>Island School</b> ..	<b>1 10 0</b>
<b>St. 15s. 1d.</b>		<b>of the Boys, D. Molt and M.</b>		<b>Playl</b> .....	<b>4 0 0</b>	<b>Boys' Sunday-school</b>	
<b>Stockton.</b>		<b>Hutchinson, at Bangalore,</b>		<b>Platow.</b>		<b>for Joseph Hyatt</b>	<b>4 15 8</b>
<b>Anniversary</b> .....	<b>5 11 7</b>	<b>to be taken from the Mission-</b>		<b>Mrs. Marten</b> .....	<b>1 0 0</b>	<b>32l. 19s. 3d.</b>	
<b>Collected by Juve-</b>		<b>ary Boxes.</b>		<b>Various Persons</b> ..	<b>1 6 6</b>	<b>Buardean. [</b>	
<b>nile Auxiliary, for</b>		<b>Sunderland.</b>		<b>Widows' Fund</b> ..	<b>2 7 0</b>	<b>Collected by—</b>	
<b>Support of Orphan</b>		<b>Auxiliary Society.</b>		<b>For Native School.</b>	<b>5 0 0</b>	<b>Mrs. Horlick</b> .....	<b>1 7 6</b>
<b>Child, John Ely,</b>		<b>Mr. William Shackray,</b>		<b>Mrs. Gurney</b> .....	<b>5 0 0</b>	<b>Various-school</b> ..	<b>0 9 9</b>
<b>at Bangalore</b> .....	<b>3 0 0</b>	<b>Treasurer.</b>		<b>Mrs. Lister</b> .....	<b>1 0 0</b>	<b>J. H. Constance</b> ..	<b>0 3 6</b>
<b>Missionary Boxes</b>	<b>0 11 2</b>	<b>Bethel Chapel.</b>		<b>Miss Sturgess</b> ..	<b>0 10 0</b>	<b>2l.</b>	
<b>Missionary Basket</b>		<b>Subscribers</b> .....	<b>5 16 0</b>	<b>11s. 3s. 6d.</b>		<b>34 19 5</b>	
<b>of Misses S. Smith</b>		<b>Collected by—</b>		<b>Stratford.</b>		<b>Littledean.</b>	
<b>and M. Braith-</b>		<b>Miss Preston</b> ..	<b>0 11 2</b>	<b>Per Mr. W. Wilmot</b>	<b>10 0 0</b>	<b>Expression of Sym-</b>	
<b>waite</b> .....	<b>0 7 2</b>	<b>Miss Bygate</b> ..	<b>1 8 7</b>	<b>Upminster, Sacra-</b>		<b>pathy to the suf-</b>	
<b>Subscriptions</b> ..	<b>4 2 0</b>	<b>Bethel Chapel Sun-</b>	<b>4 7 0</b>	<b>mental Collection</b>		<b>for Widows and</b>	
<b>13s. 15s. 4d.</b>		<b>Boldon Chapel Sun-</b>		<b>Orphans (omitted</b>		<b>in March)</b> .....	<b>1 15 0</b>
<b>Less Expenses</b>	<b>5 5 1</b>	<b>day-school for Or-</b>		<b>Woodford.</b>		<b>Woodford House</b>	<b>2 2 0</b>
		<b>phan Girl, Betty</b>		<b>Mrs. Bickerdike</b> ..	<b>1 1 0</b>	<b>4l. 4s.</b>	
		<b>Young</b> .....	<b>2 0 0</b>	<b>Young Gentlemen</b>		<b>at Mr. Bicker-</b>	
		<b>For School at Bellary</b>	<b>8 4 6</b>	<b>at Mr. Bicker-</b>		<b>dike's Academy,</b>	
		<b>After Sermons</b> ..	<b>9 0 3</b>	<b>Woodford House</b>		<b>0 2 0</b>	
		<b>Half Collection at</b>	<b>8 0 3</b>	<b>GLoucestershire.</b>		<b>Cheltenham.</b>	
		<b>Public Meeting</b> ..	<b>3 0 0</b>	<b>Highbury Chapel.</b>		<b>Collected by—</b>	
		<b>Widows' Fund</b> ..	<b>3 0 0</b>	<b>Collected by—</b>		<b>Mrs. Brown</b> .....	<b>26 5 0</b>
		<b>31l. 6s. 4d.</b>		<b>Mrs. Bulgin</b> .....	<b>5 0 6</b>	<b>Miss Durham (Box)</b>	<b>0 1 0</b>
		<b>Ebenezer Chapel.</b>		<b>Miss Early</b> .....	<b>0 17 8</b>	<b>Mr. J. A. Wells, for</b>	<b>0 13 0</b>
		<b>Subscribers</b> .....	<b>4 0 0</b>	<b>Mrs. Wells</b> .....	<b>4 15 0</b>	<b>the Ship</b> .....	<b>0 13 0</b>
		<b>Collected by—</b>		<b>Mr. J. A. Wells, for</b>		<b>Mr. Thick's Adult</b>	<b>1 0 0</b>
		<b>Mrs. and the Misses</b>	<b>11 0 0</b>	<b>Class</b> .....	<b>1 0 0</b>	<b>Rev. F. Close, by</b>	<b>Anniversary</b> ..
		<b>Hodgson</b> .....	<b>0 9 6</b>	<b>Rev. F. Close, by</b>	<b>Anniversary</b> ..	<b>34 8 0</b>	<b>Sunday-school</b> ..
		<b>Mrs. Greenbridge</b>	<b>2 7 6</b>	<b>Anniversary</b> ..	<b>34 8 0</b>	<b>16 3 4</b>	<b>Collected by Miss Blunt.</b>
		<b>and Miss Pickering</b>	<b>0 8 6</b>	<b>Sunday-school</b> ..	<b>16 3 4</b>	<b>Annual Subscrip-</b>	<b>tions</b> .....
		<b>Mrs. Lumaden</b> ..	<b>0 9 6</b>	<b>Collected by Miss Blunt.</b>		<b>The Misses Blunt,</b>	<b>"First-fruits" for</b>
		<b>Ebenezer Chapel</b>		<b>Annual Subscrip-</b>	<b>3 4 0</b>	<b>"First-fruits" for</b>	<b>Sufferers in the</b>
		<b>Sunday-school</b> ..		<b>tions</b> .....		<b>Kaffir War</b> .....	<b>Quarterly Subscrip-</b>
		<b>Ditto, Select Class</b>		<b>Collected by—</b>		<b>0 10 0</b>	<b>Collected by—</b>
		<b>for Orphan Girl,</b>		<b>Mrs. Brown</b> .....	<b>1 14 6</b>	<b>Mary Ann Potter</b>	<b>0 12 11</b>
		<b>H. Newell</b> .....	<b>1 10 0</b>	<b>Henry Gardner</b> ..	<b>0 12 5</b>	<b>Mary Oakley</b> ..	<b>0 5 8</b>
		<b>Ditto, Mr. Moore's</b>	<b>0 16 6</b>	<b>Missionary Boxes.</b>		<b>Mrs. Hargest</b> ..	<b>0 3 6</b>
		<b>Young Men's Class</b>	<b>0 16 6</b>	<b>Mrs. Hook</b> .....	<b>0 2 0</b>	<b>Mrs. Cook</b> .....	<b>0 3 2</b>
		<b>School at Bellary</b>	<b>1 10 6</b>	<b>Miss Blunt</b> .....	<b>0 4 7</b>	<b>7l. 16s.</b>	
		<b>Collection after Ser-</b>		<b>Cheltenham Chapel.</b>		<b>Mr. Blair</b> .....	<b>11s 13 9</b>
		<b>mons (a temporary</b>		<b>11s 13 9</b>		<b>7l. 16s.</b>	
		<b>Chapel</b> .....	<b>6 0 8</b>				
		<b>Half Collection at</b>					
		<b>Public Meeting</b> ..	<b>8 0 3</b>				
		<b>Widows' Fund</b> ..	<b>3 4 6</b>				
		<b>42l. 11s. 8d.</b>					
		<b>Dundas-street Chapel.</b>					
		<b>Subscribers</b> .....	<b>5 0 0</b>				
		<b>Sunday-school, for</b>					
		<b>Boy named S.</b>					
		<b>Watkinson</b> .....	<b>3 0 0</b>				
		<b>After Sermon</b> ..	<b>4 4 0</b>				
		<b>10l. 4s.</b>					
		<b>Union Chapel.</b>					
		<b>Collection after Ser-</b>					
		<b>mon</b> .....	<b>2 1 7</b>				
		<b>Dark-street Chapel.</b>					
		<b>Wesleyan Reformers.</b>					
		<b>Collection after Ser-</b>					
		<b>mons by the Rev.</b>					
		<b>W. Harbut</b> .....	<b>6 0 0</b>				
		<b>Public Meeting</b> ..	<b>4 0 0</b>				
		<b>12l.</b>					
		<b>Less Expenses</b> ..	<b>2 11 4</b>				



L. s. d.		L. s. d.		L. s. d.		L. s. d.	
<b>Crandall.</b>		<b>Stockbridge.</b>		<b>QUEENSBURY.</b>		<b>Collected by—</b>	
Subscriptions .....	2 4 6	J. Whittechurch, Esq. ....	1 0 0	Auxiliary Society.		John Gravestock ...	1 3 9
Thank Offering .....	1 1 0	A Friend .....	1 0 0	Subscriptions and		Donations .....	0 1 7
Missionary Boxes .....	2 8 10	Rev. R. Ayliffe .....	1 0 0	Donations .....	30 3 7	Anniversary .....	12 3 0
Public Meeting .....	3 0 2	Missionary Boxes .....	1 8 10	District Collectors .....	15 17 8	Exs. 12s. 9d.; 34l. 10s.	
		Collection .....	1 6 0	Anniversary United			
		St. 14s. 6d.		Servants .....	20 0 1		
<b>Cheneston</b> .....	1 4 6	Whitechurch .....	5 1 0	Eldad Chapel.		<b>Chesham.</b>	
<b>Peterfield.</b>		<b>Winchester.</b>		Collections .....	22 13 6	Mr. Bower .....	1 0 0
Rev. W. Isaac .....	1 1 0	Subscriptions .....	4 8 4	Mrs. Metcalfe's Mis-		Mr. Hunt .....	1 1 0
Mrs. Foyle .....	0 10 0	Anniversary .....	9 19 7	sionary Box .....	0 14 4	Rev. T. Hill .....	0 10 0
Collected by—		Collected by—		Widows' Fund .....	2 10 6	Mr. Prior .....	0 10 0
Mrs. Padwick .....	0 17 0	Mrs. North .....	0 9 1	For Africa .....	12 15 0	Mrs. Prior .....	0 10 0
Mrs. Tolman .....	0 15 0	Miss H. Warren .....	0 3 0	New-street Chapel.		Mr. Sprague .....	0 10 0
Mrs. Colebrook .....	0 10 0			Collections .....	9 14 11	Mr. Goddard .....	0 10 0
Mrs. Holdway .....	0 5 0			Prayer Meetings .....	2 15 2	Young Ladies'	
Mrs. Foyle .....	0 4 4			For Calcutta College .....	5 0 0	Bible Class .....	1 0 0
Mrs. Heath .....	0 4 4			Widows' Fund .....	1 0 10	Girls' Sunday-school	1 0 0
Master Winkbank .....	0 4 4			For Africa .....	2 0 0	Widows' and Or-	
Smaller Subscrip-						phans' Fund .....	2 6 0
tions .....	0 14 3					For Sufferers in the	
Boxes .....	0 7 4					War in Kaffirland	5 0 0
						Public Meeting .....	3 0 0
<b>Portea.</b>						Collected by—	
Per W. Jones, Esq.						Miss Gleave .....	0 12 8
King-street Chapel.						Miss Gillett .....	2 10 0
Collections .....	17 12 3					Miss Hill .....	3 0 0
Subscriptions .....	53 14 9						21 0 8
<b>Ladies' Auxiliary.</b>							
Collected by—							
Miss Bennell .....	0 16 5						
Miss Beecher .....	1 7 1						
Miss T. Burr .....	1 8 3						
Miss Blake .....	0 11 11						
Mrs. Cousins .....	2 16 4						
Mrs. Case .....	7 3 4						
Mrs. Cousins .....	0 14 7						
Mrs. Downs .....	1 13 6						
Mrs. Davies .....	1 10 0						
Miss Edwards .....	2 16 11						
Miss Jones .....	0 18 4						
Mrs. Lane .....	0 14 6						
Miss Hawling .....	0 13 5						
Miss Reed .....	0 13 5						
By Ditto, Cosham							
Sunday-school .....	1 14 6						
Miss S. Simmons .....	1 5 5						
Miss Tappin .....	1 13 6						
Miss J. Tappin .....	0 4 8						
Miss Webber .....	2 9 8						
Boxes .....							
Miss Cousins .....	0 5 0						
Master A. Cousins .....	0 5 1						
Mrs. Griffin .....	0 1 4						
Miss S. Hatchard .....	0 1 4						
Miss M. Chiswell .....	0 4 2						
Miss F. Faulkner .....	0 3 6						
Master G. A. Dyer .....	0 3 2						
Miss J. Reed .....	0 4 3						
Master Spelt .....	0 1 4						
Master Baldock .....	0 5 1						
Miss Aylen .....	0 15 8						
Miss M. Wilcox .....	0 2 3						
Miss E. Moody .....	0 4 3						
Master Hillyer .....	0 4 1						
Fractions .....	0 0 5						
Ex. 4s.; 16s. 17s. 3d.							
Zion Chapel, Landport.							
Rev. J. Haslett and							
Friends .....	4 0 0						
<b>Warblington.</b>							
G. Pratt, Esq., (A.)	1 1 0						
<b>Gosport.</b>							
New Independent Chapel.							
Subscriptions .....	7 9 8						
Sunday-school .....	0 12 6						
St. 3s.							
119 0 3							
Including 6s. 3s. previously							
acknowledged.							
Buckland Chapel.							
Rev. A. Jones, (A.)	1 1 0						
Collections .....	3 9 0						
Juvenile .....	0 10 0						
Exs. 3s.; 4l. 17s.							
Ringsdown .....	6 4 4						
<b>Southampton.</b>							
Albion Chapel.							
Subscriptions .....	4 8 0						
Collections .....	22 18 3						
Sunday-schools .....	1 6 11						
Norham do. ....	0 6 0						
St. 19s. 8d.							

St. Nest's.		J. Taylor, Esq.		Collected by—		Subscriptions	
For Native Teacher,		Mrs. Hickmott	1 5 4	Mrs. Southenden	2 13 0	Missionary Boxes	6 0 0
W. R. Lewis	10 0 0	Mrs. H. J. Hall	4 1 11	Mrs. E. Farnley	1 15 0	Sunday-school	2 13 0
For Native Girls		Exs. 10s. 6d.		Mrs. Taylor	0 2 8	Exs. 10s. 6d.; 17s.	
Martha Reddell		17s. 10s. 2d.		Juvenile Working			
Mary Sale	5 0 0	Crashback	1 10 0	Society for Native			
For China	1 5 3	Less Expenses	3 6 0	Girl, Mary Row	3 0 0		
For Schools in South		10s. 11 11		John			
Widows' Fund	1 0 11	10s. 5 5		Collections	3 3 0		
Exs. 12s. 7d.	3 0 0			Missionary Boxes	0 3 1		
1871, 18s.				Exs. 17s. 6d.; 25s.			
WEST.				Whitstable	6 6 0		
West Auxiliary Society,				Wingham	16 1 8		
For E. Brock, Esq.				153 3 0			
Chatham.				Contributions remitted sepa-			
Public Meeting	6 14 5			rately from the Auxiliary			
Subscriptions	15 15 6			Societies			
Ladies' Association				Bromley.			
Subscriptions	18 16 8			Subscriptions, &c.	23 14 10		
Sabbath-schools				Widows' Fund	4 0 0		
Ebenezer	3 10 0			Exs. 27s. 14s. 10s.			
High-street	1 15 1			Bromley. Greenwich			
New-road	1 13 10			O. Johnson, Esq.	19 10 0		
Brompton	1 5 7			Donor.			
Sly Kate's-hill	0 12 6			Mr. John R. Mum-			
Chatham-hill	0 14 0			tery (A.)	2 2 0		
Troy-town	0 10 0			Mr. John George (A.)	3 3 0		
Higham	0 10 0			Mrs. Gange (A.)	3 2 0		
Juvenile Association				Evba.			
For General Pur-				Belvedere (Sir C. E. Farley,			
poses	9 8 0			Bar.)			
For Native Teachers,				Tower Church.			
Joseph Maitland,				Contributions, per			
and Patrick Thom-				Rev. J. F. Dobson	4 5 0		
son	20 0 0			Greenwich	61 17 9		
Exs. 10s.				Greenwich.			
1871, 10s. 4d.				Greenwich-road.			
Madison.				Male Branch.			
Subscriptions	12 13 6			Subscriptions	25 15 0		
W. Ansell, Esq., for				Collections	25 10 0		
China	3 0 0			Misses Kersey's			
Collected by—				Box	0 17 6		
Mr. Tapp	0 3 4			For Africa	5 1 6		
Mr. Grigley	1 12 0			Boys' Sunday-school	0 18 0		
Miss S. Jenkins	4 5 0			Female Branch.			
Previously acknow-				Mrs. Chapman	2 6 0		
ledged	40 11 8			Mrs. Haverstaff	0 13 0		
Exs. 10s. 6d.				Mrs. Hemons	0 13 0		
1861, 10s.				Mrs. B. Hubble	0 8 2		
Murden.				Mrs. Lucy	4 10 3		
Collections	4 0 0			Mrs. Marshall	0 14 0		
Subscriptions	4 10 4			Mrs. Ritchie	4 13 1		
Collected by Mrs.				Mrs. C. Ritchie	1 13 4		
Taylor	0 16 0			Mrs. Shipman	3 10 0		
Sunday-school	1 6 6			Sunday-school Girls	1 0 6		
11s. 1s. 10d.				New Year's Gift, by			
Sutton Valence.				Mrs. Farnley's			
Collections	6 3 8			Children	0 4 0		
Collected by—				Exs. 20s. 6d. 7d.			
Mrs. Vinson	6 10 0			Maline Hill.			
Mrs. Hamer	2 13 0			Subscriptions	10 4 0		
Mr. H. Crisp	0 7 1			Boxes	0 0 0		
Mr. J. Hooker	1 12 8			A Friend, for a Na-			
Miss Lever	1 1 0			tive Teacher at			
Miss Ross	0 15 6			Cuddesley, to be			
Sunday-school	0 8 6			called Henry			
Miss E. Vinson	0 6 0			Bourne Jem	5 5 0		
Miss E. Fuller	0 1 7			15s. 14s.			
Exs. 2s. 10d.				Keston.			
20s. 11s. 1d.				W. Joynson, Esq.	1 0 0		
Sittingbourne.				Mr. T. C. Haslett	1 0 0		
Public Meeting	2 0 1			Mrs. Haslett	10 10 0		
Collected by—				Collected by Miss			
Miss Eley	1 13 7			Griffiths	0 19 0		
Miss Whibley	2 10 6			Collections and other			
Mr. Spier's Class	0 10 7			Sums	2 19 9		
Miss Eley (sen.) for				6s. 6s. 6d.			
China	0 12 6			Lauricham	18 3 0		
Mrs. Packman, Do-				Margate.			
nation from a				Cecil-street Chapel.			
Friend	0 10 0			Subscriptions	6 4 0		
Exs. 10s. 6d.				Milton next Sittingbourne.			
7s. 12s. 6d.				Collections	8 0 0		
Stephurst.							
Collection	8 14 2						
W. Jull, Esq. (A.)	1 1 0						
Sunday-school	1 3 0						
Collected by—							
William Harden	0 2 0						
Mrs. E. Burr	0 3 0						
Ann Burr	0 2 1						
Alfred Barnes	0 1 8						
R. Tohurst	0 2 4						
William Simmons	0 2 0						

L. s. d.		L. s. d.		L. s. d.		L. s. d.	
Boxes	0 5 0	Ditto, for Mirzapore	3 0 0	M. Anyon's Do.	0 19 0	West Auxiliary	L. s. d.
.....	0 4 0	A Friend, by Rev.	5 5 0	Sunday-scholars	0 4 0	Per S. Job. Esq.	
.....	0 4 1	Dr. Clunie	5 5 0	J. Robinson & Ray	1 1 0	Public Meeting	25 14 4
.....	0 2 0	Ditto, by Rev. W.	5 0 0	Esq.	1 1 0	Juvenile do.	10 11 7
.....	31 12 3	Nekarrow	5 0 0	Castle Croft	4 5 6	Missionary Com-	11 0 10
.....	1 19 0	Ditto, by Mr. Abrah-	5 0 0	Subscriptions	5 8 7	munion	
.....	29 13 5	ham Ward	5 0 0	Boxes	16 16 8	For the Sufferers by the	
.....	2 2 0	Mrs. Collins's Bible	0 19 0	New-road, Collec-	Hyde, Union-street.	War.	
.....	1 1 0	Class	0 19 0	.....	Hyde, Union-street.	John Cropper, Esq.	50 0 0
.....	1 1 0	South African Appeal.		.....	Hyde, Union-street.	Collected by Mrs.	
.....	1 1 0	Collected by Rev. Dr.		.....	Hyde, Union-street.	Hope. See Maga-	19 10 8
.....	1 1 0	Clunie		.....	Hyde, Union-street.	azine for February	
.....	1 1 0	Acknowledged last		.....	Hyde, Union-street.	Collected by Mr. T. Pearson.	
.....	1 1 0	month.		.....	Hyde, Union-street.	Mr. Stock	1 1 0
.....	1 1 0	Mr. W. Warburton	0 10 6	.....	Hyde, Union-street.	Mr. Thos. Pearson	2 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mrs. Lenox	0 5 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	J. Fingland	0 5 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mrs. Bridson	0 5 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mr. Bowers	0 10 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mr. Jno. Pearson	0 10 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mr. Blackie	0 10 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mr. Moore	0 10 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	E. Jones	0 10 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	J. Rowland	0 5 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	J. Bagot	0 5 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mr. Williams	0 5 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mr. McMurdo	0 10 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mr. Hamson	0 10 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Smaller sums	1 2 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	.....	111 14
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Rev. R. Kirkus (D.)	1 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mr. J. Evans (A.)	1 1 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Great George Street Chapel.	1 2 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	.....	180 4 2
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Native Teachers.	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	T. Bailey, Esq. for	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Thomas Peard	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Bulley	10 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	John Priestley, for	10 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	A Friend, for Robert	10 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	John	10 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Capt. Raeburn (A.)	0 13 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Ladies' Association,	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	per Mrs. B. Wood-	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	ward, including	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	M. for Anson James	28 13 6
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Sacramental Collec-	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	tion for Dr. Lock-	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	hart's Medical	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mission	7 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Juvenile Association	34 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	.....	250 74 6d.
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Crescent Chapel.	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Weekly Collection	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Fund	92 11 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Dr. Lockhart's Mis-	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	sion	5 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Widows' Fund	11 14 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Special African do.	36 9 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	For Native Children	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	In India	11 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	.....	150 14 6
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Newington Chapel	25 3 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Taxieth do.	19 7 4
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Hanover do, Sun-	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	day School	10 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Collections	12 7 8
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	.....	250 15 4
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Less Expenses	14 17 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	.....	250 15 4
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Including 227d. 13s. 6d.	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	previously acknowledged.	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Humble, Juvenile So-	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	ciet, per Mrs	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Kerr, for the Na-	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	tive Girl, Margre-	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	t Montomary	3 12 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	.....	250 15 4
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Reckdale.	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Collections	23 8 8
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Juvenile Meeting	1 8 11
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Public ditto	4 7 8
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Subscriptions	18 12 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Collected by	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Mrs. Sleath	0 4 11
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Miss A. Hamilton	1 8 1
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Juvenile Association	7 0 0
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Esq. 36s. 3d., 36s. 12s.	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	Including 27s. previously	
.....	1 1 0	.....	0 10 6	.....	Hyde, Union-street.	acknowledged.	



L. & d.		L. & d.		L. & d.		L. & d.	
Churchdown .....	5 8 6	Public Meeting .....	4 10 0	Edmonton and Tottenham Chapel.		WROTHAMPTON.	
Newton .....	5 8 6	Collected by Mrs. Watts .....	3 3 0	Collection .....	6 15 0	Welsh Association.	
Less Expenses .....	652 15 6	Sunday-school, &c. .....	0 9 0	Widow's Fund .....	7 3 0	Per Rev. Moses Ellis.	
	649 9 6	Widow's Fund .....	1 3 0	Subscriptions .....	15 10 6	New Bethel Collec-	
Including 270s. previously acknowledged.		Exc. 17s. 9d. .....	14s. 6s. 6d.	Juvenile Association, for the support of a school under Rev. E. Porter, Cuddasph.		tion .....	2 9 0
Porten.		Kirtan .....	3 4 6	Collected by—		Mr. Houser Williams .....	1 0 0
Collected by Mrs. Major .....	1 3 8	Gainsborough.		Miss E. Clarkson .....	0 10 0	Mr. D. J. Thomas .....	0 10 0
Mrs. Curless .....	1 10 0	Sermons .....	11 3 7	Master G. W. Coventry .....	1 14 2	Abercrombie .....	1 6 0
St. 12s. 6d.		Subscriptions .....	7 0 0	Master Maynard .....	0 6 3	Per Rev. Herbert Daniel.	
Wigan Auxiliary.		Sunday-school .....	0 6 5	M. Pennett .....	0 14 5	Sardin, Pont-y-pool .....	0 11 3
St. Paul's Chapel.		Exc. 11s. 6d. .....	17s. 17s. 6d.	Miss Pougnet .....	0 16 6	Cefn-y-Crib .....	0 12 1
Collected by—		Horncliffe.		Miss Fritchett .....	1 1 0	Per Rev. Thomas Jefferys.	
Mrs. Cook .....	5 15 9	Sermons .....	5 3 3	S. Richardson .....	0 19 9	Sharon, Pen-y-Cae .....	3 0 0
Miss Dobell .....	4 8 8	Do. Harington .....	1 3 0	Miss Ross .....	1 9 2	Per Rev. E. C. Jenkins.	
Mrs. Sills .....	1 7 4	Sunday-school .....	3 3 6	Master Salway .....	0 1 8	Salem .....	0 8 0
Miss Cook, in her class .....	0 12 0	Do. Stizwell .....	0 12 0	Miss Willis .....	0 3 7	Morra Blym .....	0 10 4
Mr. Smith .....	0 15 0	Mr. Longstaff .....	2 5 0	Master W. Woodcock .....	0 3 0	Per Rev. George Lewis.	
Boxes.		Mrs. W. Wood .....	1 6 0	Less Expenses .....	36 16 4	Jerusalem, Blackwood .....	2 0 0
T. and A. Cook .....	2 18 0	Ladies' Working Society .....	4 0 0		0 8 0	Do. Public Meeting .....	3 3 11
Do. for Ship .....	0 3 6	Exc. 13s. 2d. .....	24s. 16s. 3d.		36 8 4	Balance .....	15 11 3
R. M. Epstin .....	0 8 0	Lincoln.				Less Expenses .....	0 4 0
H. M. Epstin .....	0 4 3	Newland Chapel.					15 7 3
St. 11s. 2d.		Subscriptions .....	6 3 0	Exfield.		Answer .....	4 9 3
Golborne, per Mr. Travis .....	1 1 0	Collected by—		Chase Side Independent Chapel.		Newport.	
Horwich, New Chapel .....	0 0 0	Miss Arnold .....	1 10 0	R. Tucker, Esq. .....	21 0 0	Zion Chapel.	
Hindley.		Miss Crook .....	1 12 4	Collected by Do. .....	3 10 0	Mr. J. Thomas .....	1 0 0
St. Paul's .....	0 15 6	Miss Curtis .....	0 8 7	Ladies' Auxiliary.		Mrs. Thomas .....	0 3 6
Bridge Croft .....	12 15 4	Miss Dalton .....	0 7 6	Collected by—		Mrs. Beynon .....	0 1 9
Leigh, Bethesda Chapel .....	4 0 0	Mrs. Gladstone .....	0 15 0	Mary Atkins .....	0 16 4	Sunday-school .....	0 13 6
Orrell.		Miss Singleton .....	0 14 0	E. Hobbs .....	1 11 3	Collection .....	2 6 10
Salem Chapel, Sermon .....	1 12 4	Miss Wilson .....	1 12 4	Miss Prior .....	3 14 8	Exc. 7d. 5s. 5d.	
Robert Holgate's Box .....	0 7 8	Boys' School .....	3 14 6	Miss Wright .....	5 3 6	Tredgar.	
In hand at Mr. Holgate's death .....	3 10 0	Girls' do. .....	0 3 0	Missionary Boxes.		Sharon Chapel.	
St. 10s.		Collected by .....	23 17 9	J. Ambrose .....	0 5 0	Boxes.	
Bethel Chapel .....	4 13 8	Less Expenses .....	6 10 0	A Young Friend .....	0 2 3	Sunday-school .....	13 7 6
Wigan.		MIDDLESEX.		J. Haynes .....	0 2 6	Children .....	0 15 0
Hope Chapel .....	12 0 0	Brentford.		Mrs. Hicks .....	0 6 0	Mr. T. Pugh .....	0 15 0
Less Expenses .....	91 10 2	Thank-offering, for Africa .....	4 13 6	Mrs. Hobbs .....	0 6 4	Mr. D. Lewis .....	0 2 0
Including 27s. 15s. previously acknowledged.		Collected by—		Mr. Legson .....	0 7 10	A Friend .....	0 2 6
Preston Auxiliary.		Miss Banyon .....	1 12 0	Mr. Odell .....	0 6 8	Cumbran .....	0 17 3
J. Hamer, Esq., Treasurer.		Miss Lambert .....	1 3 6	Mr. Townsend .....	0 6 0		
Half-yearly Contributions.		Miss Spender .....	0 13 6	Mr. Rising .....	0 6 0	NORFOLK.	
Donations .....	11 2 8	Miss Spencer .....	0 19 7	Mrs. Wilkinson .....	1 2 0	Auxiliary Society.	
Canon-street Chapel.		Miss Vaughan .....	0 5 4			Barnham Market.	
Juvenile Society, by Miss Walker, Treasurer .....	25 7 8	Miss Yonge .....	0 13 0	Lady Huntington's Chapel.		Collection .....	2 0 0
Do. Sabbath-school.		Mr. Baker .....	0 6 8	Collected by—		Cresh, Collection .....	2 2 1
Missionary Box .....	1 13 5	Miss Baker .....	0 1 11	Mrs. Martin .....	1 2 0	East Dereham.	
Education of a Native Girl at Vizcapatan, named Margaret Aughton .....	2 10 1	Charlton .....	0 5 1	Ann Jude .....	0 9 10	Collected by—	
Grimshaw - street Chapel, Congregational and Juvenile Societies, by Mr. Tomlinson .....	18 14 10	Herbert .....	0 2 8	Mrs. Striding .....	1 2 7	Miss Wright .....	1 5 6
Less Expenses .....	29 8 1	Howard .....	0 10 1	Sunday-school .....	0 9 7	Mrs. Meachen .....	1 5 0
	2 12 6	Paulin .....	0 1 3	St. 4s.		Jane Meachen .....	0 2 2
	56 15 7	Master Paulin .....	0 7 6	Hunsdon.		Master G. E. Jeffrey's Box .....	0 2 8
LEICESTERSHIRE.		Pease .....	1 3 6	Mrs. W. Ashby (A.) .....	1 1 0	Exc. 3s. 4d.	
Claybrook, Lutterworth.		Rowland .....	0 2 8	Fouder's End.		St. 6s. 3d.	
Rev. R. H. Johnson, (A.) .....	1 0 0	Sanders .....	0 1 3	Collected by—		Guestwick.	
LINCOLNSHIRE.		Skirow .....	0 3 7	Mrs. Lockyer .....	6 5 0	Subscriptions .....	26 14 5
Boston.		Sunday-school .....	1 8 10			Miss Ireland .....	4 6 6
Congregational Church, Boston .....	5 10 6	Williams .....	0 5 2	Foyle.		Mrs. Drosier .....	1 5 0
		Fractions .....	0 1 4	P. Ibbotson, Esq. (A.) .....	21 0 0	Master R. Funnell .....	1 6 0
		Sermons .....	3 15 0	Staines.		Mrs. Wiggott .....	0 6 4
		Annual Meeting .....	3 0 0	Subscriptions .....	19 4 6	Long Stratton, Collection .....	1 10 0
		Colney Hatch.		Sermons .....	5 11 6	St. 18s. 6d.	
		Mr. R. G. Rose .....	0 10 0	Public Meeting .....	6 16 5	Mattishall.	
		Ealing.		Collected by—		Sermon .....	5 8 8
		Subscriptions .....	9 11 0	For the Native Children, Rippon Porter and Mary Dexter .....	6 0 0	Collected by Miss Taylor .....	5 14 6
		Public Meeting .....	4 5 10	Friends, for Native Schools .....	2 10 0	St. 11s. 1s. 2d.	
		Boxes.		Widow's Fund .....	4 0 0	Norwich.	
		Mr. Fountain .....	0 10 0	Exc. 6s.; 40s. 6s. 10d.		Princes-street Chapel.	
		Miss Giblett .....	0 4 3	Missionary Box .....	1 5 0	Annual Subscriptions .....	29 6 8
		Mr. Hancock .....	0 6 8	Uzbridge.		Collected by—	
		Mr. Lambert .....	2 0 5	Rev. J. Robinson (A.) .....	1 1 0	Miss Alexander .....	0 16 5
		Sunday-school .....	1 0 4	Cave House Academy, Missionary Society .....	2 2 6	Miss Bacey .....	0 16 9
		Widow's Fund .....	3 2 8			Miss Boardman .....	5 11 2
		Exc. 11s. 2d.				Miss A. E. Bowles .....	1 3 0
						Miss S. C. Browne .....	0 5 0
						Elizabeth Edwards .....	2 8 0
						Miss L. English .....	1 12 6
						Miss A. E. Grinter .....	2 13 0

L. s. d.		L. s. d.		L. s. d.		L. s. d.	
ster F. W. Har-	4 12 6	Collected by—		For African		For Sufferers in	
er Higgins .....	0 10 0	Miss Boardman .....	1 2 0	Churches .....	4 0 0	Africa .....	20 17 11
er Laley .....	0 19 8	Miss Brackett .....	0 16 0	Collected by—		Missionary Boxes ..	7 1 0
er Mr. A. V. Bain-	0 18 0	Miss White .....	0 14 0	Miss Best .....	1 5 0	Sermons .....	12 16 7
ford .....	0 18 0	Miss Blake .....	0 16 6	Mrs. Ellenger .....	4 0 0	Public Meeting .....	18 4 3
rolins Taylor .....	0 18 0	Mrs. W. P. Brown .....	0 5 0	D.H. Goddard, Esq.,		Pheasant's-hill .....	2 9 0
grovton .....	1 13 9	Donations .....	24 5 0	and Family .....	2 14 10	For Orphan Girls,	
er Louisa Jane .....	0 5 4	Missionary Boxes .....		Miss Laidlaw .....	1 10 6	S. Rowland and	
ag-street Sunday .....	1 2 8	Miss Clarke .....	0 7 0	Miss Lax .....	1 3 6	L. Jay .....	6 0 0
chool .....	1 13 4	Miss Roberts (Class) .....	0 10 0	Miss Newby .....	1 16 6	Collected by Mr.	
Girls' Working .....	1 13 4	Miss Latham (In-	0 4 7	Mrs. Payne .....	1 0 0	Packham .....	1 10 0
menal Collections .....	24 19 4	fant do.) .....		Miss Roseberry .....	0 6 0	Donations .....	3 7 9
For Missionary Ship .....		Mrs. J. B. Palmer	0 7 4	Mr. R. Watson .....	1 2 0	Exs. 1861, 1862.	
derick Board-	0 12 0	(Servants) .....	0 2 7	AM. 17s.		1861, 1862.	
er S. M. Harmer .....	0 8 6	Mrs. Cooper .....	0 2 7	Amble .....	1 1 6	RUTLANDSHIRE.	
ected by Elliza-		Mrs. Claxton .....	0 2 2	Berwick-on-Tweed.		Oakham.	
th Hall, for a		Mrs. J. H. Palmer,		Collection .....	7 6 6	Subscriptions .....	3 1 0
tative Child in		Jun. .....	0 14 11	Mr. B. Dodds .....	5 0 0	G. Finch, Esq., Sur-	0 19 7
frs. Abbe's School .....	2 10 0	Mrs. Joyce .....	0 0 9	Haydon Bridge .....	0 18 2	ley Hall .....	6 0 0
idows of Mis-		Mrs. Shelly .....	0 10 3	Horley-on-Tyne .....	1 0 0	Boxes.	
ses .....	5 0 6	Mrs. R. Wright		Harden-on-Tyne.		Uppingham.	
ldren of Do .....	3 3 9	(Children) .....	0 15 3	Public Meeting .....	2 6 10	Subscriptions .....	47 13 8
1861, 1862, 6d.		Mrs. Holly .....	0 3 6	Sermons .....	3 9 1	Mr. T. G. Parker,	
Old Meeting.		Mrs. Sacret .....	0 5 7	Boxes.		for Native Teacher,	
ual Subscribers .....	24 9 0	Mrs. Lowrie .....	0 3 9	Isabella Stead .....	0 10 0	John Green .....	10 0 0
collected by		Mary Nullican .....	0 5 7	Alexander Smith .....	0 12 3	Do. for Sufferers in	
er Arter .....	1 16 0	Fractions .....	0 0 3	L. Robinson .....	0 4 2	Africa .....	1 0 0
er Bateman .....	0 14 0	Exs. 1861, 5d. 6d.		Sunday-schools .....	0 4 9	Collected by Mrs.	
er Blakely .....	1 4 0	Decking, Mr. R. An-	2 0 0	Less Expenses .....	5 14 2	Kemp and Miss	
er Blundfield .....	3 18 2	derson, per Rev. J.		7s. 7d. 6d.		Green .....	3 13 8
er Cooke .....	1 0 0	P. Hewlett .....		132 7 9		Ditto, for Native	
er Dyball .....	1 4 0	NORTHAMPTONSHIRE.		178 13 7		Schools .....	1 0 7
er Herring .....	2 11 6	Cretton.		Master H. S. Hop-		kings .....	0 5 6
er King .....	0 16 8	Subscriptions .....	5 4 0	Sunday-school .....	0 9 8	6d. 3s. 1d.	
er Fiddler .....	2 10 8	Sermon .....	3 6 0	Hexham.		BRIDGEMORE.	
er Speelman .....	3 14 6	Juvenile Boxes .....	0 9 2	Per Mr. J. Parker.		Bridgnorth.	
er H. Theobald .....	1 0 0	Collected by—		Subscriptions .....	6 14 0	Collection .....	14 17 8
er Fletcher .....	1 9 0	Mrs. Archer .....	0 2 3	Collection .....	1 12 6	Public Meeting .....	4 9 8
er Palpus .....	1 17 6	Mrs. Bunting .....	0 1 7	Boxes .....	0 12 1	Boxes.	
erle Missionary		Misses Mandeno .....	2 7 0	Exs. 6d. 7d.		Sunday-school .....	1 12 6
ociety .....	6 6 1	Widows' Fund .....	1 0 0	St. 12s.		Sarah and Willie	
Young Gentle-		12d. 10s.		Per Rev. J. Walker.		Parson .....	0 15 6
men at Mr. Paul's		Market Harborough.		Rev. J. and Mrs.		Marianne and Edge-	
ulemy, for Mrs.		Subscriptions .....	14 1 4	Walker .....	1 10 0	combe Parson .....	0 16 1
Abbe's School, Pa-		Collections .....	12 12 4	Collected by Mrs.	3 10 0	Mr. Wm. Southwell	1 15 9
gchaisy Mission,		Missionary Boxes .....		Glover, Dilston .....		Mr. Grierson .....	1 0 0
Tavancore .....	2 10 4	Exs. 1861, 6d.		St.		Mrs. Wyld McMi-	
lection .....	22 10 2	5d. 2s. 8d.		North Shields.		chael .....	2 0 0
79d. 18s. 7d.		Subscriptions .....	13 3 8	Subscriptions .....	28 1 4	Mr. E. F. Bowen,	
2s. Expenses .....	9 9 6	Collection .....	9 0 0	Mr. J. Procter, for		Jun. .....	0 13 11
173 3 6		Misses Green and		Schools .....	2 0 0	Mr. J. B. Grierson	3 2 9
Johnson, Collec-		Friend, for a Na-		Mr. J. B. Procter, do.	0 10 0	A Friend, per Rev.	
tion .....	0 6 2	tive Teacher .....	10 0 0	Master W. Wright,		J. W. McMichael,	
version, per Mr.		Collected by Mr.		Brother and Sis-	0 14 0	for Mrs. Lewis's	
lown .....	2 4 6	Misses Green .....	4 12 2	ter's Box .....	2 11 2	School, Sanctua-	
Watton.		Boxes.		Prayer Meetings .....		rum .....	5 0 0
play-school .....	0 10 0	Mr. Berridge .....	0 10 0	For Native Teach-		Exs. 1861, 1862, 7s. 16d.	
lection .....	1 6 7	Master Fisher .....	1 1 6	ers, E. Young, W.		Darrington.	
Exs. 2s. 1d. 13s. 7d.		Mr. Godfrey .....	0 13 6	H. Stowell, and		Rev. J. J. Beynon .....	0 10 0
Wymondham.		Miss H. Wilson .....	1 10 0	A. Jack .....	30 0 0	A Young Friend, by	
lection, 1850 .....	2 0 4	S. M. Warren .....	0 8 0	Previously acknow-		Do. .....	1 0 0
Do. 1851 .....	2 1 8	Exs. 6d. 12s. 16d.		ledged .....	50 13 8	Collection after ser-	
yer Meetings .....	0 1 8	Peterborough, for		11d. 18s. 2d.		mon .....	0 18 0
Exs. 6d. 6d.		Widows' Fund .....	2 0 0	Haggle, Jun., in		W. E. Smyth Owen,	
3d. 12s. 2d.		Rothwell, per Mr. J.		4 0 0		Eq., Conover	
military Total .....	250 18 7	Fildes .....	17 11 0	NOTTINGHAMSHIRE.		Hall .....	1 1 0
Norwich.		Welford, a Friend,	1 10 0	Lazenby .....	8 0 0	Mrs. Smyth Owen	
A. Corbise, for the		Wellingborough, Mr.		Nottingham.		Miss Pemberton, do.	0 5 0
tative Girl at Pa-		T. Wright .....	5 0 0	A Friend, per Rev.		J. T. Hope, Esq.,	1 0 6
gchaisy, M. A.		Feitertit .....	10 9 9	S. Mc All .....	5 0 0	Missionary Boxes ..	
onic .....	2 3 8	NORTHUMBERLAND.		Do. do. for		Miss Whitfield .....	0 7 6
Thetford.		Newcastle Auxiliary.		Relief of Mis-		Miss Clayton .....	0 13 11
Juvenile Association.		Per J. Mather, Esq.		sonary Families		Minsterley .....	3 0 0
Native Children .....		Subscriptions .....	18 9 6	in South Africa .....	3 0 0	Newport.	
Henry Thomas .....		Anniversary Collec-		A Friend, per Miss		Subscriptions .....	10 14 6
erie Fison, and		tions .....	43 15 4	Cole .....	1 0 0	Sermons .....	5 16 7
harlotte Tabor .....	7 0 0	West Clayton-street Chapel.		Friar-lane Associa-		Sunday-schools .....	1 3 4
the Sufferers by		Subscriptions .....	12 7 0	tion .....	6 3 11	Infant and Day	
the Kaffir War .....	1 10 0	Missionary Boxes .....	1 2 9	Workup, per Mr. T.		Schools .....	0 17 0
6d. 10s.		For the Ship .....	0 2 6	J. Pearson .....	11 6 0	Collected by—	
Yarmouth.		St. James's Chapel.		Oxfordshire.		Mr. and Mrs. Sil-	
otions .....	17 15 10	Missionary Boxes .....	2 2 4	Henley-on-Thames.		vester .....	4 4 2
men .....	1 15 9	Mr. J. Robson, for		Subscriptions .....	29 9 0	Miss M. Lowe .....	0 17 9
		Native Teacher,		For Native Teacher,		Miss Podmore .....	1 13 10
		James Robson .....	10 0 0	Oneimus Mick-		Miss Thompson .....	1 0 0
		Widows' Fund .....	4 0 0	lem .....	10 0 0		



	<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>
Miss S. Treasore	0 11 6	Subscriptions		Hendonridge		Secours	6 14 3
Miss Grindley	0 4 3	Rev. W. T. Lee	0 0 0	Contributions	2 3 6	Public Meeting	4 10 3
Mr. Geo. Smart		Mr. Bright	1 0 0	Collection	1 10 0	Collected by—	
(Missionary Box)	0 9 10					Miss James	5 0 0
971, 11a, 3d.						Mrs. Hammond	3 10 0
<b>Geometrical District.</b>						Miss Rawlins	3 10 0
<b>Dunsmuir.</b>						Miss Fox	0 13 7
Mrs. Griffiths	1 0 0	<b>Missionary Boxes.</b>		<b>Dunsmuir.</b>		Mrs. Glyde's Legacy	3 0 0
Do. for Native Boy		Miss Catherine Ro-		Children's Cards	0 1 9	<b>Missionary Boxes.</b>	
John Griffiths	2 0 0	berts	1 1 4	Do.	0 0 0	Miss Ryall	0 0 0
Boxes		Miss Alice Harris	0 18 11	Collection	1 0 1	Mr. Hunt	0 0 0
Miss J. Jones	0 12 7	Miss Sarah Lee	0 17 10	Boxes	0 16 9	Master Swainbridge	0 0 0
Miss M. Jones	0 0 3	Miss Jane Husley	0 0 0	Subscriptions	0 14 2	Master Hunt	0 0 0
Collection	1 0 3	Miss Elizabeth Taylor	0 0 0	Exs. 1a, 2d.		Mrs. Hartlett	0 0 0
Exs. 3a, 3d.		Collection after Pub-		2d, 3d.		Miss Salisbury	0 0 0
3d, 4a, 3d.		lic Meeting	3 1 0	<b>Langport.</b>		S. Crocker	0 0 0
<b>Precedents.</b>		Interest allowed	1 0 0	Collection	3 7 2	George Hill	0 1 3
Mr. Croft (3 years)	2 0 0			Boxes	0 10 10	Annual subscrip-	
Collection	1 17 6	<b>Widewater.</b>		2d, 3d.		tions	4 11 0
Miss S. Pugh's Box	0 0 0	After Sermon	2 15 0	<b>Milborne Port.</b>		Exs. 4a, 5d.	
Exs. 2a, 3d.		Rev. D. Davies	0 10 0	Sunday-school for a		31k 11a, 3d.	307 1 4
4a, 1a, 2d.		Mr. Samuel Cart-		Native Teacher, to		<b>Less Expenses.</b>	2 5 3
Franklin	1 15 0	wright	0 10 0	be called Ephraim			304 13 1
	11 0 4	Mrs. Cartwright	1 0 0	Henry Perkins	10 0 0	Including 33L, 15a, 2d, pre-	
Region eleven towns.	1 5 0	4d, 12d.		Collection	4 1 11	viously acknowledged.	
		<b>SOMMERSETT.</b>		Boxes	4 1 4	<b>STAFFORDSHIRE.</b>	
<b>Sturminster.</b>		Rev. Miss Ellen-		Mr. J. H. Perkins	1 1 0	<b>North Stafford.</b>	
Swan-hill Chapel.		beth Smith, 16,		Collected by Miss	0 14 9	Per F. Morley, Esq.	
Subscriptions	19 5 0	Lambridge place,		Pitman		Ashley	1 11 0
Collected by—		per W. T. Lee		<b>North Petherton</b>	0 16 5	<b>Burton.</b>	
Miss Barton	0 10 10	Exs. 1a, 2d.		Oakhill	6 0 0	Collected by—	
Mrs. W. Smith	0 5 0	Bristol, Rev. J. Bur-		<b>Norton Fitzwarren.</b>		Miss Appleby	0 12 0
Miss Weaver	4 14 10	der (A.)	5 0 0	Miss Cogan	0 0 0	Mrs. Bostock	1 2 4
<b>Missionary Boxes.</b>		<b>County Auxiliary.</b>		Sunday-school	0 4 9	Miss N. Ridgway	2 0 0
Sunday-school Boys	0 0 0	Per Mr. E. Jeffries.		Collection	0 2 9	Miss E. Wedgewood	1 11 0
Do. do. Girls	1 12 0	<b>Bridgewater.</b>		Bishop's Lydell	1 0 0	Master W. H. Wil-	
Dayton-Midland		Ladies' Association.		School	1 0 0	son's Box	0 4 0
school	0 0 0	Collectors' Bags	25 6 0	Exs. 2d, 3d.		Exs. 2d, 3d, 11a, 3d.	
Collection	12 4 4	Mr. J. Guler	1 1 0	<b>Shepton Mallet.</b>		<b>Hamley.</b>	
For Boys' Mission School.		Mrs. Gaudin	1 1 0	Collected by—		Collected by—	
A Friend, by Rev.		Miss Gaudin	1 1 0	Miss E. Burt	3 5 2	Mrs. Gilman	2 6 0
T. Weaver	1 4 0	W. Nicholson, Esq.	1 1 0	Mrs. Fudge	0 3 6	Miss Heath	2 0 0
For Kafir Was District.		Esq.	1 1 0	Miss Roberts	0 14 2	Miss N. Ridgway	10 10 0
Two Friends, by		S. Newton, Esq.	1 1 0	Master A. Gait	0 2 1	Miss M. Mansfield	0 10 0
Rev. T. Weaver	2 0 0	W. Newton, Esq.	1 1 0	Exs. 6d, 1d, 4a, 5d.		Mrs. Asbury (D.)	1 0 0
	43 5 0	Sermon	4 0 0	<b>Somerston.</b>		<b>Bores.</b>	
<b>Castle-gate Chapel.</b>		Public Meeting	5 0 0	Collections and Sub-		John Asbury	0 0 0
For Widows' Fund	1 0 0	Boxes	2 11 7	scriptions	2 17 3	Miss Annie Hill	0 0 0
Collected by Mrs.		Prayer Meeting	0 0 0	Miss E. Cousins	0 7 0	Master W. Piddock	0 4 4
Lewin	1 0 6	Sunday-school	1 4 8	Miss A. Cousins	0 3 1	Miss Ridgway	0 5 0
The Young Gentle-		Widows' Fund	2 10 0	Miss Indoe	0 3 3	15d, 3d, 4d.	
men at Mr. Poole's		Exs. 10a, 3d, 4d, 11a.		Miss E. Cousins	0 7 6	<b>Stilton.</b>	
Academy, Kings-		<b>Breadway.</b>		Children in the Sun-	0 12 6	Collected by Miss Harriet	
land	3 1 6	Collection	1 15 6	day-school	0 3 1	Newell Hammersley	2 2 0
Mr. Blower's Child-		Collected by—		Mr. Cox	0 2 9	Mr. Hammersley	2 0 0
ren	0 3 10	Miss Hine	1 1 0	Mr. G. H. Cousins	0 3 0	by H. N. Ham-	
Mr. Harris's Box	0 0 0	Mr. Sheppard	0 12 3	Pitney School	0 6 0	merley	2 2 0
Sabbath-school Girls	1 1 0	3d, 5a, 9d.		Miss Taylor's Mis-		Rev. G. Greatbatch's	
Sabbath-school Boys	1 2 0	<b>Bruton.</b>		sonary Box	0 10 11	Services at Hope	
Sermon	7 0 4	Ladies' Association	5 5 7	Exs. 1a, 1d, 6d, 7a, 3d.		Chapel	1 10 0
Public Meeting	8 4 1	Box	0 1 9	<b>South Petherton.</b>		Mr. Clarke	1 0 0
Exs. 22a, 23a, 3a, 3d.		Donations	1 12 7	Collection at the Ge-		Mr. Beesley	0 10 0
<b>North Salop Auxiliary.</b>		Collections	5 2 6	neral Meeting of		Miss L. Hammersley	0 10 0
<b>Hadast.</b>		Interest in part	0 6 8	the Auxiliary,		Miss H. N. Ham-	
Sermon	2 8 3	Exs. 1a, 4d, 5d.		1852	15 2 10	merley	0 10 0
Collected by Miss		Connington	1 15 5	<b>Sloney</b>	2 7 6	Miss H. N. Ham-	
Leach	0 10 0	<b>Chard.</b>		<b>Taunton.</b>		merley's Sunday-	
Mr. Heath (D.)	1 0 0	Subscriptions	7 14 2	North Street.		school Class	0 0 0
4d, 6a, 11d.		Collection	7 11 0	Sermons	38 5 2	Miss L. Hammers-	
<b>Ifem.</b>		Sunday-school	3 16 8	Public Meeting	11 0 1	ley's ditto	0 5 0
Subscriptions	18 11 5	For Native Teacher,		Subscriptions and		Collected by—	
Public Meeting	14 13 3	W. H. Griffiths	10 0 0	Donations	12 17 5	Miss Sophia Downs	0 11 0
Tea Meeting	0 17 4	Widows' Fund	1 7 0	Sabbath-school (one		Miss Elias Downs	0 1 0
Profits of Tea Meet-		Mr. Hughes' Box	1 1 4	quarter)	3 7 3	Mrs. Rowley	0 0 0
ing	2 6 0	Exs. 11a.		Previously acknow-		<b>Newcastle-under-Lyme.</b>	
<b>Bores.</b>		30d, 3a, 3d.		ledged	36 19 3	F. Morley, Esq.	2 0 0
Mrs. Wilkinson	0 14 3	<b>Gloucestershire.</b>		Exs. 6a, 6d.		Mrs. F. Morley	1 0 0
(Lawns)		Collected during 1849	4 16 2	871, 1a, 11d.		Miss Edwards	0 10 0
Master T. Pattison	0 2 6	1850 and 1851.		<b>Wincanton.</b>		Sums under 10a.	1 5 0
Exs. 10a, 2d, 6a, 8d.		Sermon	1 7 10	Subscriptions	4 2 5	4d, 11a.	
<b>Whitechurch and Malpas.</b>		<b>Missionary Boxes.</b>		Elizabeth White	0 8 5	<b>Less Expenses.</b>	4 1 11
Mr. Porter, Mis-		Miss Blanche	0 12 6	Boxes	0 3 7		41 2 3
sionary Box	0 6 0	Mary Hunt	0 4 3	Mary Deane	0 1 0	<b>South auxiliary.</b>	
Mr. Bright Do.	0 4 7	Christiana Hunt	0 1 7	Sabbath-school	1 14 10	<b>Ridgway.</b>	
Collected by—		Miss F. Brooks	0 4 5	Collection	3 0 9	Collected by—	
Mr. Jarvis and		Master Rawles	0 0 11	Legacy of the late	1 19 0	Children in the Sab-	
Miss Bright	5 0 6	Miss Goffrey	0 0 10	Miss Hicks	10 0 0	bath-schools	2 3 11
Missionary Prayer		Mrs. Davis	0 7 0	871, 10a.		Mrs. Salisbury	3 14 0
Meetings	0 19 4	Collection at Menre.	0 18 8				
Steel-heat Chapel	0 6 6	Exs. 10a, 10d.					
Dodington Chapel	3 11 1	8d, 10d, 10d.					

L. s. d.		L. s. d.		L. s. d.		L. s. d.	
many Boxes of		Collected by—		WARRINGTON.		Melkham.	
.....	0 3 10	Miss Amelia Scar-		Birmingham.		Collection .....	
Water ..	0 3 0	lett (for China) ..		Lady Huntingdon's Chapel.		Subscriptions .....	
.....	0 3 0	Sermons .....		Particulars of sum acknow-		91. 9s. 7d.	
.....	1 1 0	Public Meeting .....		ledged in December.		On last Year's Ac-	
.....	2 13 7	Exs. 20s. 4d. 1 20l.		Collected by—		count .....	
1st. 1d.		Redgate.		Miss Jones .....		Collected by—	
2d. 1d.		Sermons .....		Miss Christian .....		Miss Jones .....	
3d. 1d.		Boxes.		Miss Stoddard .....		Collection .....	
4d. 1d.		E. and E. Apted ..		Miss M. A. Hunt ..		Mr. Wilson .....	
5d. 1d.		Mr. Brewer .....		Miss Prime .....		81. 2s. 1d.	
6d. 1d.		H. and E. Edwards.		Mrs. Truman .....		Endless-street Chapel,	
7d. 1d.		A Friend .....		Mrs. Huggan .....		the Ship .....	
8d. 1d.		Mrs. Hampton .....		Mrs. W. Walters ..		Trowbridge.	
9d. 1d.		Mr. Hows .....		Miss Boot .....		Tabernacle.	
10d. 1d.		Henry Jenkins .....		Missionary Boxes of		Annual Subscrip-	
11d. 1d.		L. Knight .....		Mrs. Mortimer .....		tions .....	
12d. 1d.		Mrs. Purton .....		Misses S. and E. C.		Anniversary .....	
13d. 1d.		Mrs. Price .....		Jones .....		Missionary Boxes ..	
14d. 1d.		Mrs. Pallen .....		Mr. T. Wootton .....		Sacramental Collec-	
15d. 1d.		Mr. Russell .....		Mrs. Walton .....		tions .....	
16d. 1d.		A. F. and G. Higgs.		Miss Phillips .....		African Fund .....	
17d. 1d.		Mrs. Smith .....		Master S. J. Taylor ..		Collected by—	
18d. 1d.		Sunday-school .....		Rev. T. Morgan (A.) ..		Miss Chapman .....	
19d. 1d.		Mr. Wells .....		Sabbath-school .....		Miss Drinkwater ..	
20d. 1d.		Miss Wood .....		Collected for Native		Miss Gayton .....	
21d. 1d.		Mrs. Wood .....		Teacher, John		Miss Hughes .....	
22d. 1d.		Fractions .....		Jones .....		Miss Jukes .....	
23d. 1d.		Exs. 6s. 12d.		Collections .....		Miss Little .....	
24d. 1d.		Wandsworth, for the		38s. 12s. 3d.		Miss Stancomb .....	
25d. 1d.		Native Teacher,		Sally, Sacra-		A Friend .....	
26d. 1d.		George Palmer		mental Collec-		Anniversary .....	
27d. 1d.		Davies (Balance).		tion for the Widows		Profit of Sewing	
28d. 1d.		4 0 0		and Orphan Fund		Party, for Joanna	
29d. 1d.		SURREY.		0 11 6		Turner .....	
30d. 1d.		Auxiliary Society.		Per Rev. J. Sibree.		Do, for General	
31d. 1d.		General .....		West Orchard Chapel.		Purposes .....	
32d. 1d.		Mrs. Watchell-st.		Subscriptions .....		Collected from Bible	
33d. 1d.		Chapel .....		15 13 6		Classes, and Sun-	
34d. 1d.		Watersfield .....		Anniversary .....		day-school .....	
35d. 1d.		Henfield .....		14 11 11		Collected for	
36d. 1d.		Newhaven .....		For Native Children,		Missionary Boxes ..	
37d. 1d.		East Grinstead .....		S. Reader .....		74s. 6s. 3d.	
38d. 1d.		Horsesham .....		Parkes, and H. D.		Including 20s. 4s. 6d. pre-	
39d. 1d.		Alfriston .....		A. Hawkes .....		viously acknowledged.	
40d. 1d.		Heathfield and Bur-		A. Hawkes .....		WORCESTERSHIRE.	
41d. 1d.		wash .....		5 10 0		Worcester, Collected	
42d. 1d.		Hertsmere .....		For Native Society.		by Miss Ellen Al-	
43d. 1d.		Westfield .....		John Tizard .....		lison, for the Chap-	
44d. 1d.		Chichester .....		8 4 4		New Mission .....	
45d. 1d.		Mrs. and Miss Riley,		For Native Children,		YORKSHIRE.	
46d. 1d.		for Berhampton		M. Jerrard and		Hall and East Riding	
47d. 1d.		Orphan Asylum ..		E. W. Dickson .....		Auxiliary.	
48d. 1d.		12 10 0		48s. 12s. 9d.		Per A. Levett, Esq.	
49d. 1d.		Cuckfield .....		Vicar's Chapel.		Fish-street .....	
50d. 1d.		For a Native Teacher,		Subscriptions .....		Public Meeting .....	
51d. 1d.		to be called Al-		9 6 0		Albion Chapel .....	
52d. 1d.		bert Cuckfield .....		Legacy of late Miss		Tuesday Evening ..	
53d. 1d.		Arundel .....		Ashion .....		10 3 11	
54d. 1d.		Widows' Fund .....		10 0 0		Communion Service	
55d. 1d.		21 7 4		Collections .....		Holborn-street .....	
56d. 1d.		33 13 9		18 4 6		Cogan-street .....	
57d. 1d.		William Hastings		4 12 6		Public Breakfast ..	
58d. 1d.		30 0 0		2 0 6		A Friend at do. ....	
59d. 1d.		Leves.		0 10 0		Mrs. Humphreys ..	
60d. 1d.		Cliffe Chapel .....		Potter's Green,		422l. 1s. 8d.	
61d. 1d.		For Native Teacher,		Boxes and Collec-		Boxes.	
62d. 1d.		William Boys .....		tion .....		Miss Westoby .....	
63d. 1d.		Mary Emily .....		5 0 0		Mrs. B. Robinson ..	
64d. 1d.		110 0 7		Kenilworth.		Miss Johnstone .....	
65d. 1d.		For Native Teacher,		Collections .....		Miss E. Allison .....	
66d. 1d.		William Boys .....		3 0 5		Miss G. Jackson .....	
67d. 1d.		5 0 0		Mr. T. Hensell .....		Sabbath-school .....	
68d. 1d.		Africa .....		1 2 3		Miss Hartill's .....	
69d. 1d.		15 14 7		5s. 11s. 8d.		Missionary Basket	
70d. 1d.		Mr. J. Mannington		Wiltshire.		for Hong-Kong .....	
71d. 1d.		(A.) .....		Arbury.		Miss M. L. Tapp ..	
72d. 1d.		Brighton.		School-room Mis-		for do. .....	
73d. 1d.		London-road Chapel		sionary Box .....		Cambray .....	
74d. 1d.		29 6 4		0 0 0		Fish-street Sun-	
75d. 1d.		Union-street Chapel		Weekly Subscrip-		school for the Ship	
76d. 1d.		41 16 9		tions .....		2 2 0	
77d. 1d.		Widows' Fund .....		11. 1s. 6d.		Holborn-street do. ...	
78d. 1d.		5 6 3		Bradford.		Friends, per Rev. T.	
79d. 1d.		5 13 6		New Year's Gifts		Stratton, for the	
80d. 1d.		North-street Chapel		for the Ship .....		Native Teacher,	
81d. 1d.		107 3 0		2 0 0		George Lambert .....	
82d. 1d.		For the Ship .....		Collection .....		For the Widows' and	
83d. 1d.		1 3 3		1 7 1			
84d. 1d.		Joseph Soutain .....		8 4 10			
85d. 1d.		10 0 0		Halt.			
86d. 1d.		434 9 4		Collection .....			
87d. 1d.		Less Expenses .....		3 6 6			
88d. 1d.		10 14 2		0 19 5			
89d. 1d.		445 15 3		41. 6s. 3d.			
90d. 1d.		Including 100s. previously		Marlborough, in ad-			
91d. 1d.		acknowledged.		dition to 5l. pre-			
92d. 1d.				viously acknow-			
93d. 1d.				ledged .....			
94d. 1d.				13 19 0			



L. s. d.		L. s. d.		L. s. d.		L. s. d.	
by Miss		An Old Collector,		Cana, Groeston,		FLINTSHIRE.	
Female		Pantriffring .....	1 0 0	and Diegrau ..	1 7 5	Bagill, Mission-	
11d. 8s. 8d.	1 0 0	11d. 8s.		Herron .....	3 5 0	ary Box .....	0 5 0
street Chapel.		Hanley.		Llanfair .....	1 7 3		
Boxes.		Mrs. Oldfield, for		Paradise .....	3 11 1	Holywell.	
Wood .....	0 4 6	the Native Teach-		Pentraeth.		Mr. D. Davis .....	0 10 0
.....	0 5 0	er, John Oldfield..	10 0 0	Rev. H. Rees .....	1 5 4	Rev. D. W. Jones ..	1 1 0
.....	0 4 2	Mr. W. Wrigley, for		J. Williams, Esq.,		J. Keates, Esq.,	
.....	0 4 0	the William Wrig-		Prongoch .....	1 0 0	3 years) .....	1 0 0
.....	17 6 2	ley .....	10 0 0	2l. 5s. 4d.		T. Owens, Esq.,	1 1 0
Teacher,		Ladies Association,		Rhosymeirch .....	0 12 2	E. H. Williams,	
gleton .....	10 0 0	for Female Educa-				Esq. ....	1 1 0
from the		Subscriptions .....	5 10 0	Salem.		Boxes and Cards	
of the		Collection .....	1 16 2	Rev. W. Morris ..	0 10 0	S. H. Clarke .....	0 5 2
and		32l. 8s. 8d.		Mr. J. Evans .....	0 10 0	J. C. Lloyd .....	0 10 0
Ladies'		Less Expenses ....	372 5 1	Bryngwan .....	0 10 0	Mrs. Green .....	0 5 5
Bazaar .....	25 0 0	2 17 9		Mrs. Evans, ditto	0 10 0	D. Jones .....	0 3 6
ales' As-		362 7 4		Master J. E. Evans	0 10 0	W. Owens .....	0 5 3
Girls,	11 7 6	Total remitted, 1850	6 4	Master W. D.		T. Owens .....	0 1 10
Wills, E.		Harrogate.		Evans .....	0 10 0	S. Prichard .....	0 16 8
F. Wrig-		Subscriptions .....	5 12 0	Mr. W. Roberts,		T. Roberts .....	0 5 2
E. E.		Miss Blackburn, for		Fandy .....	0 10 0	J. Stewart .....	0 3 9
2nd. ....	7 4 0	School at Cudda-		ditto .....	0 10 0	S. Stevenson .....	0 0 2
11d. 8s. 10d.	1 16 0	sh .....	0 10 0	Under 10s. ....	1 10 0	M. J. Roberts .....	0 3 1
ery-lane.		Harf. ....	1 11 4	Sardis .....	1 1 2	M. Williams .....	0 2 2
.....	1 0 0	Mrs. Duffield .....	0 12 0	Shiloh and Llan-		J. Lloyd .....	0 1 0
.....	1 8 8	John William Har-		deusant .....	2 11 3	Monthly Prayer	
.....	0 10 6	per .....	0 14 1	Holyhead.		Meetings .....	0 16 6
.....	0 12 6	Public Meeting .....	2 11 0	Rev. W. Griffiths.	0 10 0	J. Eyton, Esq.,	
.....	2l. 11s. 6d.	Anniversary .....	2 14 3	Box of Thank-	0 10 0	Kinsale .....	0 10 6
Hepton.	11 5 2	Exs. 19s. 1		offerings, by Mrs.		Under 10s. ....	12 3 2
.....	59 13 0	15l. 5s. 4d.		Davis .....	1 10 0	20l. 15s. 11d.	
.....		Sheffield Auxiliary,		Mrs. Dolson .....	0 10 0	Rhosymeirch and	
.....		per J. W. E. E-		Mr. Evan Griffith	0 10 0	Salem .....	2 0 6
.....		Smith, Esq., ....	120 11 7	Mrs. E. Griffith ..	0 10 0	Exs. 185s. 1	
.....		Queen-street Chapel,		Mr. David Hughes	0 10 0	87l. 9s. 1d.	
Missionary Boxes.		for Widows' and		Mr. R. Jones .....	1 0 0	DENBIGHSHIRE AND FLINT-	
Latrobe		Orphans' Fund ..	6 14 2	Mr. E. Michael,		SHIRE AUXILIARY.	
and Day .....	0 5 4	157l. 3s. 9d.		engineer .....	0 10 0	DENBIGHSHIRE.	
.....	0 1 10	Leeds, Collection for		O. Owen, Esq.,	0 10 0	Llanfair, Flint,	
.....	0 2 0	the Widows' and		solicitor .....	0 10 0	Collection .....	1 1 6
.....	0 4 0	Orphans' Fund,		A Friend .....	0 10 0	Llanarmon, Col-	
.....	0 1 11	after a United Ser-		R. Roberts, Esq.,		lection .....	0 16 6
.....	0 0 11	vice at East Pa-		Bank .....	1 0 0	FLINTSHIRE.	
.....	0 4 1	rade Chapel .....	14 5 0	Mr. Roberts, cur-		Holywell.	
.....	0 2 1	riest, for Widows		rier .....	0 10 0	Tabernacle .....	5 10 2
.....	0 1 10	and Orphans' Fund,		Hon. Mrs. Stanley	0 10 0	Pisgah .....	0 16 3
.....	0 4 0	per Capt. G. Pat-		Mrs. Vickers .....	0 10 0	Jerusalem .....	0 5 0
.....	0 0 2	rick .....	0 17 0	Mrs. Warren, Mis-		Llong .....	0 7 2
.....		WALES.		sionary Box .....	0 15 0	Mold.	
.....		North Wales Auxiliary		Sunday-school.		Mr. Bancroft .....	0 5 0
.....		ANGLESEY.		Mr. William Jones,		Mr. E. Edwards ..	0 7 6
.....		Amllech, Rev. W.		Summer-hill .....	0 5 0	Mrs. S. Evans .....	
.....		Jones .....	12 7 0	Mr. O. Williams,		Missionary Box	
.....		Bodgafn, by do.	1 19 2	Jews-street .....	0 5 0	Rev. J. Harries ..	1 0 0
.....		Exs. 8s. 15l. 5s. 6d.		Mr. T. Williams,		Mr. E. Jones,	
.....		Beaumaris.		Baptist-street ..	0 4 0	Cross .....	0 5 0
.....		Rev. W. Thomas ..	0 10 0	Blackbridge .....	0 5 0	F. Musgrave, Esq.,	0 5 0
.....		Mrs. Thomas .....	0 10 0	Mr. Wm. Wynne,		Public Collection	0 15 10
.....		Sunday-school.		Mill-street .....	0 2 0	Rhydypalud, Col-	
.....		Mr. W. Edwards'		ditto .....	0 2 1	liars .....	2 1 11
.....		Class .....	0 13 6	Mr. J. Jones, plas-		Monthly Prayer	
.....		Miss A. Edwards'		ter .....	0 1 6	Meetings .....	0 18 2
.....		do. ....	0 10 0	Mr. John Brady ..	0 6 0	Under 5s. ....	6 14 11
.....		Mrs. Thomas's do.	0 9 0	Mr. Morgan Jones	0 7 0	Exs. 13s.	
.....		Mr. Williams' do.	0 14 0	Missionary Boxes.		19l. 12s. 5d.	
.....		Mr. Thomas Wil-		Miss Ellen Wil-		CARNARVONSHIRE AUX-	
.....		liams' do. ....	1 3 0	liams, Cambrils.	0 4 0	ILIARY.	
.....		Mr. O. Williams'		Miss Ann Owen,	0 1 3	Mr. John Hughes,	
.....		do. ....	0 10 6	Hirron .....	0 1 3	Treasurer.	
.....		Mr. W. Williams'		A. E. Williams,		Amara, Rev. P.	
.....		do. ....	0 2 0	Blackbridge .....	0 3 0	Howells .....	1 5 3
.....		Mr. H. Jones's do.	0 10 0	Under 10s. ....	14 2 10	Archebald, do.	0 11 6
.....		Mrs. M. Owen's do.	0 8 10	26l.		Bethel, Rev. D.	6 4 10
.....		Under 10s. ....	9 10 6	For Home Mis-		Griffith .....	0 18 6
.....		Llandegfan.		sions .....	11 2 0	Shiloh, ditto .....	0 15 4
.....		Rev. J. Evans .....	0 9 6	Ebenezer .....	0 19 6	Bethlehem, Llan-	
.....		Under 10s. ....	0 12 8			achairi .....	0 15 4
.....		16l. 13s. 6d.				9l. 15s. 3d.	
.....		Bered .....	1 0 0			Beulah.	
.....		Bodelern .....	0 4 0			Rev. P. G. Thomas.	
.....		D. Roberts, Esq.,				Mrs. Drew Tre-	
.....		Mynydd-y-dol ..	1 1 0			birth-hill .....	0 10 0
.....		14s. 9d.				Collection .....	2 11 2

L. d. d.		L. d. d.		L. d. d.		L. d. d.	
<b>Bozrah, Rev. T. Edwards</b>		<b>Mr. J. J. Phillips</b>		<b>Llanfyllin</b>		<b>SOUTH WALLS</b>	
<b>Garnarson, Rev.</b>		<b>Ditto, Box</b>		<b>Rev. D. Morgan</b>		<b>Stretton</b>	
<b>D. Roberts</b>		<b>Monthly Collections</b>		<b>A Friend</b>		<b>For Mr. J. Powell</b>	
<b>Bontnewydd, do.</b>		<b>Produce of an Apple-tree</b>		<b>Mr. T. Bynner</b>		<b>Brackwood, Col.</b>	
<b>Saron, per do.</b>		<b>Saron</b>		<b>Mr. T. M. Bynner</b>		<b>Rev. John Stephens</b>	
<b>Capel Hely</b>		<b>Collection</b>		<b>Miss M. J. Bynner</b>		<b>Mr. W. Evans</b>	
<b>Cheslog</b>		<b>Mr. Lewis Jones</b>		<b>Mr. David Bynner</b>		<b>Miss Margaret</b>	
<b>Dre-y-Coed, Rev.</b>		<b>Mr. Griffith Evans</b>		<b>Mr. Richd. Bowen</b>		<b>Rees</b>	
<b>D. Jones</b>		<b>Miss E. Evans</b>		<b>R. Davies, Esq.</b>		<b>Cwmcaulais, Col.</b>	
<b>Tul-y-Sarn, do.</b>		<b>41. 42. 43.</b>		<b>Miss Davies</b>		<b>Mr. W. Price</b>	
<b>Horeb, Dwygyfylchi, Rev. E. Stephens</b>		<b>Llanfachreth</b>		<b>Mrs. Jones Tanner</b>		<b>Mr. T. Evans</b>	
<b>11. 12. 13.</b>		<b>13. 14.</b>		<b>Mr. C. B. Jones</b>		<b>Llanelli, Col.</b>	
<b>Hearyd and Salem, Rev. J. Davies</b>		<b>Per Rev. Gray Evans</b>		<b>Mr. Edward Jones</b>		<b>12. 13. 14.</b>	
<b>Jerusalem, Llanberis</b>		<b>Talgarth, C. T. Thurston, Esq.</b>		<b>Miss M. C. Owen</b>		<b>Missionary Boxes</b>	
<b>Llanfyllindwy, Rev. T. Griffith</b>		<b>Pendennis Lodge, J. Vaughan, Esq.</b>		<b>Mr. Richd. Tibbot</b>		<b>Miss M. Howells</b>	
<b>Tabor, ditto</b>		<b>Cefnwr, Mr. M. Jones</b>		<b>Sums under 10s.</b>		<b>Miss M. Evans</b>	
<b>Nebo, Rev. T. Thomas</b>		<b>Cefnalltwyd, Mr. Morris Davies</b>		<b>Cymmanthawen</b>		<b>Miss S. Griffiths</b>	
<b>Portmadock, Rev. W. Ambrose</b>		<b>Nant-y-gwenilly, Mr. H. Thomas</b>		<b>Colld. by Messrs. Jones, Evans, &amp; Bynner</b>		<b>Mrs. Margaret</b>	
<b>Pipaw and Pen-y-Groes, Rev. S. Jones</b>		<b>Pen-y-groes, Mr. T. Jones</b>		<b>Silch</b>		<b>Rees</b>	
<b>Pool Trifaw, do.</b>		<b>Mrs. Lloyd</b>		<b>Collected by Mr. E. Miles and R. Thomas</b>		<b>Missionary Boxes</b>	
<b>Penlle</b>		<b>Miss Lloyd</b>		<b>Sunday School, do.</b>		<b>Miss M. Howells</b>	
<b>43. 44. 45.</b>		<b>Mrs. Jones</b>		<b>Soar, Collected by Messrs. Bowen and Jones</b>		<b>12. 13. 14.</b>	
<b>Home Mission and Expenses</b>		<b>Sums under 2s. 6d.</b>		<b>For County Miss.</b>		<b>Northampton</b>	
<b>Total</b>		<b>21. 13s.</b>		<b>15. 19. 7.</b>		<b>Ebeneser Chapel</b>	
<b>Bangor</b>		<b>MONTGOMERYSHIRE</b>		<b>15. 19. 7.</b>		<b>Bethanias Chapel</b>	
<b>Bethel Chapel</b>		<b>Congregational Churches</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Collections</b>		<b>Per Mr. R. Tibbot, Treasr.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Captain Hughes</b>		<b>Aberdaron</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Mrs. Ambrose</b>		<b>Rev. John Williams</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Garth, Mr. D. Williams</b>		<b>Mr. D. Davies</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>21. 12. 13.</b>		<b>Mr. E. Davies</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Prillhall</b>		<b>Mr. Morris Evans</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Rev. Rees P. Griffiths</b>		<b>Mr. John Hughes and Family</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>W. Jones, Esq.</b>		<b>G. Jones, Esq.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>John Jones, Esq.</b>		<b>G. Jones, Esq. Jun.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>T. C. Larkin, Esq.</b>		<b>Rev. J. Williams</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Sums under 5s.</b>		<b>Sums under 10s.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Llanbedrog Chapel</b>		<b>Ebeneser, ditto</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Celdio ditto</b>		<b>6. 17. 8.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Es. 12s.</b>		<b>Less Expenses</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>9s. 6d.</b>		<b>0. 0. 0.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>MERIONETHSHIRE</b>		<b>6. 17. 8.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Collections by Rev. Cadwallader Jones</b>		<b>Bethel</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Dolgelly</b>		<b>Rev. S. Roberts</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Glanfyllin</b>		<b>Collections under 10s.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Bala</b>		<b>Brichyrydd</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>John Jones, Esq.</b>		<b>Rev. J. Owen</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Mr. R. Jones, Draper</b>		<b>Sums under 10s.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Mr. Simon Jones</b>		<b>For County Miss.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Collections</b>		<b>Carno, per Rev. S. Roberts, Collection</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Missionary Box</b>		<b>2. 0. 0.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>21. 12. 13.</b>		<b>Llanbrynmair</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Bethel</b>		<b>Rev. S. Roberts</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Collection</b>		<b>Mr. Stephen Brees</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Missionary Box</b>		<b>Caerlas, Missionary Box</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>11.</b>		<b>Mr. Evan Evans</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Llanegwyl</b>		<b>Mr. Edw. Jones</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Richard Jones</b>		<b>Mr. Wm. Jones</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>12s.</b>		<b>Mr. E. Hughes</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Llanfyllin</b>		<b>Mr. R. Hughes</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Llanbrynmair</b>		<b>Mr. R. Owen</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Mr. F. Rowland</b>		<b>Rev. S. Roberts</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>11. 12.</b>		<b>Mr. R. Roberts</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Tynia</b>		<b>Sums under 5s.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Rev. H. Lloyd</b>		<b>14. 2. 0.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Rev. J. Thomas</b>		<b>17. 11. 6.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Mr. J. B. Phillips</b>		<b>For County Miss.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Mrs. Phillips</b>		<b>4. 14. 6.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	
<b>Miss D. J. Phillips</b>		<b>13. 0. 0.</b>		<b>15. 19. 7.</b>		<b>12. 13. 14.</b>	

L. s. d.		L. s. d.		L. s. d.		L. s. d.	
Mr. Jones, Erwen	0 10 0	Mr. J. Jones,	0 10 0	Henllan.			
Mrs. Jones, Ditto	0 10 0	Parke	0 10 0	Rev. Mr. Lewis.			
Mrs. Jones		Rev. R. Jones,		Collection	11 0 0		
Erwyon	0 10 0	Cardigan	0 10 0	Bethel, Collection	4 0 0		
Sunday-school	1 2 2	A Friend, per Do.	1 1 0	Llwynyguydd, Col-			
Mountain School	0 4 6	S. J. Evans, Esq.	0 10 0	lection	1 0 0		
Esgaradace	0 13 10	Rev. D. Davies	0 10 0				
Sunday-School	1 5 2	20. 5s. 2d.	203 11 2	Home Miss. Soc.	16 0 0		
Casperle	0 10 0	Less Exps., 10s. 2d.			5 0 0		
Per Rev. J. Owen.		kept in hand			11 0 0		
Pencaider	1 11 3	towards the		Rhydyceisaid, Col-			
Sunday-school	1 0 11	Widows' Fund,	5 19 2	lection	1 10 0		
Penrynfarach,		5	197 12 0				
School	0 12 10			Canna.			
Troedyrhyo, Col-	1 16 0			Rev. Mr. Phillips.			
lection	51. 7s.			Collection	2 19 0		
Per Rev. W. Evans.							
Neuaddhyd, Sun-	4 7 0						
day-school	1 1 1						
A Sister	1 4 7						
Derwengem, Sun-	1 1 0						
day-school	1 17 6						
Mr. T. Evans,	5 17 4						
Pontbrendu	1 0 0						
Penybanc, Sun-	1 17 6						
day-school	1 0 0						
Aberafon	1 0 0						
A Sister	1 6 6						
Mynyddrolis, Col-	17. 15s.						
lection	1 0 7						
Treacen, Collec-	1 0 0						
tion	1 0 0						
Mr. J. Griffiths,	1 0 0						
Penalliceri	0 10 6						
J. P. Thomas, Esq.	0 5 0						
Ruth Davies,	2 10 7						
Parke	1 4 6						
Sunday-school	61. 17s. 2d.						
Bryngwyn							
Rev. A. Jenkins.							
Brynmair, Collec-	0 9 3						
tion	2 17 0						
Ditto, Sunday-	0 9 11						
school	2 4 3						
Brynsion, Collec-	0 9 11						
tion	2 4 3						
Do. Sunday-school	1 3 0						
Rev. R. W. Roberts.							
Saleu, Collection	1 3 0						
Claruch, do.	2. 6s. 2d.						
Rev. E. Jones.							
Penyco, Collec-	2 0 0						
tion							
Hope Chapel.							
Rev. R. Hancock.							
Mr. Lloyd and							
Workmen	11 13 11						
Mrs. Lloyd's Box	10 14 9						
Miss S. Griffiths	4 17 6						
Sunday-school	8 19 5						
A Widow's Two	0 10 0						
Mites	0 10 0						
Cardigan.							
Per Rev. D. Davies.							
Chapel Collection	1 9 10						
Mr. T. Griffiths'	1 14 6						
(draper) Class	0 19 4						
Mr. J. Evans Do.	0 13 6						
Ann Thomas Do.	0 13 11						
D. B. Evans Do.	0 10 0						
H. Thomas Do.	0 14 0						
T. G. Cooper Do.	0 18 0						
W. Jenkins Do.	0 6 0						
John Jones Do.	0 8 4						
D. Thomas Do.	2 1 4						
A. Morgan Do.	0 4 6						
O. P. Davies Do.	0 9 6						
T. Thomas Do.	1 7 7						
Lechryd	3 14 7						
Sunday-school	1 0 0						
Mr. D. Thomas.							
Parkynethw							



Aberystwyth.		Public Meeting.		L. s. d.		L. s. d.		L. s. d.	
Rev. E. Jones.		Small Subscriptions .....		2 1 9		Gebis, David		Narberth.	
Mrs. Williams .....		0 10 0		0 5 0		Williams, Tobacco Money		Tabernacle.	
Miss Williams .....		0 10 0		74. 18s. 7d.		saved .....		Missionary Boxes.	
Sunday-school .....		1 0 0		<b>Mynyddbach.</b>		0 10 0		Sunday-school	
Collection .....		2 0 0		Rev. J. Davies.				Missionary	
4 0 0		Collection .....		Collection .....		0 13 4		Box .....	
Deduct for de-		Sunday-school .....		Sunday-school .....		0 12 6		Miss A. Thomas .....	
fraying the debt		Mr. J. Powell .....		Mr. J. Powell .....		0 5 0		Miss M. Thomas .....	
upon Brecon		11. 16s. 10d.		11. 16s. 10d.				Miss E. Davies .....	
College .....		2 0 0		<b>Morriston.</b>		for British		Miss L. Lewis .....	
6 3 4		Less Expenses		Horeb.		Missions .....		Miss E. Bower .....	
0 1 0		6 4 4		Rev. T. Davies.		2 0 0		Miss Anne Lew-	
				Collection .....		54 2 1		ellyn .....	
				1 7 5		0 1 6		Miss M. Griffiths .....	
				<b>Altweon.</b>		51 0 7		Miss M. Morgan .....	
				Rev. P. Griffiths.				Miss H. Lewis .....	
				Collection .....				Miss A. Madox .....	
				1 10 3				Missionary Prayer	
				John Griffiths .....				Meeting Box .....	
				Griffith Griffiths .....				Isaac Wilkison,	
				0 5 0				Esq., 12, Earl-	
				27. 0s. 3d.				street, West-	
				<b>Swansea.</b>				minster, and	
				Ebenezer.				Family Mis-	
				Rev. E. Jacob.				sionary Box,	
				Rev. E. Jacob .....				kindly pre-	
				0 10 0				sented to the	
				Rev. E. Griffiths .....				Narberth Aux-	
				3 0 0				iliary, per J.	
				Mrs. Cleaver .....				Morris .....	
				1 0 0				2 17 2	
				The Misses				Fractions .....	
				Davies .....				0 0 0	
				0 10 0				Sermon .....	
				Mr. W. Rees .....				4 11 6	
				0 10 0				Public Meeting.	
				Collection .....				234. 18s. 10d.	
				2 19 2				1 0 0	
				3 1 2				0 12 0	
				Per Evan Grif-				<b>Pembroke Dock.</b>	
				fiths, Wacn-				Collection at	
				even .....				Temperance	
				0 2 6				Hall .....	
				11 12 10				2 14 0	
				Less for British				<b>Tenby.</b>	
				Missions .....				Tabernacle.	
				2 0 0				Sunday Collec-	
				94. 12s. 10d.				tion .....	
				<b>Pantleg.</b>				2 14 0	
				Rev. P. Griffiths.				Miss E. Knox .....	
				Prayer Meeting .....				Rees .....	
				0 11 1				4 13 0	
				Thos. Walters .....				Mrs. Garlick .....	
				0 2 6				2 8 0	
				Thos. Morgan .....				Mrs. T. James .....	
				0 2 6				9 11 0	
				Collection .....				rice .....	
				21. 2s. 7d.				1 0 0	
				<b>Libanus, Morriston.</b>				Bryneion, Collec-	
				[Rev. T. Jones.				tion .....	
				Collections .....				0 9 11	
				4 12 0				Ditto, Sunday-	
				<b>Glynnedd Chapel.</b>				School .....	
				Rev. J. Thomas.				2 4 3	
				T. Godfrey, Esq. ....				Rev. R. W. Roberts.	
				0 10 0				Salem, Collection .....	
				Mrs. Jones .....				1 0 0	
				0 10 0				Clara, ditto .....	
				Rev. J. Thomas .....				21. 5s.	
				0 10 0				Rev. E. Jones.	
				Mr. D. Vaughan .....				Pentycro, Collec-	
				0 2 6				tion .....	
				Mrs. M. Hopkins .....				2 0 0	
				2 3 10				Thomas Tho-	
				Schools .....				mas, Esq. ....	
				4 8 10				1 0 0	
				Deduct for Bri-				Miss Fitzsim-	
				tish Missions .....				monds .....	
				2 0 0				0 13 0	
				21. 8s. 10d.				Miss M. Griffiths .....	
				<b>Bryn Troedgam.</b>				0 5 6	
				Rev. J. Davies.				Mrs. W. Thomas .....	
				Rev. J. Davies .....				Miss Gibbs .....	
				0 2 6				Sunday-school	
				0 10 0				Box .....	
				Collection .....				Collection at	
				15s. 4d.				Public Meet-	
				<b>Cwmaman, Rev.</b>				ing .....	
				J. Davies .....				271. 14s. 1d.	
				1 0 3				2 3	
				Silo, Glandwr,				2 1	
				Rev. T. Thomas					
				3 0 0					
				Hebron Clydach,					
				Ditto .....					
				2 11 6					

L. s. d.		L. s. d.		L. s. d.		L. s. d.	
<b>PENFROKESHIRE.</b>		<b>Sabbath-school Collection.</b>		<b>Missionary Ship,</b>		<b>Blackfriars Sab-</b>	
<b>Welsh Branch.</b>		<b>Trefgarth .....</b>		<b>per Mr. Da-</b>		<b>bath - school,</b>	
<b>Rev. S. Evans.</b>		<b>Pencwm .....</b>		<b>vidson .....</b>		<b>per Mr. J.</b>	
<b>Pen-y-Groes.</b>		<b>Haycastle .....</b>		<b>9l. 18s. 9d.</b>		<b>Fraser, Jun...</b>	
<b>Collection .....</b>		<b>Swanton .....</b>		<b>Blackfriars-street Chapel.</b>		<b>Miss M. Stra-</b>	
<b>ending-school. 1 3 9</b>		<b>Parson .....</b>		<b>Collection .....</b>		<b>chan's School</b>	
<b>ecological do. 7 10 0</b>		<b>16l. 10s. 4d.</b>		<b>Ditto at Prayer-</b>		<b>0 4 0</b>	
<b>etich Sab-</b>		<b>Fishguard.</b>		<b>Meetings .....</b>		<b>Ess. 11s. 8d.</b>	
<b>bath do. .... 3 11 5</b>		<b>Rev. Messrs. Davies and</b>		<b>7l.</b>		<b>30l. 11s. 3d.</b>	
<b>amymors do. 1 1 1</b>		<b>Bateman.</b>		<b>George-street Chapel.</b>		<b>Per Mr. G. King.</b>	
<b>15l. 12s. 6d.</b>		<b>Subscriptions.</b>		<b>Collection .....</b>		<b>Schinas, Bible</b>	
<b>Hebron.</b>		<b>Rev. W. Davies .....</b>		<b>United Presby-</b>		<b>terian Chapel.</b>	
<b>lected .....</b>		<b>Rev. T. Luke ... 1 1 0</b>		<b>Belmont-st. ... 2 0 0</b>		<b>Aberteen, Stu-</b>	
<b>abbath-school. 7 7 0</b>		<b>Miss Meyler ... 0 10 0</b>		<b>Subscriptions.</b>		<b>dents' Mis-</b>	
<b>11l.</b>		<b>Under 10s. .... 0 17 6</b>		<b>William Leslie ... 5 5 0</b>		<b>sonary Union</b>	
<b>Nabe.</b>		<b>Collection .....</b>		<b>John Watson ... 1 1 0</b>		<b>for the Girls</b>	
<b>lected .....</b>		<b>Sabbath-school. 2 8 10</b>		<b>John Fleming ... 1 1 0</b>		<b>School, Be-</b>	
<b>abbath-school. 7 13 10</b>		<b>Rhosycaeraw.</b>		<b>Alexander Gibb ... 1 1 0</b>		<b>nares .....</b>	
<b>6l. 12s. 6d.</b>		<b>Subscriptions.</b>		<b>James Allan ... 1 1 0</b>		<b>3l. 14s. 7d.</b>	
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<b>tish Missions. 5 0 0</b>		<b>Mrs. Mortimer. 0 10 0</b>		<b>John Martin ... 1 1 0</b>		<b>Congregational</b>	
<b>30l. 6d.</b>		<b>Under 10s. .... 1 6 0</b>		<b>Captain For-</b>		<b>Sabbath-school 0 8 0</b>	
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<b>Rev. S. Thomas.</b>		<b>Sabbath-school. 3 7 10</b>		<b>T. Melville .....</b>		<b>14s. 7d.</b>	
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<b>Glender.</b>		<b>Llandysilio.</b>		<b>J. and J. Barker ... 1 0 0</b>		<b>Auxiliary Society.</b>	
<b>Rev. J. Davies.</b>		<b>Pisga.</b>		<b>J. Matthews ... 0 10 6</b>		<b>Collected by—</b>	
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<b>ual Prayer-</b>		<b>and Jones.</b>		<b>Hugh Ross ... 0 10 6</b>		<b>Mr. A. Somer-</b>	
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<b>1 0 14 6</b>		<b>Rev. J. Griffiths 0 10 6</b>		<b>under 10s. ... 10 10 0</b>		<b>ary Box .....</b>	
<b>lym, air, do. 1 4 1</b>		<b>Rev. J. H.</b>		<b>Interest .....</b>		<b>1 10 0</b>	
<b>rich, Collec-</b>		<b>Jones .....</b>		<b>Ess. 53s.</b>		<b>East Houses Sab-</b>	
<b>tion .....</b>		<b>Mr. D. Thomas. 0 10 6</b>		<b>62l. 17s.</b>		<b>bath Schl. do. 0 0 0</b>	
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<b>Brynberian.</b>		<b>Mr. J. James ... 0 10 0</b>		<b>Per Mrs. Leslie.</b>		<b>Dr. Brown's</b>	
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<b>Collection .....</b>		<b>Miss M. Beynon</b>		<b>Miss Bruce .....</b>		<b>Rev. G. John-</b>	
<b>1 14 5</b>		<b>and Miss E.</b>		<b>0 19 0</b>		<b>ston .....</b>	
<b>chool do. .... 3 3 1</b>		<b>Perkins .....</b>		<b>Mrs. Keith .....</b>		<b>Ditto in Rev.</b>	
<b>4 1 6</b>		<b>5 5 0</b>		<b>2 5 6</b>		<b>Mr. Rennie's</b>	
<b>Valdrie, do. ... 0 16 9</b>		<b>Miss L. Beynon</b>		<b>Miss Machray ... 3 13 6</b>		<b>Church, per</b>	
<b>Ms. School ... 3 10 6</b>		<b>and Miss A.</b>		<b>Miss McGregor 1 17 6</b>		<b>Deputation ... 6 0 0</b>	
<b>ues at ditto ... 1 2 1</b>		<b>Perkins .....</b>		<b>Miss Maitland. 1 6 0</b>		<b>Ess. 33s. 10d.</b>	
<b>ter. E. Lewis. 0 10 0</b>		<b>3 14 7</b>		<b>Miss Melville ... 0 19 6</b>		<b>18l. 5s. 10d.</b>	
<b>14l. 18s. 7d.</b>		<b>School Collec-</b>		<b>Miss J. Murray. 1 0 0</b>		<b>Dunkeld.</b>	
<b>Trefgarth.</b>		<b>tion .....</b>		<b>Miss M. Murray 1 9 6</b>		<b>Dunkeld Mission-</b>	
<b>Rev. Messrs. B. and</b>		<b>0 15 3</b>		<b>Mrs. Thomson. 2 14 6</b>		<b>ary Society ... 4 10 0</b>	
<b>J. Griffiths.</b>		<b>Miss M. Mad-</b>		<b>Miss Tough ... 0 13 6</b>		<b>Monthly Prayer</b>	
<b>lected on the</b>		<b>dock's Mis-</b>		<b>Miss A. Watson 3 6 0</b>		<b>Meetings for</b>	
<b>abbath .....</b>		<b>0 5 2</b>		<b>Collection .....</b>		<b>Christian Mis-</b>	
<b>ts at the</b>		<b>12l. 12s. 1d.</b>		<b>Miss Leslie,</b>		<b>sions. .... 2 0 0</b>	
<b>Public Meet-</b>		<b>11l 17 6</b>		<b>New Deer, per</b>		<b>6l. 10s.</b>	
<b>ing .....</b>		<b>Printing Welsh</b>		<b>Mrs. Leslie ... 0 10 0</b>		<b>Dundee, Rev.</b>	
<b>Subscriptions.</b>		<b>Reports, and</b>		<b>A Friend, per</b>		<b>Dr. Paterson,</b>	
<b>J. Thomas,</b>		<b>other Ex-</b>		<b>ditto .....</b>		<b>(A.) 5 0 0</b>	
<b>lther-house 1 0 0</b>		<b>3 17 6</b>		<b>Mrs. Farquhar,</b>		<b>Edinburgh.</b>	
<b>lther .....</b>		<b>10s 0 0</b>		<b>per Miss A.</b>		<b>Auxiliary Society.</b>	
<b>J. Griffiths. 0 10 6</b>		<b>For British Mis-</b>		<b>Watson .....</b>		<b>Per Mr. W. F. Watson.</b>	
<b>R. Gwyther 0 10 0</b>		<b>sions .....</b>		<b>Juvenile Branch.</b>		<b>R. Hule, Esq.,</b>	
<b>W. Roberts 0 10 0</b>		<b>11s 0 0</b>		<b>Collected by—</b>		<b>M.D. .... 0 10 6</b>	
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<b>lubby Collections.</b>		<b>Aberdeen Auxiliary.</b>		<b>Miss Baillie. .... 0 12 8</b>		<b>H.M. Gibb, Esq.</b>	
<b>gwyns .....</b>		<b>Free Trinity</b>		<b>Master G. King 0 12 3</b>		<b>(additional)... 2 0 0</b>	
<b>smalls .....</b>		<b>Church Col-</b>		<b>Miss A.E. Knox 0 8 9</b>		<b>Capt. Walker,</b>	
<b>napier .....</b>		<b>lections ... 10 0 7</b>		<b>Master H. Mur-</b>		<b>Gayfield Sq. 1 1 0</b>	
<b>linary Boxes.</b>		<b>Frederick-street Chapel.</b>		<b>ray .....</b>		<b>Mark Watt, Esq.</b>	
<b>Thomas,</b>		<b>Collection .....</b>		<b>Miss M. R. Ste-</b>		<b>Morningdale. 0 5 0</b>	
<b>ther-house 0 12 2</b>		<b>6 3 0</b>		<b>venson .....</b>		<b>W. Alexander,</b>	
<b>Harris.</b>		<b>Public Meeting. 1 12 9</b>		<b>Mrs. Souter .....</b>		<b>Esq. .... 5 0 0</b>	
<b>whithan. 0 18 7</b>		<b>Collection, Prayer-</b>		<b>Misses M. A.</b>		<b>D. M. Macan-</b>	
<b>Dreadguy 0 7 1</b>		<b>Meeting ... 1 3 0</b>		<b>and Harvey</b>		<b>drew, Esq. ... 0 10 0</b>	
<b>Castle</b>		<b>Mrs. Innes .....</b>		<b>Urquhart ... 0 11 3</b>			
<b>0 4 11</b>		<b>0 10 0</b>		<b>Miss Russell ... 0 10 0</b>			
<b>Matthias,</b>							
<b>lyon ... 0 4 4</b>							



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Rev. H. Grey,		Male Bible Class,		Stromness.		First Contribu-	
D.D. ....	1 3 0	by Mr. A. S. H.		United Presbyterian		tions of three	
J. Cornwall, Esq.,	1 1 0	Petersen, ....	9 11 6	Church.		young children.	0 3 0
Rev. J. Brown,		Exs. 58a;					
D.D. ....	0 10 0	122, 17a. 8d.		For China.....	1 0 0	11. 9a.	
Mr. W. F. Wai-		Richmond Place Chapel.		For India.....	1 0 0	Forrester, Miss M.	
son, Esq., ....	0 10 6	Collection ..... 5 17 11		22.		A. Gordon's	
J. Keith, Esq.,		Mr. John Cowan,		Wigton, Sab		Sabbath-class	1 0 0
M.D. ....	1 0 0	Valleyfield ...	1 0 0	bath Classes			
W. A. Thom-		Mr. J. Elliot ...	1 10 0	United Presby-		Glasgow Auxiliary.	
son, Esq., ....	0 10 6	H. Bruce, Esq.,	5 0 0	terian Church,		Per J. Risk, Esq.,	
Postage Stamps	0 2 6	Mr. H. Brown ...	2 0 0	for Indian Mis-		Alex. Anderson	1 1 0
J. Dunlop, Esq.		Rev. H. Wright	2 0 0	son. ....	0 9 3	David Anderson	1 0 0
of Brockloch.	2 0 0	Per a Friend ...	0 18 0			Str James Au-	
		Per Jane Lawrie	0 1 0			derson ..... 1 1 0	
Albany Street Chapel.		Per Mary Bell ...	0 4 3	Less Expenses	0 15 6	John Anderson	1 0 0
Collected by—		Per Elizabeth				James Black	
Miss Fullerton ..	12 4 2	Veitch ..... 0 3 0				and Co ..... 1 1 0	
Miss I. Fullerton	5 15 6	184. 11a. 7d.				Blackie and Son	1 0 0
Miss Macgibbon	4 19 0	For Mrs. Lewis's School,		Miss Finlay, for		Hugh Brown ...	1 1 0
Miss Davenport	1 7 6	Santhapuram.		our Mission-		Robt. S. Brown	1 1 0
Miss Gibson ....	2 8 3	Mrs. Thomas ...	2 10 6	aries who have		J. D. Bryce ....	2 0 0
Miss Callum ...	3 16 8	Mrs. J. Leitch ...	1 0 0	suffered from		Jas. Buchanan ...	1 1 0
Mrs. Turnbull ...	1 14 8	Mrs. Patrick		the War in		Wm. Freebairn.	0 5 0
Miss Menzies ...	1 14 6	Guthrie, Bre-		Africa ..... 5 0 0		Mr. James Free-	
Value of a Box		chin, per Mr.		For the support		bairn ..... 0 3 0	
of Clothing,		Willm. Jones,		of Mary Fin-		Duncan Hunter	0 10 4
for the South		16, for China	2 0 0	lay, in Mrs.		Miss Keer,	
African Misses	25 0 0	Elite, Independ-		Wardlaw's		Govan ..... 10 0 0	
684. 11a. 3d.		ent Church,		School, Bel-		Rev. Dr. Kid-	
Argyle Square.		per D. David-		lary ..... 5 0 0		ston ..... 0 10 6	
Congregational Church.		son, Esq., for		Collected by		John Laurie ...	1 10 2
Collected by—		Widows and		Miss Finlay's		Laurie & Foulis	1 1 0
The Misses Fra-		Orphans ..... 2 0 0		Pupils for four		James M'Far-	
zer.....	2 0 0	Mr. David Stott,		Children at		lane ..... 1 1 0	
A Friend, by Mr.		for Sufferers		Salem ..... 10 0 0		Donald M'In-	
A. G. Yonston	10 0 0	in Kaffirland,		Ditto, for the		tyre ..... 2 0 0	
A Friend, per		George Yule,		New Chapel		Wm. M'Lean,	
D. Moses ...	0 10 0	Esq., Edin-		at Salem ...	5 0 0	Plantation ...	1 1 0
Collected by Miss		burgh, for Cal-				Robt. Paterson,	
Muir, for Mrs.		cutta College,				Ingram-street	1 10 0
Lewis's School,		for Scholar-				James Playfair	1 0 0
from the fol-		ships.....	5 0 0			John Risk ..... 3 0 0	
lowing: Mrs.						John Robertson,	
Wyld, Miss						Holland-place	1 1 0
Finlay, Mrs.						John Small ...	1 1 0
Irvine, Mr.						George Smith	
Rankine, Mrs.						and Sons ..... 10 10 0	
Muir, Miss						Natl. Stevenson	1 0 0
Mary Fergus-						Eglinton street	
son, Mrs. Har-						U.P. Church,	
vey, the Misses						Bible & Mis-	
Muir.....	15 0 0					sionary So-	
Collected by—						cietly ..... 5 0 0	
Miss C. M'Laren	28 13 0					Campbell-street	
Misses Wilson	8 16 8					(East), second	
Miss M. Black	12 15 6					U.P. Church,	
The Misses Cock-						(Rev. Mr.	
burn ..... 17 10 6						Ramage), a	
Miss Mina Mc-						member of, for	
Ewen ..... 5 6 0						China ..... 1 0 0	
Miss M. Stott ...	5 17 10					West George Chapel,	
Miss Lindsay ...	2 13 4					Society for Religious	
Miss Easton ...	1 10 0					Purposes.	
Mr. W. Inskip.	9 3 0					Rev. Dr. Wardlaw.	
Missionary Boxes of—						E. Adamson ...	0 5 0
Miss J. Allan ...	0 17 4					Mr. and Mrs.	
Mrs. Muir ..... 2 10 0						Alexander ...	0 10 0
Mr. Sloan ..... 0 6 4						Samuel Barr ...	0 5 0
Bible Class, per						J. Babb ..... 0 3 0	
Mr. D. McLar-						Mrs. Blyth ..... 0 5 0	
ren ..... 1 0 0						John Hribner ...	0 5 0
Dunbar Street						John Brown Jun.	1 0 0
Sabbath Morn-						Mrs. Brown ...	0 5 0
ing School, for						Wm. Buchanan	0 10 0
Mrs. Mullens'						John Burnet ...	0 5 0
School ..... 0 0 6						Mrs. Douglas ...	0 3 0
Brighton Street,						John Gray ....	2 0 0
for ditto ..... 1 8 2						Gunn, B. sen ...	1 1 0

L. s. d.		L. s. d.		L. s. d.	
and	2 0 0	Saml. Wilson ...	0 10 0	United Presby-	
.....	0 10 0	Mrs. Young.....	0 10 0	terian ditto ...	1 10 0
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nith 10 10 0		terian Church	3 2 10	Rev. J. Hands	2 6
1 ... 6 0 0		Kilmarnock.		For Female Education in	
in... 2 0 0		Mr. J. Thom-		India.	
kin... 0 5 0		son.....(A.)	1 0 0	Miss Vicory,	
1 ... 0 2 6		Mr. J. Thomson,		Wexford .....	1 0 0
ick... 0 10 0		jun. ....	0 10 0	A Friend, by Mr.	
tsou 0 5 0		Miss N. E. Hen-		Wm. Hunter,	
sell. 1 0 0		derson's Sa-		Stewart's-town	1 0 0
well. 1 0 0		turday Morn-		Wm. Todd, Esq.	
1 ... 0 10 0		ing Class .....	0 7 0	Dublin .....	1 0 0
..... 0 5 0		Miss Cleugh's		For Sufferers in Africa.	
..... 0 5 0		Work-room ...	0 2 6	Rev. W. Vesey,	
hool,		1l. 19s. 6d.		Dublin .....	1 0 0
Alex-		Leith.		Rev. Dr. Car-	
..... 0 6 8		Merrillees-close		lle, Birt .....	1 0 0
jun. 1 0 0		Sabbath-		Mr. Hope,	
essor		school, for Mr.		Dublin .....	0 5 0
..... 1 0 0		Muirhead's		Mrs. Barrett, do.	0 5 0
son... 1 0 0		Schools,		Miss Manning,	
hom-		Shanghai.....	0 12 0	Black Rock,	
..... 0 5 0		James Marshall,		Dublin .....	0 5 0
Vard-		Esq.....(A.)	0 10 0	Two Little	
..... 2 0 0				Friends, Sa-	
law... 0 5 0		Lerwick, Con-		muel and	
1s. 2d.		gregational		Sarah .....	0 2 6
y Miss Gillan		Chapel .....	8 6 2	350l.	
's School at		Montrose.		VAN DIEMEN'S LAND.	
moxy.		Collected by the		Services on occasion of	
1 An-		Scholars of		the arrival of the Mis-	
..... 1 0 0		Congregation-		sionary Ship, "John	
..... 1 0 0		al School,		Williams."	
man... 1 0 0		Baltic-street,		Melbourne.	
nder. 0 10 0		In Aid of the		Wesleyan Chapel	
lamp-		Sufferers by		Collection ...	3 17 0
Co ... 1 0 0		the War in		Independent Chapel.	
lan ... 0 10 0		South Africa.	2 9 6	Rev. A. Morison.	
rdwin 0 10 0		From the Asso-		Collection .....	32 13 1
u ... 0 10 0		ciation for Re-		Missionary Box	9 9 7
erson 1 0 0		ligious Pur-		Sabbath School	2 10 0
erson. 0 10 0		poses, Con-		United Presbyterian	
roop. 0 10 0		gregational		Chapel.	
Kirk-		Church, for		Rev. A. M. Ramsay.	
..... 1 0 0		ditto .....	1 1 6	Collection at	
ry..... 0 10 0		Collected by the		Children's Ser-	
chell. 1 0 0		Scholars in		vice .....	5 5 6
itchell 0 10 0		Dorward Sem-		Public Meeting.	
arlane 0 10 0		inary, for		Collection .....	21 11 6
smith 1 0 0		Missions in		Donations .....	3 0 0
ld ... 1 0 0		Polynesia.....	0 5 7	Western Hill Independ-	
on ... 1 0 0		St. 16s. 7d.		ent Chapel.	
in ... 0 10 0		Oban, Congrega-		Rev. J. T. Odell.	
Smith		tional Sab-		Collection .....	12 3 3
s ..... 1 0 0		bath-school ...	1 8 0	Misany. Prayer	
ant... 1 0 0				Meetings .....	5 6 6
nson.. 1 0 0					

Geelong, Public Meeting ..... 17 6 0  
113 2 5

# ST. JOHN'S, NEWFOUND-LAND.

Rev. George Schofield.  
For the Native Teacher,  
Daniel Spencer Ward,  
at Noyoor, India.

## Collected by—

Miss E. Eales... 2 6 5  
Miss A. Percy 1 13 0  
Miss C. Knight 1 7 0  
Miss Mary Ann  
Chancey ..... 0 17 6  
Miss M. A. Hisc-  
cock ..... 0 17 6  
Miss L. Winton 0 10 7  
Miss Sarah Jane  
Butcher ..... 0 8 1  
Miss Eliza Gear 0 4 0  
Master Geo. A.  
Schofield ..... 1 13 3  
Master Samuel  
Schofield ..... 1 4 1  
Master J. Dodd 0 7 3  
Master William  
Pickard ..... 0 6 3  
Master William  
Norris ..... 0 2 6  
Mrs. J. Tucker's  
Missionary Box  
Mrs. D. S. Ward's  
Donation..... 5 0 0  
J. J. Rogerson,  
Esq. (don.), by  
Mrs. Ward ... 1 0 0  
Monthly Mis-  
sionary Prayer  
Meetings ..... 3 17 1  
Juvenile Mis-  
sionary Meet-  
ings ..... 2 0 0

Currency 24 4 9  
Difference of  
Exchange, &  
Expenses ... 4 2 9  
Sterling 20 2 0

## LEGACIES.

Of Mr. William  
Barker, late of  
Mile End, one-  
seventh of re-  
sidue ..... 23 0 1  
Of Wm. Clarke,  
Esq., formerly  
of Dulwich, on  
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THE  
EVANGELICAL MAGAZINE,  
AND  
*Missionary Chronicle,*

FOR JUNE, 1852.

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*A Portrait of the Rev. J. Macfarlane, LL.D., of Glasgow, will appear in July.*

The Profits of this Work are devoted to the Benefit of Widows of  
Evangelical Ministers.

No. 354.—NEW SERIES.

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SIXPENCE.

## TO CORRESPONDENTS.

Communications have been received during the past month from the Rev. Drs. Dobbin, Raffles, Tidman, Burder, Henderson, Harris, and Stowell; and from the Rev. Messrs. Kelly, Thomson, Legg, Alexander, Adkins, Lyon, Wallace, Campbell, Lathian, Spence, Smith, Mannering, J. Burder, Judson, Gaulty, Munmery, Wilson, Williams, Swan, J. Stratton, T. Stratton, Hunt, J. Shirree, Edwards, J. Smith, R. Elliott, and Evans.

Also, from Sir John Bickerton Williams, Knt.; A. A. Dixey; R. Elliott; Thos. Cooper; Sam; Senex; A. J. R.; George T. Coster; J. Anderson; W. Evans; Bethel; A. Sunday-School Teacher; A Reader of the Magazine for fifty years; A bruised reed, J. L.; T. A.; W. S.; P. R.; and L. B.

A. J. R.'s hint will not be lost sight of.—"A Berean" must take care, lest he should be following his own crotchet instead of the Bible.—"An Enquirer," if he will follow our advice, will have nothing to do with the plausible parties to whom he refers.

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THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

FOR JUNE, 1852.

MEMOIR OF THE REV. THOMAS WEAVER, LATE  
OF SHREWSBURY, WHO DIED FEBRUARY 13, 1852, AGED 76.

BY SIR JOHN RICKERTON WILLIAMS, KNIGHT.

This devout and holy man was born in London, April 12, 1775, of respectable parents, residing near St. John's Gate, Clerkenwell, a place famous, in the annals of literature, as the residence of Edward Cave, the projector and first publisher of the *Gentleman's Magazine*.

Mr. Weaver was trained in the Church of England, of which his father and mother were attached members; and he received the rite of confirmation from the hands of Bishop Porteus, a circumstance he used now and then waggishly to refer to, when he mentioned the name of that accomplished prelate.

It was Mr. Weaver's unspeakable mercy to be brought in early life to a deep sense of religion; to "seek first"—supremely, constantly,—“the kingdom of God, and his righteousness.” That essential alteration was brought about, through the power of the Holy Ghost, by reading Boston's *Fourfold State*; a book for which he ever afterwards entertained a strong predilection, and which he gave to others, hoping for a similar result.

It would be gratifying to narrate Mr. Weaver's early history, adoption of

ecclesiastical views, and religious progress. That, however, cannot be done. His reserve prevailed over every desire expressed by others to obtain such knowledge. He was more than once urged to leave a biographical record by his own pen; but no memorial of that kind can be found.

Nor is the want supplied by the communication he made to the Committee at Hoxton, when, in the year 1798, he was received into that academy. What he sent to them was rather a general statement, a confession of his faith, and his views as to his entering the ministry, than a detail of particulars. He adverted, nevertheless, to his “veneration for Divine things” from his “earliest recollection;” to the “progressive nature” of the change effected in him; also, to the “ridicule and derision of a set of ungodly and profane men with whom it had been his lot to be associated,” and likewise to the fact that “within the two or three last years,” he had “felt the operations of the Spirit in a more powerful manner,” both showing him “his depravity and his need” of the Redeemer's “all-sufficient righteousness.” All was abundantly evidential



of that work of grace which had been wrought upon his soul, and warranted the belief, that he had "passed from death unto life." His path afterwards was *demonstration* on the subject, it being clearly that "of the just," which is "as the shining light that shineth more and more unto the perfect day."

Before his college education terminated, Mr. Weaver's steps were directed to Shrewsbury, where a vacancy in the pulpit at Swan Hill had been occasioned by the retirement of the Rev. Samuel Lucas. The lack of a successor was supplied, for a while, by the late venerated Dr. Pye Smith, and the Rev. Thomas Taylor, yet living at Bradford, in Yorkshire. The services of those esteemed men were greatly prized, but neither of them was elected to the pastorate. The choice to *that* fell upon Mr. Weaver, and, in December, 1798, he entered upon its duties, though with many discouragements and many fears. Some of his difficulties were lessened by the advice of friends. And the excellent Mr. Moody, of Warwick, pressed upon his consideration how surely death would be his helper.

At Mr. Weaver's ordination, July 4, 1799, the "charge" was given by his honoured tutor, Dr. Simpson. It was founded upon 1 Tim. iv. 12, and seldom has that part of holy writ been better exemplified. Not only was Mr. Weaver's youth not "despised," but throughout his lengthened pilgrimage, the witness is true, without claiming for him any exemption from human sinfulness and infirmity, that he was a signal "example of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity." He made it manifest very soon that he was no "novice." His sterling good sense, his aptness to teach, his prudence, and his sedate piety attracted attention.

The following year, February 13, 1800, he was married to Miss Roberts, of Kidderminster—a union in all respects happy. They strove together for

"the faith of the gospel," and his ministry went on well. Many "believed, and turned unto the Lord."

Afflictions too, and they were frequent, and often severe, were sanctified. In addition to the ordinary trials of the Christian warfare, not to say such as pertain to the "office of a bishop," he suffered much from his own delicate health. Besides which, he was oppressed with the anxieties and cares inseparable from long-continued illnesses in the case of Mrs. Weaver. Those things, however, "worked together" for good. They led him to the throne of grace. His character ripened. The fruit was visible in the pulpit, and in the parlour; in the world, and among his flock.

He had the pleasure, moreover, of seeing the Sunday School prosper. The interest he felt in the noble institutions of the age, for spreading inspired truth at home and abroad, is well known, and their success vastly cheered him. To some of them he became an indefatigable secretary. Those of a more local description had a still closer oversight, and efforts, also, of unwearied assiduity. Indeed, the principal labour of some of them devolved almost entirely upon him. The effect was salutary upon his congregation. The fire kindled by his well-regulated zeal was kept constantly burning in it.

In due time, Mr. Weaver's happiness was increased by the birth of a daughter, his only child, and now his mourning survivor. From that period nothing was allowed to interfere with the engagements and comfort of home. His house was what he and Mrs. Weaver desired it should be—the abode of quietness and love, of economy, order, and taste.

After breakfast there was family worship, at which the Bible was read in course, with remarks from some standard commentator, chiefly Henry, Scott, or Brown. Thanks were offered, and a blessing asked at meals. At nine each evening the bell again rang for prayer. Such as had the privilege of joining in

those exercises will not soon forget them, nor the sacredness of the atmosphere. Who did not feel, through the entire day, as if in the dwelling of a patriarch, or in the "house of the Interpreter"? It was at family worship, not long ago, when two of his friends were leaving after an accustomed annual sojourn,—and it proved to be the last,—that he undesignedly let out the secret of his own excellencies, by praying for them with real pathos—that they might walk with God closely, constantly, and comfortably. In the conversation that followed, he dwelt on the *care* it required to walk *comfortably* with God.

When he visited, he observed the same regard to propriety as at home; the same considerate conformity to household arrangements; the same vigilance against intrusiveness; the same concern to avoid giving needless trouble. There was no assumption of stately airs; but, on the contrary, the manifestation of that respectful gentleness, combined with unaffected humility, which mark the Christian gentleman, as they did the Christian's incarnate Lord.

In all Mr. Weaver's doings there was great evenness. In some things there was, perhaps, too near an approach to formality. He liked everything to be good of its kind, if possible, the best, and his neatness was uniform. It appeared in his handwriting, in his habits, his person, and his dress. He wore a gown and bands on the Sabbath day. It was the custom at Swan Hill so to do when he went there, and he continued it.

For some years after his residence at Shrewsbury he wore powder; and, after the then prevailing usage among divines, he smoked tobacco. But the price of bread led him to relinquish the former habit, and the latter fell before an impression which crossed his mind when attending, some miles off, a meeting of his brethren. After a suitable dinner their host had pipes and ale placed upon the table. *It suddenly struck Mr.*

Weaver what *might* be the effect upon some of those whom he expected to be at the evening service, if they were *then* introduced among the preachers. The spectacle appeared incongruous, fraught, possibly, with mischief to the souls of men; at all events, as so like "the appearance of evil," that he gave utterance to his convictions, and laid down his pipe for ever.

But there was no dictation; no harsh, or sweeping reflections. As in the case of his nonconformity, and his political opinions, (which used to be called whig,) and all merely debateable subjects, of comparatively little importance, he left others to their own judgments and consciences. All he sought, while making the infallible word his rule, was to cultivate a spirit of Christian love; to evince Christian forbearance; and, as much as possible, to "live peaceably with all men." It was, consequently, his wish, while maintaining, with inviolable integrity, his own views, to have unity with those, wherever found, who bore the "image of Christ," how much soever they differed from himself in the mere non-essentials of religion. Hence it was, that his "moderation" was so great, and so instructive; and [that he so cordially entered into the catholic designs of the Evangelical Alliance. He promoted the interests of that congenial fraternity from the beginning, and was attached to its main objects to the last. Consistent firmness, with a large charity, was one of Mr. Weaver's characteristics.

So was seriousness. Not gloom,—but a sober seriousness, arising from a vivid perception of the objects of faith, and a realizing sense of the Divine presence. Who ever saw him ascend the pulpit without noticing how solemn he *then* was? Elsewhere, everywhere, he seemed alive to the fact, that he was a "servant of God." Indeed, he was habitually cheerful: when unbent, lively; and, though grave in aspect, fond of humour. At the same time, he seized

opportunities for giving a profitable turn to conversation,—to make it suggestive of thought in the best direction. A person remarking, while in earnest talk, that there was no rule without an exception, Mr. Weaver begged to differ. He could mention one at any rate: "Without holiness no man shall see the Lord." At another time, hearing a lady, to whom he was much attached, expressing herself anxiously, because of fear lest one of her sons, then travelling, should not be preserved in safety, though believed to be a follower of the Saviour; he gently asked, if she did not remember that God governs the world, and takes care of those who are dear to him? In his letters, even upon ordinary matters, the tone was invariably Christian.

Mr. Weaver was never a very early riser. His hour was six. Until twelve o'clock he stayed at home, unless summoned away unexpectedly, to receive calls, and write letters, or attend to arrangements connected with the societies he helped. He then walked out. After dinner he made pastoral visits, especially to the poor and the afflicted. His sympathies with such were strong, his prayers appropriate; and, having property independent of his chapel-income, he gave freely, but discreetly. The evening, when there was no public service, was employed in his study.

He had acquired one habit, which, though he did not defend it, he hardly approved of, and yet found it difficult to abandon—that of *late* study. His preparations for the pulpit were made at a standing desk; and not merely when he would, perhaps, have been better in bed, but commonly on Saturday, they occupied him till far beyond midnight. Being unable to write fluently, he confined himself to a well-arranged, occasionally a beautiful *plan*, with hints for illustration. For the enlargements he depended chiefly upon the moment of delivery. His "skeletons" were as carefully written, as they were thoroughly

digested; and, because of his nearness of sight, and consequent slowness in the use of his pen, they cost him much labour.

Such labour was augmented by the precision that was so natural to him,—a phase of his character indicated by his features, and by the love he had for arithmetic: the exactness of that science suited him. But it was evidenced, more or less, in everything. Nothing was too insignificant for his regard, especially if connected with duty, or the service of a friend. Nor did he flinch from trouble when so engaged. The pains he took for his poorer brethren, and their widows also, was some times considerable; including in it the use of his influence, personally and by letter, both with individuals and societies.

Though few professions were made, he was kind-hearted and faithful. He gave counsel with deliberate consideration; and he so identified himself with whatever he undertook, that there was no fear of mishap, as far as he was concerned, either through carelessness, indifference, or incaution. And to all appointments he was remarkably punctual.

The same love of accuracy was seen in his speech. It made him attentive to the simple verity. Confidence was to be placed in all he said, as well as in all he did. Nothing was done or said for *effect*. From exaggeration and boasting, from noise or show in religion, from self-conceitedness, and everything indicative of spiritual pride, he stood aloof. Any exhibition of forwardness, or meanness, or vulgarity, was disagreeable to him.

His mind was as well furnished as it was nicely balanced. His reading, however, was by no means discursive, though embracing all that was going on, particularly in the religious and political world. He read carefully, and with discrimination, rather than much; and his defective vision made him slow.

There was such certainty and establishment in his sentiments as prevented him being "moved to and fro," as some are, or "carried about with every wind of doctrine." Indeed, he was acute in detecting error, and jealous of not a little that passes current for theological acumen. Mere cleverness, like mere ingenuity, had few charms for him. In the "Cross"—its principles and relations—he found abundant scope, and unspeakable satisfaction. To fancies, and crotchets, and speculations, or doings not visibly harmonising with the one business to which his days were consecrated, he had no leaning, any more than to "foolish and unlearned questions," or any of those old errors which again swarm as novelties. Witsius was one of his admired authors, and a rare portrait of that renowned man, in the act of lecturing, adorned his parlour. Dr. Owen, Flavel, Matthew Henry, Leighton, Doddridge, Boston, and John Newton, were favourites. In short, whoever in authorship most fitly displayed the true genius of Christianity, excited a spirit of devotion, set forth the gospel in its fulness and freeness, and brought it best to bear upon man's sinful condition, for his enlightening and salvation, he preferred. As years advanced, the sacred pages became more and more both his study and delight. He looked into them, after the pattern of holy angels, with the profoundest admiration; and, uniting the doctrines of revelation with its precepts, its promises with prayer, and faith and obedience with all, he grew "in grace," his mind became "spiritual," and, abasing himself, he exalted Christ.

At the footstool of mercy, and as a preacher, Mr. Weaver excelled. This was very much owing to his constantly keeping in view man's fallen, helpless condition, and the unceasing necessity, therefore, for the promised influence of the Holy Spirit. The conversion of sinners to God, and the "building up" of believers "on their most holy faith,"

were the all-important objects at which he aimed. Never pretending to what is called power, as far as the epithet imports mere genius and eloquence, his concern was "rightly to divide the word of truth;" to unfold "the things of the Spirit;" to "feed" people "with knowledge and understanding;" to preach, so as to be understood, a crucified Saviour. His phraseology in the pulpit was often felicitous, always chaste, and at times forcible. Of late years his sermons were unusually enriched with apt quotations from the Scriptures. His design was to do homage to the supremacy and sufficiency of God's word; and, at the same time, to instruct his hearers the more surely in matters of everlasting moment.

Occasionally Mr. Weaver went through connected portions of the Bible. At other times he preached a set of sermons upon some important topic, taking different texts. In ordinary he selected portions of Scripture without such connexion. His Wednesday evening services he memorialized as "Exhortations." They were frequently on some specific subject; or upon the book of Psalms, in their order; or upon Hymns by Dr. Watts, or Newton; or from Ash's Collection, or Burder's Supplement; at others, by making inferences from his subjects on the Lord's-day preceding. There is extant, in his own hand, a large quarto volume, containing "An account of the places where, the times when, and the texts from which sermons were preached" by him, from the first he delivered, October 13, 1795, at Bunhill-row Chapel, in London, from Matt. xi. 28, to the last, February 8, 1852, from Heb. xi. 25, at Swan Hill, Shrewsbury.

Special occurrences, and the deaths of those he was connected with, were vigilantly improved. In funeral sermons he rarely said much of the dead, but sought the benefit of the living. He presided over the church in love. There was wise consideration shown to

all, but especially to the young and timid. How tender, how delicate, how faithful he was, when reproof or discipline became necessary! There was a free welcome for accredited Christians of other denominations at the Lord's table, but he was never hasty as to applications for membership; and church-meetings were so conducted as to be seasons of profit. His judiciousness and weight of character commanded deference; and, in the avoidance of every occasion of collision, his tact was unailing. He often regretted that there are so few hymns suited for the admission of members; and, though not a confessed poet, he wrote two, and generally used one of them.

For many years Mr. Weaver made an annual journey to London, preaching there with much acceptance;—at the Poultry, Stepney, Craven, the Weigh-house, Silver-street, Broad-street, Fetter-lane, Gate-street, and other places; including Hoxton, and Union Chapel, Islington. The late Mr. Lewis was one of his most endeared friends; as was the venerated Thomas Wilson, Esq., so distinguished for devoted piety, and as the munificent supporter of Hoxton College, and Congregationalism.

Mr. Weaver's decorum in conducting every part of public worship was observable. There was the utmost calmness, and freedom from haste. He read with emphasis, and showed great adaptation, both in his supplications and discourses. It may be stated, that, on the morning of the Sabbath, he always used the Lord's-prayer; and that, on that hallowed day, the Monarch was habitually included in his intercessions.

Besides helping, or exchanging with his brethren, assisting at anniversaries, and taking special services, at most, if not all the towns and chapels in Shropshire, his labours were in requisition, and enjoyed by not a few more distant congregations, particularly in the counties of Chester, Denbigh, Lancaster, Montgomery, Stafford, and Worcester.

In addition to which, Mr. Weaver frequently preached in the district about Shrewsbury; often, indeed, beyond his strength. How has he hurried away, even when repose seemed indispensable, to Bayston Hill, three miles off, on the Sabbath afternoon, and without having his necessary food, that he might preach to a few cottagers! Such was his ardour for the extension and prosperity of his Master's kingdom, that it may be safely asked, Who ever saw him shrink from toil, that his "ministry" might be thoroughly fulfilled? "He watched for souls as one that must give an account."

So entirely did he give himself to his beloved "work," that his feeble frame was often severely taxed. Hysterical affections at times followed the Sabbath-evening service; and very often, as age increased, and afflictions abounded, he could not help exclaiming—"Who is sufficient for these things?" But as his day (and he used gratefully to make the remark), so, according to God's gracious promise, he found his strength to be; a fact, which, while it solaced his own mind, was an occasion of thanksgiving to his attached people.

Like many of the best informed, and most delicately-minded ministers, Mr. Weaver was long averse to a co-pastorate, though he was not so much averse to help. He regarded the maintenance of existing peace in any church as a most precious boon. He dreaded its interruption. He was afraid of strife. He shrunk from it instinctively, and from everything, judging by a pretty wide experience, that seemed likely either to produce or foster it.

When a spirit which he deeply deplored, showed itself at Swan Hill, and led, ultimately, to a separation, he mourned. The "bitter words" which he heard from unexpected lips, from individuals whom he had baptized, whose youth he had watched with a shepherd's care, sorely troubled him. His pallid countenance was seen to

flush, nor could he always refrain from tears. In all, however, he heard a voice they did not hear; he saw a hand they did not see. He bowed submissively at the heavenly throne, and prayed for them: for such too as either did not, or would not understand him—and, it is grievous to add, treated him despitefully.

Notwithstanding, when a minister, the Rev. Edward Hill, was ordained at the chapel the Separatists built, Mr. Weaver commenced the service by reading suitable portions of Scripture, and offering prayer.

How sovereign mercy upheld him, and delivered him, and honoured him too, is no secret. A co-pastor according to his own heart having been found in the Rev. W. Thorp, the fiftieth year of his ministry was, in October, 1848, commemorated as a jubilee: a celebration seldom if ever exceeded, either in interest, respectability, or number. The Rev. J. A. James eloquently assisted; and the writer had the singular gratification of presenting, for the acceptance of his beloved friend and former pastor, a handsome salver, and a tea and coffee service of the same material—silver—the collected respect of Churchmen and Dissenters, before at least eight hundred rejoicing spectators.

Mr. Weaver had, likewise, the high felicity of seeing the flower of the church preserved in happy union. He saw it increase again. He and his colleague co-operated in perfect harmony. His own strength, moreover, though for the last year or two evidently failing, was wonderfully continued. Had it not been for the stoop of age, and gradual inability for more than one sermon on the Lord's-day, proclaiming a sure decline, his descent to the tomb would have been hardly noticeable. To this state of things his habitual temperance, and self-denying attention to diet, were, no doubt, favourable. Some years ago, instead of receiving a glass of wine after preaching, as had been customary,

he banished it from the vestry. He rarely took it anywhere, and then medicinally. Water was his chosen and constant beverage, and he bore testimony to its benefit to himself. May not his preservation from much indisposition, that now and then threatened, not to mention his usual placidity, be attributed partly to the course he pursued?

Some persons had noticed the extraordinary maturity and unction which marked what proved to be his last sermons; and, especially, his last prayer in public. *That* was offered at a united meeting for social devotion, on Monday evening, Feb. 9, at Swan Hill Chapel. How little did he, or any one else, then imagine, that before the week closed his work on earth would be finished! But so it was.

Of late, Mr. Weaver had employed his evenings, more than he had been accustomed to do, in reading aloud to Miss Weaver; and they were hours of special fragrance; now remembered by her with the liveliest emotions of respect and love.

On Friday, February 13, the day he died, Mr. Weaver seemed in customary health—nay, vigorous. Before quitting his house after dinner, he remarked to his beloved daughter, that it was his wedding-day—fifty-two years before: a circumstance he had not been used to allude to, to herself. After helping him in putting on his top coat they parted, neither of them having a thought that it was to see each other no more. He went to meet some friends, for conference as to the Protestant Alliance, then recently formed at Shrewsbury, and which he cordially espoused. The same business took him, about an hour afterwards,—four o'clock,—to St. Alkmund's Vicarage. Mr. Wightman not being at home, but expected speedily, Mr. Weaver was shown into a parlour, and there he waited. In a few minutes the door opened; but, instead of Mr. Wightman being greeted with the usual friendly smile, he found his Nonconformist

brother *dead* at the foot of the chair on which he had rested. He seemed to have slid rather than fallen from the seat. There was no discomposure: the spectacles, which he usually wore, remained nearly in their ordinary place: the right-hand glove was grasped in the left: his loved companion, a small copy of the New Testament, was in his pocket; and every appearance of the lifeless remains made it plain, how gently, as well as suddenly, the spirit had been emancipated.

It was known to some of Mr. Weaver's friends, that although, through faith in Him who "abolished death," he was not, like some of God's people, *afraid* of "the last enemy," he *was* afraid of dying; and it is not improbable that, in the surprising suddenness of his removal, his own supplications were kindly answered.

The following Friday, the precious relics were deposited in the same grave in which he placed those of Mrs. Weaver, thirteen years before, in the burial-

ground at the back of Swan Hill Meeting-house. The attendance at the sad solemnities only made it additionally evident in what high and general esteem he was held.

Some days afterwards, a Funeral Sermon was delivered by the Rev. J. A. James, and in that eminent preacher's best style, from Gen. v. 24, "And Enoch walked with God: and he was not, for God took him." The Discourse, with the Addresses of the Rev. Joseph Pattison, of Wem, and Mr. Thorp, on the day of interment, has been published.

The only thing Mr. Weaver wrote for the press, was a Memoir of his venerable deacon, Mr. Joseph Parry. It appeared in the twenty-fourth volume—for 1816—of the EVANGELICAL MAGAZINE.

Mr. Weaver left a will, providing suitably for Miss Weaver; and, after her decease, a considerable portion of what God had given him, is left to various institutions connected with the holy cause he loved.

#### KNOX AND CHURCH POLITY.

"AND what shall this man do?" whispers imagination, hope, and joy, as the illustrious Knox appears on the stage of the Reformation, with a visage rough and stern as his native hills; with a footstep firm as the mountain base; with a mind luminous and penetrating as the Aurora Borealis, when it darts its vivid beams across the northern sky; and with a soul as full of ardour and love to the great Immanuel as his, who said, "What mean ye to weep and to break my heart? I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." What shall this man do? Faithful history records the reply.

Scotland, the noble kingdom of the

North, and the most romantic and diversified portion of the British Isles, was as much, and as long, under the dominion of the "Man of Sin," as any other part of Europe; and the abbeys, and monasteries, and other religious houses of the Papal hierarchy, were as numerous in proportion there, as in the more populous district of the South. Indeed, it would almost seem, that, in accordance with the sturdy and determined character of its inhabitants, the errors of Popery had taken a deeper hold, and were less likely to be yielded on its plains than in any other region of its dark domain, and that it would require a stronger instrumentality of a human kind, and a more manifest operation of Divine power, to eradicate

it from its soil. It was as when some granite rock, which frowns defiance on all above the surface, and has sent its roots deep into the strata below, requires a more ponderous assault, and a more violent explosion, to bring it down. Ordinary efforts will not succeed. There must be the hydraulic press and the engine power. So with the fabric of the Papacy on the other side of the Tweed. It had reared its frowning brow, and struck its foundations so deep into the imperturbable soil, that it required a mighty upheaving to loose it from its hold, and a powerful attack to demolish it. Nothing else apparently than an earthquake from below, and the continuous appliance of the battering-ram from above, would be likely ever to lay it in ruins. It is the city of Jericho, with its walls thick and high, and the ministers of Jehovah must encompass it with blasts louder than usual, and for more than "seven days," before the hosts of Israel can enter in.

That instrumentality, so obviously requisite and indispensable, if ever Scotland was to be won over to the cause of light and truth, and annexed to the dominions of the Prince of peace, was prepared by Him who is "wonderful in counsel and excellent in working," just at the period when the state of Europe and the world required it, and the set time to favour the northern British Zion was come. There was a lad of East Lothian, who first breathed the vital air in 1505, much like him of the house of Jesse, of a "ruddy and fair countenance," in similar circumstances as to his earthly parentage, and destined like him at a future day to take a stone from the brook and hurl it successfully at the monster's head. His education was liberal, unusually so for his day. In the Grammar-school, at Haddington, and the ancient University of St. Andrew's, the years of his youth passed away. In all knowledge, human and Divine,

his progress was remarkable, and at the feet of an able tutor in divinity, and from the lips of the saintly Wisheart, he imbibed notions which rendered it very unlikely that he would long be satisfied with the proud pretensions and daring impositions of the ecclesiastical rulers of his native land. The precious seed had been sown in his heart, and it quickly grew up. The rays of celestial light had beamed into his youthful mind, and they now set him at war with all the darkness around. The "truth as it is in Jesus" had taken possession of his soul, and he would not give place, "no, not for an hour," to the errors of Popery, from whatever quarter they came, and by whatever power they were sanctioned or sustained. Every opportunity was embraced by him to diffuse the doctrine he had received: and within the walls of St. Andrew's he first opened his lips to preach "the acceptable year of the Lord."

Tribulation, by which so many of the Lord's servants have been prepared for their future labours, awaited this ardent disciple; and sufferings, neither few nor small, were the process through which he was to pass in order to be "made perfect," and duly qualified for that mighty work in Scotland which he was destined to perform. As the finest gold requires the strongest fire, and the infant hero must be cradled in a storm, and the Elijah of the Reform must be first expelled to the desert, so the youthful Knox, having become an object of suspicion to the Romish powers, is first condemned as a heretic, then besieged in a castle, then expatriated from his native soil, shipped to the shores of France, and, with some others, doomed to work in the galleys, where "his feet were laid in iron," and he was treated with much severity. In this painful condition, as they were cruising off the coast of Scotland on one occasion, a fellow prisoner pointed out to Knox the spot on which St. Andrew's stood, ask-



ing him if he knew it; to which he replied, "Yes, I know it well; I see the steeple of that place, where God first opened my mouth in public to his glory; and I am fully persuaded, how weak soever I now appear, that I shall not depart this life till my tongue shall glorify his name in the same place." That prophetic language was verified. After two years of bitter suffering he returned to the British Isles, and exercised his ministry in various towns of the north: though London, Buckinghamshire, and Kent, also enjoyed for a season the labours of this extraordinary young man.

He had spent but a few years in these evangelizing efforts in different portions of the kingdom, when the tempest of persecution again burst forth upon him and his fellow labourers in the work of the Lord. Knox, being the principal one among them, was closely watched by the priestly party; and his friends, perceiving that his life was in danger, urged him to withdraw. At first he hesitated, but at length yielded, and wrote to his mother-in-law from Dieppe: "Some will ask, why did I flee? Assuredly I cannot tell. But of one thing I am sure, the fear of death was not the chief cause of my fleeing. I would not bow my knee before that most abominable idol, the Mass, for all the torments that earthly tyrants can devise, God so assisting me, as his Holy Spirit now moves me to write unfeignedly. And albeit I have in the beginning of this battle appeared to play the faint-hearted and feeble soldier, (the cause for which I remit to God,) yet my prayer is, that I may be restored to the battle again." His prayers were heard. He soon was. In the meantime he wrote from abroad most stirring epistles to his suffering brethren at home: and at Frankfort, and, for the first time in Geneva, exercised his ministry of the word of the Lord.

In 1555 he returned to Scotland, but 'tis "full time was not yet come." He

preached for a few days in Edinburgh, and powerfully pleaded the cause of Protestant truth in other places. But the heavy storm was still lowering over the hills of the north. Whilst thus occupied, and oftentimes exposed to danger, he received an urgent invitation from the English Church at Geneva to become their pastor; and as he had already formed an intimate acquaintance with Calvin, who supported the request, and of whom he longed to know more, he listened to the call of present duty, and returned an affirmative reply. In 1556, he and his family proceeded to that interesting city. There he became a most devoted and useful labourer in the work of the gospel. The friendship and counsels of Calvin were the privilege and joy of his life. And from that arrangement of Divine Providence concerning him, and the intercourse which it brought, may be dated his future character as a Reformer, the distinguishing features of his theology, and the nature of the ecclesiastical polity he was to impart to his native land.

That land was ere long destined again to receive him, and to become the scene of his settled, longest, and most successful labours in the Saviour's cause. Often had his thoughts and tenderest affections yearned towards it, and no scenes of enjoyment or of labour could blot out the image of his beloved Scotland from his soul. With equal affection he had been remembered by others, who had embraced the evangelical doctrine, and longed for his presence again among them. The Protestant nobles and commons of the people had now heroically united in a bond of mutual assistance, and were determined to invite Knox to return. This they did. The invitation reached him in 1558, and in the year following he landed once more on the shores of the north, never to leave them, but to share in the exertions and sufferings of the faithful followers of the Lamb,

and to seek with them the utter subversion of the "mystery of iniquity," and its extirpation from their native soil.

Peculiarly and eminently qualified was he for the arduous undertaking to which he was now called, and for all the labours, sufferings, and conflicts which that undertaking involved. Standing at the head of the reformed party in Scotland, as their first of preachers, counsellors, and champions, it was his to lead the van in every attack upon the Papal hierarchy, and to endure the burst of the opposition and onslaught in return. By his eloquent and faithful preaching of "the doctrine according to godliness," the citizens of Edinburgh, and thousands besides, were roused together around the cross of Immanuel, and to gird on the armour to fight the battles of the "Captain of salvation" against the priestcraft and power of Rome, which had usurped and trampled under feet the prophetic, priestly, and regal honours of the Son of God. The anger and malice of the "Man of Sin" were now raised to their utmost pitch, and as he saw his strongholds one by one falling under him, his emissaries were summoned, and his agents were collected to stand firm at their post, and commanded not to yield whilst aught of hope, or help, or possibility of retrieve remained. The powers of earth and hell were invoked and employed. Dreadful was the assault. All that intimidation, threats, treachery, and persecution could do, under the instigations of an infatuated queen and her Romish adherents, was incessantly directed against the advocates of pure worship and evangelical doctrine throughout the land. But all was in vain. "She had hoped," declared the mistaken Mary, "before a year was expired, to have the Mass and Catholic profession restored through the whole kingdom." "I assure you," writes the ambassador of England, about the same time, "the voice of one

man is able in an hour to put more life in us than six hundred trumpets continually blasting in our ears." So it proved. The preaching of Knox was "in demonstration of the Spirit and of power." A mighty rushing wind on the valley of vision seemed to accompany him in every place; and wherever he spake of the "things pertaining to the kingdom of God," an "exceeding great army" stood up, with sinews, bones, and flesh upon them, to fight the battles of the living God. No earthly power could resist them. "The Lord of hosts was with them: the God of Jacob was their refuge." Not more resolutely did the ancient Athenians cry, when the thunders of Demosthenes were heard amongst them, "Down with Philip of Macedon," than the noblest of Scotia's sons now demanded, "Down with every vestige of Popery throughout the land;" and forthwith, as Dagon in the temple, when the ark of Jehovah was brought in, fell the fabric of superstition, the structure of ages of darkness and idolatry, never to rise again. The conquest was sure. It had been obtained by the energy of faith, prayer, and combined action. "The shout of a king" was heard amongst them. The tribes of Israel rejoiced. And as they beheld their beloved land rescued from captivity and bondage, they extolled the right hand of Him who "hath gotten the victory," and in adoring gratitude and wonder exclaimed, "The Lord hath done great things for us, whereof we are glad."

All this occupied about the space of twelve or fourteen years, during which time Knox had been instant in season and out of season, in watchings, painfulness, and labours of every kind, for the cause which was nearest to his heart; and no other than an invisible arm, ever around him, could have defended, or delivered him from the imminent danger to which he was continually exposed. Nothing daunted him: nothing surprised him: nothing

discouraged him. From every weapon lifted up against him, and every stratagem laid for him, or destined to strike or ensnare those who were with him, he derived a mightier impulse to labour, and renewed courage to dare all, and to do all, for the propagation and defence of the gospel. As wise in counsel as he was bold in action, and as mighty with God in prayer as he was with man in preaching, there was no device of his enemies which he could not either evade or withstand: and no apparently dark or disastrous event to his followers which he could not transmute into a source of more powerful stimulus, and greater advantage to their common cause. The repeated instances of the treachery of the queen; the tragic scenes of murder and bloodshed which disgraced her unhappy reign; the death of the renowned and honoured regent; and all the apparently untoward circumstances which followed that mournful event, and wore a threatening aspect to the cause of reform, were but subordinated beneath the wonder-working care of its Divine Patron, to its ultimate stability and perpetuity. Protestant truth and worship prevailed throughout the land. Knox wept and rejoiced, and prayed and laboured, and suffered and triumphed, as long as his physical strength remained; till, worn out with feebleness and pain, and labours so abundant, he expired in his own house in Edinburgh, in a good old age, full of faith and of the Holy Ghost. "I am persuaded," said he, as he lay on his dying bed, after a season of considerable excitement and suffering, "that Satan will not be permitted to return or molest me any more in my passage to glory, but that I shall, without any pain of body or agony of soul, sweetly and peacefully exchange this wretched life for that blessed and immortal one which is through Jesus Christ." And he died, having affectionately committed the care of his beloved flock in the capital to his suc-

cessor, and the interests of the Protestant Church of Scotland to faithful men around him; he calmly lifted up his hand towards heaven, indicative of his departure to the rest which "remaineth for the people of God," and peacefully slept in Jesus on the twenty-fourth of November, 1572.

That this devoted man was in a pre-eminent degree the medium of God's mercy to Scotland, and the instrument of the overthrow of Popish idolatry and superstition in her borders, none will doubt: and that with him came that peculiar form of church-order and discipline which has so long distinguished the North from other parts of the British Isles, is equally obvious to all. Trained, for a considerable period, at the feet of Calvin, and with a mind formed to appreciate and admire all that that great "Master in Israel" did and said, it is no wonder that he imbibed his sentiments respecting the Presbyterian polity, and gradually fell into an approval of it in a city where it was exemplified, and was the only discipline allowed to prevail. Independency was yet hidden, with other precious commodities, beneath the accumulated rubbish of Rome. Episcopacy was so identified with the Papal Beast, and with all the machinations of the apostate hierarchy, that the mitre was every where odious, and had especially become so in a Scotchman's esteem. There was no probability, as the lapse of time has sufficiently proved, that it would ever lift up its front again among the sturdy sons of the North; and the man who had accomplished so much for them as their illustrious Reformer had done, might be allowed to stamp a preference, in their estimation, on whatever plan of church constitution and government he should advocate and commend. He and they had adopted Calvin's Theology; it was natural also that his platform of discipline should follow. Nor, perhaps, can it be considered otherwise than wisely and gra-

ciously providential that, at that time, this was the type which the administration of ecclesiastical matters assumed. The Canaanites were still in the land. The reformed communities were exposed to them in every place, and on every hand. A central power in the then state of the kingdom, and of society in all its orders, would be of use in directing the movements of the Protestant body, and in detecting and repelling the secret or open antagonism of its foes. The new converts to the faith and power of the gospel were so enamoured of the "first principles of the doctrine of Christ," and had so much to do and to bear to hold fast the precious truths of salvation on which their immortal interests depended, that probably the most of them had little leisure or inclination to study the structure of the sanctuary, thankful only that they were within its walls, and joyful that they were permitted to taste of the "feast of fat things" which redeeming love had provided there. They left the building of the tabernacle to others. The honoured men from whose lips they had first heard the words whereby they might be saved, and by whose ministrations they first "knew the grace of God in truth," had inhaled the inspirations of Knox, and with his spirit his views of the form and discipline which should prevail in the household of faith. Whether that form be most in unison with the constitution of the first churches of Christ, as portrayed in the New Testament, and with the actions and directions of the apostles, we do not wish at present to inquire, as it would involve a discussion unsuitable to our design in these fraternal sketches, and incompatible with the space allowed us in these valuable pages.\* One thing, however, is certain,

\* We are satisfied for ourselves. We do

and in this we rejoice, that Presbyterianism has been set and employed for the defence of the gospel in Scotland, and has never yielded to the insinuations of Popery, or that "unclean thing;" and we venture to predict that it never will. In later times it has done something more. It has lifted up its protest against the unholy alliance which would prostrate all that is pure and spiritual in the Christian Church at the foot of the State, and make the King of Zion bow to Cæsar's rule. It has come out of Egypt and Babylon. It has shaken off the fetters of slavery, and said to the redeemed of the Lord, "Be free!" It has spoken and done. All honour to its votaries and their principles; to their noble fidelity to the dictates of conscience, truth, and love; and to their marvellous achievements since in the cause of the church's liberty and enlargement! Let them but a little farther advance in the same direction, with the torch of Scripture in their hands, the light of ecclesiastical history to assist them, and the present aspect of their much-loved "form of the house" in the north of Ireland, and even in the city of the Lake, from which it came, with the tendencies of the present age to admonish them, and perhaps the time will come when even Scotland will bear its testimony, in church-order and discipline also, to the "more excellent way." In the meanwhile, and whether we approximate to them, or they to us, or each borrows from the other, "One is our Master, even Christ, and all we are brethren."

M. C.

not think that the Courts of Scotland are to be found in the inspired records; and both Gibbon and Campbell, two no incompetent witnesses, admit that the churches of Christ were independent of each other at the beginning.

## INTERESTING MEMORANDA BY DR. WATTS.

DEAR SIR,—Your correspondent J. W., of Devizes, (p. 217) asks, whether any light can be thrown upon the history of the family of the "Poet of the Sanctuary?" There is no doubt that the Isaac Watts of Southampton, to whom he refers, and whose evidences upon the Southampton Election of 1689-90 appears in the Journals of the House of Commons of that date, was the father of the venerable lyricist; but there is no proof that he had any

relative, or ancestor, of the name of George Watts. Dr. Watts does not allude to him in a pocket-book manuscript, of which I send you a copy, and which will be perused with interest by many of your readers. It will be seen that this memoranda is brought up only to the 38th year of the writer's life.

I am, dear Sir, yours truly,

CHARLES REED.

*Hackney, April 20, 1852.*

## "MEMORABLE AFFAIRS IN MY LIFE"

## COINCIDENTS.

1683. My father persecuted and imprisoned for Nonconformity 6 months.\* After that forced to leave his family and live privately for 2 years.
- 1683-4. Feb. King Charles II. dyed, and K. Ja. II. proclaimed.
1688. Nov. 5. Prince of Orange landed in Engld.
1692. Sept. 8th. At noon an earthquake all over England, and in other nations.
1693. July 13. Grandmo. Watts dyed.
1697. June 11. Grandfa. Tanton dyed.
12. Cousin Isaac Watts dyed.
1697. Peace of Reswick concluded.
- 1698-9. Cousin John Chapman, of Portsmouth, dyed.
- 1699, 1700. Feb. Mr. Wm. Adams dyed.

## MEMORANDA.

- I was born, July 17, 1674
- Began to learn Latin of my father, 1678.
- To Latin school and writing, 1680.
- Began to learn Greek, 1683, or before I had ye small pox, 1683.
- Learnt French, 1684, 1685.
- Learnt Hebrew, 1687 or 8.
- Fell under considerable convictions of sin, - 1688.
- And was taught to trust in Jesus, I hope, 1689.
- Had a great and dangerous sickness, 1689.
- Left ye grammar school and came to Londo. to Mr. Row's, to study phil. &c. 1690.
- Paid a six weeks' visit to Southa. 1692
- I was admitted to Mr. T. Row's Church Dec. 1693\*.
- Dwelt at my father's house 2 years & ½, 1693.
- Came to Sir John Hartopps, to be a tutor to his son, at Newington, Oct. 15, 1696.
- Begun to preach, after I had pursued University studys above 8 years, July 17, 1698.
- Went to Southampton, and preached there several times—in a visit to my friends, Aug. 1698.
- Preacht as Dr. Chauncey's assistant, in the Church at Mark Lane, Feb. 1698-9.

\* A stone is shown at Southampton, upon which the Poet's mother used to sit, at the prison door, with her infant Isaac in her arms.

\* Meeting at Haberdasher's Hall.

## COINCIDENTS.

1700. March 30. Grandmo. Tanto.  
 May 22. Mr. John Poole.  
 Nov. 11. Mr. Thos. Gunston.

1702. March 8. Morning. K. Wm. dyed.

- Mrs. Owen, Dr. Owen's widow, died, Jan.  
 18, 1704.

1703. Nov. 26. Ffriday night and Satur-  
 day morning, the great and dreadful  
 storm.\*

- August 31, 1704. Bro. Richard marryd.  
 Joseph Brandley, my first servant, went  
 away, Dec. 1704, and Edwd. Hitchen  
 came.

- Aug. 1704. Mr. Tho. Rowe, my tutor, dyed.

## MEMORANDA.

And a little after that my fever and  
 weakness began.

Paid another visit to Southampton of  
 five weeks, July 1, 1699.

Another, June, 1700.

Went to ye Bath, by ye advice of  
 Physicians, June 9, 1701.

From ye Bath to Southton. July, 1701.

Returned to Newington, Nov. 3, and  
 to preaching at Mark Lane, Nov. 1701.

So yt I was detained from study and  
 preaching 5 mo. by my weakness.

Except one very short discourse at

Southto. in extreme necessity. Dr.

Chauncey having left his people,

April 1701, and I being returned to

preach among 'em, they called me  
 to ye pastorall office, Jan. 15, 1704.

Accepted it March 8, and was or-  
 dained, Mar. 18, 1704.

Visited my friends at Southto. July, 1702.

Seized with violent Gaundise and

Cholic, 3 weeks after my return to

London, and had a very slow re-

covery—8 or 9 weeks illness. From

Sept. 8, or thereabouts, to Nov.

27 or 8.

This year (viz.) 1702, by slow degrees  
 removed from Newington to Mr.

Thos. Hollis's, in the Minories, 1702.

June. Mr. Samll. Price was chosen by  
 ye Church to assist me, 1703.

Augt. I went to Tunbridge, and stayd  
 there 7 weeks, with scarce any

benefitt. For the waters, thro some

defect of my stomach, did not digest

well.

Dec. After having intermitted, in a  
 great measure, a method of study

and pursuit of learning 4 years,

by reason of my great indisposition

of body and weakness of head (ex-

cept wh. was absolute necessity for

my constant preaching) and being

not satisfied to live so any longer,

after due consideration and prayer,

I took a boy to read to me and write

for me, whereby my studies are

much assisted, Dec. 1703.

Visited my friends at Southto. May, 1704.

Removed our Meeting place to Pinnars

Hall, and began expositions of

Scripture, Jan. 1704.

\* On account of which a National Fast was pro-  
 claimed.

## COINCIDENTS.

Mr. Benoni Rowe, my intimate friend, dyed,  
Apl. 1704.

Bro. Thomas marryd, May 9th, 1706.

Union of Eng. and Scot. May 1, 1707.

This year French Prophetts made a great  
noise in our nation, and drew in Mr.  
Lucy. Sir R. Bulkley, &c. 200 or more  
had ye agitations, 40 had ye inspiration.  
Proved a delusion of Satan, at Bir-  
mingham, Feb. 3 or 4, 1707-8.

Sister Sarah marryd, Feb. 1707.

Pretender's invasion disappointed, Mar.  
1708.

May 25, 1708. The Prophetts disappointed  
by Mr. Eams not rising from the  
dead.

Terrible long snowy winter, 1708-9.

Bro. R. came to settle in Londo. Oct. 7,  
1709.

March 1, 1709-10. The mob rose and  
pulled down the pews and galleries of  
6 meeting-houses, viz. Mr. Burgess,<sup>1</sup>  
Mr. Bradbury,<sup>2</sup> Mr. Earl,<sup>3</sup> Mr. Wright,<sup>4</sup>  
Mr. Hamilton,<sup>5</sup> & Mr. Ch. Taylor,<sup>6</sup>  
but were dispersed by the Guards, under  
Capt. Horsey, at 1 or 2 in ye morn-  
ing.\*

Mr. Arthur Shallot, sen. dyed, 4th Feb.  
1710-11, and Mr. Tho. Hunt, mer-  
chant, and his wife, dyed about the  
same time.

Mrs. Anne Pickard dyed, Apl. 7, 1711.

My Lady Hartopp dyed, Nov. 19; and Mrs.  
Yould Nov. 15, 1711.

\* The riot on the second day of Dr. Sacheverel's  
trial.

<sup>1</sup> Lincoln's Inn Fields.

<sup>2</sup> New Street.

<sup>3</sup> Long Acre.

<sup>4</sup> Blackfriars.

<sup>5</sup> Clerkenwell.

<sup>6</sup> Leather Lane.

## MEMORANDA.

Visited Southton. July, 1705.

Published my poems, Dec. 1705.

Went to Southton, May 18, 1706; re-  
turned again, with but small recruit  
of health, July 5. Went to Tun-  
bridge, Aug. 8. Returned much  
stronger, Aug. 30.

Published Essay against Uncharitableness,  
Apl. 1707

Went to Southton. July, returned July.  
Went to Tunbridge, Aug., returned  
Sep. 3. All this year my health  
has been increasing.

Published my Hymns and Spil. Songs,  
July, 1707.

Overtaken in a coach, without hurt,  
Oct. 5, 1707.

Preached a Reformation Sermon, and  
printed it, Oct. 6, 1707.

Went to Southton, and afterwards to  
Tunb. Aug. 2, 1708.

Removed our Meeting place to Bury  
St. Sept. 29, 1708.

Printed 2nd Editn. of Hymns, & 2nd  
Editn. of Poems, Apl. & May, 1709.

Went to Southton. June, Tunb. Aug. 1709.  
Edward Hitchen, my servant, went  
away, Dec. 31.

I bought a horse, for my health, Apl. 1710.

I rode down to Southton. and back  
again, June, and according to ye  
account I kept, I rode above 800  
miles from April 10 to Sept. 28.

I removed from Mr. Hollis's, and went  
to live with Mr. Bowes, Dec. 30;  
and John Merchant, my servant,  
came to me.

Went to Southton. in June—returned  
July.

Went to Tunbridge, Aug., returned  
July, under a disorder of my  
stomach and freqt. pains of the  
head. Found some relief in Tunbr.  
waters.

## GOLD TRIED IN THE FIRE.\*

In a world of sorrow, it cannot fail to bestow comfort to be informed how suffering pilgrims like ourselves have borne their load, and been carried safely through to their journey's end. If their case, like that we are about to record, has been one of extraordinary affliction, accompanied with extraordinary consolations, it has a still further tendency to cheer, inasmuch as, contrasted with their condition, ours may be one of comparative exemption from trial, and as proof that, in every case, God lays upon his people no burden which he does not enable them to bear. The history of Harriet Stoneman, had we no other, is ample evidence of the truth, that God's grace is sufficient for his creatures under all emergencies, and that his strength obtains its most signal triumphs when their weakness is most manifest. Rarely, perhaps, has pain, from disease and consequent helplessness, been more acute and protracted than in the present case; poverty has seldom been more extreme than that of poor Harriet; yet rarely have the riches of faith and hope, and love and joy, been more abundant in the experience of any of God's children than in her's.

The subject of our memoir was born in September, 1797, in the hamlet of Batcombe, Dorsetshire, within three miles of Cerne. Her father was a drunken and dissipated young man, who enlisted in the army, and forsook his wife and children, leaving them dependent upon relations almost as poor, but better conducted, than himself.

At fifteen years of age Harriet lost her mother,—her end hastened, it is to be feared, by the ill conduct of her

\* Gold Tried in the Fire; illustrated in the Memoir of Harriet Stoneman, of Cerne, Dorset. By the Rev. Thomas Curme, Vicar of Sandford, Oxon, and Domestic Chaplain to His Grace the Duke of Marlborough. Nisbet, London.

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husband,—while, two years before, the poor girl had begun to suffer from the fearful complaint, scrofula, which occasioned her afterwards so often to adopt the language of David, "My bones are consumed within me." As soon as her health allowed, she obtained employment in a small draper's shop, and spent the next six or seven years in that course of unconcern about the soul which is the too common characteristic of youth. As she had a tolerably good voice, and the opportunity presented itself, she joined the choir of the church, practising with them once or twice a week, under the inspection of the late excellent Vicar of Cerne, the Rev. John Davis. On one of those occasions the incident occurred which led to her conversion. The choir was about to practise the 139th Psalm, that psalm which so forcibly exhibits the omniscience of God, when the clergyman said, as he was often used to do at similar meetings, that it was a solemn thing to appeal to God; that this psalm especially invoked the Searcher of hearts to try their ways; and that, whether they really meant what they sang or not, the omniscient God was actually conducting such a process. These words went like an arrow into the heart of Harriet, whose life had been hitherto one of thoughtlessness and folly, vanity and love of display, and led her that evening, ere she retired to rest, to examine her heart and life with a care she had never exercised before. The result of the scrutiny was not flattering. She found herself utterly condemned as a sinner in the sight of God. But she prayed earnestly for forgiveness. The gospel, whose faithful ministrations she had attended hitherto, contributed to confirm the impressions the word spoken in season had made upon her, and by the kind counsels of her pastor and friend, she was brought into a



hopeful state of mind. For a year or more the world and Satan struggled to maintain their supremacy over her soul; but in 1820 she gave herself up to God in a covenant never to be forgotten, impelled thereto at the last, most urgently, by the happy death of a dear friend, who fell asleep in Jesus in that year.

About this period, the distressing disease, that was inextricably rooted in her frame, had begun to extend its influence, and break out with greater virulence over her entire person. Under date September 13, 1821, the poor girl thus records her melancholy condition :—

"I have this evening been for some time dressing my wounds, when I was told that the whole mass of blood was so affected, that, as soon as it healed in one part, it would break out in another. This I have often been told; but, my heavenly Father, how greatly has it overpowered my weak and unbelieving heart this night! O what a frail creature I am! How often have I said, 'Do with me as it seemeth good in thy sight!' But have I used this prayer in sincerity and truth? If so, why am I so full of heaviness? O my God, make me duly submissive under thy hand! Give me, thy unworthy creature, grace so to be exercised by my sufferings, that, instead of desponding under them, they may work in me the peaceable fruits of righteousness, to the glory of thy great name, and the benefit of my soul. May I remember that thou, my gracious Saviour, hast suffered for me, and be ashamed to complain or murmur at these tokens of a Father's chastening love, to bring a rebellious child home."

"Before I knew the Lord, I used to think myself hardly dealt with, and I even wished, with all the horror of impatience, for death to put an end, as I then impiously thought, to my sufferings. The Lord is indeed long-suffering, and bore long with me, a rebellious sinner."

That those sufferings were severe, let the picture of her mutilated frame, in the year 1825, sketched by the hand of the devout author of her memoir, show. The Rev. Thomas Curme, Vicar of Sandford, writes of her personal appearance then, when he first made this afflicted saint's acquaintance :—

"She was as distressing an object to behold as can well be conceived. The bones

and cartilage of the nose being consumed, her face was covered with a band; one of the eyes was lost, the forehead indented, the lips livid, the roof of the mouth so injured that her articulation was very indistinct, while her whole appearance was that of a person whose earthly tabernacle tottered on the grave's brink."

Yet, notwithstanding she was in that condition, with gradual steps and slow was she brought to her grave, only toward the close of the year 1849, her path having been one of almost unexampled suffering, its ruggedness smoothed by almost unexampled faith. Throughout this lengthened career of pain, her sole support, except what the casual benevolence of Christian friends provided, was an allowance of three shillings per week from the parish, one of which was appropriated to pay for her accommodation, in a cottage of the most humble kind. But, neat in her person and her surroundings, poverty and disease did not make her sordid and repulsive. On becoming a Christian, too, her education as a poor girl, which had been most limited, she endeavoured to improve by self culture; and, incapable of active occupation, she wrote much. Her letters, many written in midnight hours of pain that forbade sleep, were addressed to friends in the Lord Jesus, and bespeak a religious experience, clear thought, and a power of apt expression of a high order. A kind friend, in humble life like herself, made her a present of a neat deal writing-desk; and many a sleepless hour in bed did she beguile with correspondence, describing her trials, but, above all, her comforts. If the few passages we select are rather descriptive of her physical sufferings, it must not be overlooked that many are of a more cheerful kind, and that these are presented to show how our gracious Lord magnifies his grace by the patience wherewith he enables to endure peculiar afflictions.

1825. "I have for the last eight years borne, or rather have been exercised with, a threefold trial—a frowning world (I mean my former companions in folly), a painful

affliction, and deep poverty—that made me feel I was an orphan. And during these years I have found a threefold mercy—God as a Father, Jesus as a Saviour, and the Holy Spirit as a Sanctifier and Comforter. But I have placed this wrong, because the Spirit *first* convinced me of my state as a sinner; Jesus then revealed himself as my Saviour; then, being justified by faith, I obtained peace with God, as a reconciled Father in Him. And I can no more doubt these things (although I do not always live in the full enjoyment of them) than I can doubt whether or no my kind friend has proved himself interested in my present and everlasting happiness.” “Time with me will soon exchange for eternity. O, to be prepared to enter upon its glorious, awful, blissful realities! Shall we together live in the presence of our God? Shall we unite in praising Him who hath loved us and gave himself for us? or will our friendship cease on earth? The loss of the friendship of one of God’s dear children on earth would be to me a trial indeed; but to lose an interest in the sinner’s Friend—the thought distresses me; how much more would the experience of it! Tears close my sight: O, my Saviour, leave me not—my soul would cleave to thee. But Isaiah xli. 10, answers these thoughts, dishonouring to God, and distressing to my own soul: ‘Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.’

“O, how blessed to have a covenant God to go to, saying, ‘My Father, thou knowest what is best for thy poor helpless child—thou art the guide of my youth, thou art my portion, my all is all, my more than all!’ O yea, I have, indeed, found this to be the case! You know, my sister, I have no father or mother; and ever since the 26th of June, 1812, I have been suffering under a painful malady, which has hitherto resisted the power of medicine. But, blessed be God! blessed for ever be his name! helpless, afflicted, friendless, poor, wanting at one time bread to supply my daily necessities, God became my God, my Father, my Friend: my Saviour became my meat, drink, life, strength, and store, my all in all; my all in the outward want of all.”

1828. “The wound you saw in my leg is much worse, and another above, in a bad state. I have also two wounds in my elbow, but they are not so painful. There is much inflammation in my leg, and the pain has been extreme day and night. Yet with gratitude I acknowledge that our God kept my mind stayed on Him; therefore it was I enjoyed perfect peace in the midst of bodily distresses. *How cheering the thought that*

the time will come when the days of my mourning shall be ended.”

“The wounds look better, but there is a painful swelling in the knee within these few days. I assure you, my heart failed when I discovered this, and tears flowed at the prospect of being a cripple. But faith set all to rights. God has said, ‘My grace is sufficient for thee.’ Besides, God has done so much for me already, that it is surely very wrong in me for a moment to doubt.”

“I am happy to inform you that two pieces of bone have been taken out of my leg by Dr. Harriet. I did not tremble during the operation; but was much agitated afterwards. It is indeed awful to behold my frame in part dissolved here on earth! O how cheering the anticipation of that hour when my mud-wall cottage will entirely fall!”

1829. “This poor hand, now scribbling to you, is getting sadly diseased. You may recollect, the wrist joint was affected about two years since, when I anticipated losing the use of it. It is now much enlarged, weak, and painful. But I feel that my tears ought to be exchanged for songs of praise. Look back, my soul,—nine years ago I could not tie a string, or do any, even the least matter, when the elbow was diseased in the bone for fifteen months. Again, through the other wrist, I could not use my hand for many weeks. ‘Thou hast been my help!’ Leave me not now to give way to grief or murmuring at thy wise and fatherly corrections! Oh no! I will wipe away all my tears; or if they flow, it shall be for my disposition to grow faint or weary under thy rod. I look back, and during every repeated trial I have been able to erect an Ebenezer, and say with grateful emotion, ‘Hitherto hath the Lord helped me!’ Will this prove an exception?”

“I am learning to cut my bread with the left hand; and I humbly trust I shall find in this renewed trial fresh proofs that our God doeth all things well. I can assure you, my dear Sir, my tears have flowed; and even then, though I am so rebellious, Jesus seemed to hush my rising grief, saying, ‘It is I, be not afraid!’ Yet it is not the prospect of losing the use of my hand that excites all my grief,—no, no, no,—but I wept because I could not welcome all His sovereign will.”

“I am latterly suffering acute pains day and night, yet not more than I usually feel when the disease is making fresh ravages in my sinful frame. The same source of comfort remains—the precious Bible. Dinah being ill one night, and I in unceasing pain, a light was procured; and after my poor friend had been relieved, and all was hushed in sleep, I opened my Bible, and truly I found reason to be thankful for being privileged with pain, preventing sleep, that I

might find such suitable refreshment from the word of God. I assure you *nature* was wearied with the pain;—it was two in the morning. I read the 7th and 8th chapters of Deuteronomy; and do you not think, in remembering only for a few moments the way in which the Lord had led me, every uneasy feeling was hushed?"

"I am now resting my left arm on my precious Bible, and my aching head on my hand; and I trust I am leaning on my Beloved. Soon my own head and hand will grow weary—not so His supporting love. I suffer most acutely in my eye, and lie here many succeeding days, having the natural light obscured. I cannot now often read that word which so frequently revived and cheered my painful hours. Still the Lord is good: my meditations of Him are sweet. I am often 'glad in the Lord;' and

'While He is my shield and my sun,  
The night is no darkness to me.'"

1830. "Painful as my malady is, to me it appears, I could not bear its removal. There is much in me that needs correcting, which no eye but God's can discover. Ah! my dear Sir, were I to weigh my *sins* against my afflictions, light indeed would the latter be. This I do to keep me humble and thankful under my pains. But this is not all I do. I set my sins in a balance with my Redeemer's pardoning mercy and grace, when these superabound over the number and strength of them all."

1831. "I long to see every sufferer happy in Jesus. Afflictions are not so intolerable as the world supposes. 'Oh, how dreadful! how dreadful!' people say, in looking at my disfigured face. 'No—not so very dreadful,' I reply: 'my afflictions are very sweet to me; I am much happier now than when in the full possession of every member of this sinful frame.' Every part has dishonoured God. He made me, and has a just right to do with me what seemeth him good. The vessels ordained for glory must first be fitted for their place. It is *here* the lively stones must be prepared for the temple above. No more pain in heaven; no one shall there say, 'I am sick.' Oh, my friend, I do kiss the rod—this is of rich grace."

And so on, in a strain of sweet submission, experimental piety, evangelical unction, and intelligent expression, does this suffering happy saint proceed, till at last, the complicated woes of earth were exchanged for the undisturbed bliss of heaven. Her end was triumphant,—much more so than might be expected from her lengthened con-

flict with disease and pain, for the greater part of half-a-century. Almost her last act of consciousness was singing Kelly's hymn throughout, the first verse of which is—

"Sound, sound the truth abroad,  
Bear ye the word of God  
Through the wide world:  
Tell what our Lord has done,  
Tell how the day is won,  
And from his lofty throne  
Satan is hurl'd."

She entered into rest on the 10th of September, 1849, aged fifty-two.

How dignified a thing is true religion! What grace it gives to the life and words of the illiterate and poor! It raises them into a loftier region, and from the familiarity it gives them with celestial thoughts, ennobles both mind and body with celestial dignity. This poor afflicted creature, destitute of all learning, and all incentive to and means of learning, yet polished by the intellectual refinement which Christianity bestows, expresses herself with all the propriety of a University Professor.

How consoling is true religion! It comforts in cases where all other comforts fail. The world may solace in almost every trial incident to man; but in the presence of personal affliction, such as Harriet Stoneman's, and the strong pain of virulent disease through successive years, nothing but the gospel of Christ can breathe consolation. The weary and heavy-laden find their only rest in Jesus. The Son of God is still the efficient Comforter of his saints.

How saving, how sanctifying is true religion! Sin was ever the heaviest cross of this singularly suffering woman. But her sorrows, ever arising from this source, were absorbed in the joy of salvation. She would say, "Who is he that condemneth?" and reply, "There is no condemnation to them that are in Christ Jesus." "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ!"

O. T. D.

## THE YOUNG MEN'S MISSIONARY ASSOCIATION, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

WE have much pleasure in laying before our readers the following brief account of the above Association, most cordially recommending its principles and mode of action to those for whom it was designed, and drawing especial attention to one of its principles, which is most happily expressed, and which, in our estimation, is the peculiar feature of the whole Association; it runs as follows:—

“That, as sympathies run in channels of similar modes of thought and feelings, and as these similarities are found associated with equality of age, Christian youth are best qualified to act upon each other in enterprises requiring heart, soul, mind, and strength.”

Deeply impressed with this truth, and feeling the difficulty of interesting young men, as a body, in the Missionary work, in connection with existing institutions, the Rev. Samuel Martin, of Westminster, about three years since established the Association, which we believe is destined to achieve most important results in the Missionary world. After a year's labour, he had the pleasure of seeing three auxiliaries formed, numbering two hundred members, which, for eighteen months, were most wisely and beneficially employed in diffusing Missionary information, in the shape of essays (upwards of one hundred having been prepared and delivered), and the circulation of Missionary literature. By these means great interest was created amongst the members in the work; and when it was suggested by the Rev. J. Baldwin Brown, that the Society should adopt some “distinct and substantial object,” acting upon the advice of the Rev. Dr. Tidman, the Committee recommended that an educational establishment, either in the South Seas or in India, should be undertaken, as the most effi-

cient means of offering assistance to the Parent Society.

The plan was most carefully digested and fully discussed, and ended in a unanimous resolution at once to undertake the support of not only the college at Rarotonga, already existing, under the care of the Rev. Aaron Buzacott, but also an educational establishment for the training of native agents, about to be established at Madras, an institution which the Directors have long felt to be much needed. To accomplish these objects, £450 per annum will be required. To raise this sum, great exertions must be made; but we have little doubt that the Association will be able to fulfil its promises. The Committee are now about taking steps to establish auxiliaries in every Congregational chapel in London, and throughout the country; and we earnestly hope that the pastors of our churches will kindly respond to the invitation, and assist by their personal effort and advice in forming an auxiliary in connection with their own congregations.

One very pleasing feature in the Association is the quarterly meeting, held at the various chapels of the metropolis, and most interesting and instructive are their proceedings; reports of the present state and prospects of the various auxiliaries are read, and short addresses are given by the ministers or friends present: the interest of the meetings is well sustained—and, indeed, when such men as the Revs. Samuel Martin, Thomas Binney, Dr. Tidman, John Stoughton, J. Baldwin Brown, Henry Allon, and many others, have been present at them, they cannot fail to be so.

We warmly approve of these meetings; let them be made (as indeed they have been) as interesting as possible, and we confidently hope that, on

no very distant occasion, encouraging accounts will be read of the progress of the colleges.

We are persuaded that young men hitherto have been but slightly interested, and are not, except in a few instances, directly connected with the Missionary work.

The fields of labour, to which the Association has directed its attention, yield to none in importance and interest. INDIA, especially, demands and will amply repay more liberal succour than it has hitherto received, and we should rejoice to see the time arrive

when this Association shall support all the Missionary educational establishments in that great country. That would be a work worthy of young men, and would effectually rebut the charge, which is so often brought against them, of want of sympathy with Missions, whilst, at the same time, it would raise up a most important band of Auxiliaries to the London Missionary Society.

President . Rev. J. SROUGHTON.

Treasurer . CHARLES REED, Esq.

Secretaries { Mr. A. R. SCOBLE,  
Mr. J. H. LLOYD.

## Review of Religious Publications.

**LESSON OF DR. JOHN REID, late Chancellor Professor of Anatomy and Medicine in the University of St. Andrews.** By GEORGE WILSON, M.D., Author of the "*Life and Works of the Hon. Henry Cavendish*." Post 8vo. pp. 324.

Simpkin, Marshall, and Co.

THE man of unsullied reputation, who takes the loftiest walk in a learned profession, is always an object of peculiar interest. Dr. Reid was one of a class, more numerous, perhaps, in Scotland, than in any other country, who rise to professional distinction, in the absence of all adventitious circumstances, by the mere force of their own native genius. He was the maker of his own fortunes; and this, too, in a circle where he had to compete with men of varied and surpassing ability. With no extraordinary promise, as a child, except that he was affectionate and very obedient, he gradually developed, in a course of good educational training, powers of mind of the highest order, especially in the department of physiology, which placed him on the loftiest pinnacle of fame, in a city where, to shine in any branch of medical science, requires unmistakable pre-eminence and sleepless energy of character. Enthusiasm in the pursuit of truth, in the two great departments of anatomy and physiology, was, so far as we are able to judge, the main source of Dr. Reid's great success.

James Clark, Esq., of Glasgow, in a communication to Dr. Wilson, justly portrays the mental habits of Dr. Reid, at a time when he had opportunities of watching his literary course, or rather, the vigorous growth of his scientific knowledge.

"When I knew Dr. Reid, the strictly Baconian bias of his philosophy seemed to me almost to have communicated itself to his feelings; it would not be too much to say, that he loved and hoped upon principle,—that principle being the well-known one of Jeremy Bentham. I am profoundly convinced that the structure of his moral sentiments was eminently honest. All make-believe, shuffle, false professions, and the 'thousand and one' forms assumed by insincerity, were unknown to Dr. Reid. I don't imagine he despised falsehood so much as he failed to realise it, and when he perceived it in others, he animadverted upon the exhibition with an easy good-natured joke, devoid of all bitterness.

"I do not think he was proud or ambitious,—vain he certainly was not. His mental powers may fairly be said to have been of a high order, that is, solid, but not brilliant. His deficiency of imagination, in my humble view, precludes his being ranked among the children of genius. If I ever thought Dr. Reid uncharitable, it was when he bore down in ridicule upon the gorgeous scientific poetry which sparkled in the reflections of some of his gifted contemporaries. He did not understand the metaphysics of science any more than its poetry; he travelled by easy stages, counting every pebble on the road, scarcely ever lifting his eye to the glorious scenery around him.

"In part, this circumspection was owing, I think, to the nature of his chief daily labours. Teaching students to follow arteries to their ramifications, count 'processes' of bone, and peep through 'foramina,' is, perhaps, calculated to dull the excursive faculties,—to

*materialises the mind*, if I may with propriety use that expression. Dr. Reid was not quick at seeing analogies: he saw the thing itself, with wonderful minuteness;—to employ the terms of his own favourite science, he saw the *origin, course, and intention* of every fact which he studied; but he saw not so readily the mutual dependency of facts—that beautiful chain of *amalgamated* truth known as Nature. He was a fine *natural* logician; he could detect a scientific sophism, however cleverly concealed, and had the patience of a new philosopher, to await the development of a system, rather than *fancy* it perfected."

To watch the progress of this most earnest student and philosopher,—to trace his steady advancement in knowledge and reputation, in the medical schools of his native metropolis, would be an object of intense and peculiar interest. Never was a public lecturer and demonstrator more bent on self-improvement, or more anxious for the cultivation of his pupils. Unlike some men of great powers and attainments, he was free from all vanity, dogmatism, professional jealousy, and overweening self-conceit. Loved and trusted by all, above and below him, he had as fair a reputation as ever has been accorded to a public man; while in the more retired circles of private life he was at all times the object of blended confidence and affection,—a most dutiful and devoted son, a loving husband and father, and a friend whom the best and wisest would have been glad to claim. As a medical practitioner, he was as eminent for his personal sympathy, as for his professional skill, especially in his visits to the poor and the neglected. Altogether, Dr. Reid was an exquisitely interesting character. Professor Forbes bears the following beautiful testimony to him:—"Before I left Edinburgh I had learned to esteem him warmly as a friend. His truthfulness, warmth of heart, hatred of sham, and quiet sense of humour, were qualities eminently combined to win friendship and affection. For fame, or rather, what may better be called *clat*, he cared nothing, and seemed to have no appetite. He was unchanging in his friendship, and when he had once taken a liking, was not easily driven out of it."

In the study of Dr. Reid's character, we have been struck to perceive how far natural amiableness and conscientious integrity may develop themselves, in the absence of the spiritual and saving element. Up to 1827, there is no proof whatever that he was under the influence of Christianity. He was no scoffer; but neither was he a true believer. It may be that he had his moments of thoughtfulness;—but, if he had, there is no decisive evidence of it. In that year, however, in the very zenith of his powers and of his fame, it pleased God to visit him with a malady, from

which he was never to recover. It was cancer in the tongue; a disease too well understood by him, not to be the cause of serious apprehension as to the result. In May, 1848, he repaired to Keswick, in Cumberland, for change of air and scene. He derived little or no benefit from the experiment. His correspondence, with medical friends and others, from the Lake scenery, has a dash of melancholy in it. One to his wife, affords a bright ray of hope in reference to his highest interests:—"In my lonely state to-day, I have been thinking a good deal more of religion than I have been in the habit of doing of late years, and a deep conviction, which I sincerely hope may be permanent, of the importance of religion, and the unsatisfactory nature of all earthly honours and pleasures, has been ever present with me. I felt that honours (scientific) which I have been so anxious to obtain, are but as dross compared with the enduring peace of mind arising from a full dependence upon God, and faith in his Son Jesus Christ." \* \* \* "I sincerely hope that this may not be a fleeting impression, but that it may yield fruit meet for repentance. I am aware that the things of this world are still regarded by me far above their real value; but it may have pleased the Lord to send this dispensation upon me for my eternal benefit. If so, I may have great reason to be thankful for what has occurred, and my present vexation may be the cause of much rejoicing."

To Dr. Duncan he writes on the 12th June, 1848, that, "for the last five weeks he has been preparing for the fatal issue, and seeking, he trusts, not altogether unsuccessfully, to make his peace with God." In similar terms he writes, on the 17th of June, to his friend, the Rev. Dr. Cook. "There can be no question, then," observes his biographer, Dr. Wilson, "that it was during his lonely journeys among the hills and lakes of Cumberland, in May, 1848, that he first tasted that peace, which hereafter abode with him to the last. The Keswick letters, which have been quoted from, imply a gradual, though swift transition, from the chill source of consolation, that better men than he had met a fate as hard, to the Christian thanksgiving for God's mercy in leading him to Himself by the path of affliction. At first there is more resignation to an evil which could not be escaped; at last there is rejoicing at an unexpected joy which had been found. It is implied in saying this, that he came now to know God in a way he had never known him before. This was his own judgment on himself, not given once, but reiterated many times."

When he left for Cumberland, "in his travelling trunk his wife had been careful to place a Bible; and one of his earliest letters

to her was full of gratitude for the thoughtful kindness. This Bible was his daily companion in his lonely walks. He studied it with an intensity such as he had never displayed in the study of any book before. He studied it as a book which only those who have the guidance of the Holy Spirit, who inspired it, can understand; and he was earnest in prayer to God for the gift of His Spirit. Nor did He who loveth to be entertained, forget His promise to give His Holy Spirit to them that ask Him. Within some three weeks at furthest, a peace, composure, contentment, and joy, which John Reid had never known in the most healthful and prosperous season of his past life, pervaded his soul, and his heart began to fill with "the perfect love that casteth out fear."

All his scepticism, all his doubts as to the efficacy of prayer, all his indifference to the great realities of Christian truth, had for ever vanished;—and he was now a humble-penitent disciple at the foot of the cross.

To his mother he concludes an affectionate letter in the following terms:—"I seriously hope that my present affliction will be for my spiritual advantage. It has brought me to think over the folly of placing our affections and happiness upon the fleeting and uncertain things of time, which at any moment may be snatched from our grasp."

To Dr. Duncan he writes, June, 1848: "It is hard to think of leaving wife and bairns, and many kind friends, but I must bow submissively to the chastening rod. Had it been the will of my Almighty Father, I would gladly have lived a few years for the sake of my family, as it would have been considerably for their advantage; but if He has decided otherwise, it is my duty patiently to submit."

To Dr. Adamson he writes: "I have been disciplining my mind to take the worst view of my case ever since I left St. Andrews, and my thoughts have naturally turned to the only source capable of yielding consolation under such circumstances."

To Dr. Cook he writes: "Whatever be the result, I sincerely hope that I shall have great reason for rejoicing that I have been thus afflicted; for it has led me to think of the careless and unprofitable life I have been leading, and how unfit I am to give a satisfactory account of my stewardship, if called upon so to do. I have, ever since I left St. Andrews, been frequently and seriously thinking over these subjects, and endeavouring to school my mind to consider this chastening as sent for my advantage, and that I ought to bear it cheerfully and resignedly. I have frequently prayed to my heavenly Father to send down the Holy Spirit into my heart, to strengthen and confirm these good resolutions. I am, however, aware that

*all efforts of mine to obtain forgiveness for my sins are vain, unless I throw myself freely upon the mediation and intercession of my Redeemer; and it is through his merits, and his alone, that I venture to ask for forgiveness."*

To his sister, Mrs. Taylor, he writes: "I know that until lately I have lived a careless unprofitable life, and that were I to trust in the slightest to any of my own works or deeds, I must fall under the severest wrath of God. I also know that though I had lived as pure a life as it is possible for a mortal and erring man to do, I should have come infinitely short of the requirements of the law of God, and that nothing but a full reliance upon the merits and mediation of my Saviour and Redeemer can save me from the punishment which my sins deserve."

In many other clear and delightful utterances, to various individuals, in letters and personal conversations, did Dr. Reid express his full hope in Christ. There were no quibblings and sceptical reserves in his mode of dealing with the gospel. He became, at once, with all his faculties fresh about him, a little child; and that faith which he had once made light of nobly sustained him to the last. His sufferings amounted to torture;—but patience, and heroic Christian fortitude, not only restrained him from complaint, but invested his last hours with a bright and cheerful resignation.

We cannot but hope that the memoir of this great man will be extensively blessed. Were it not that medical students and practitioners may profit by the details, we should incline to the impression that Dr. Wilson had introduced into his pages too much matter strictly professional. But, upon mature consideration, we think he is right. His task has been exquisitely performed. Of modern biographies the work before us is a model-type. May it be eminently blessed to thousands, who, like Dr. Reid, have had their minds warped by the flippant objections of scientific men dealing unfairly by the evidence of the gospel.

**THE ANALYTICAL GREEK LEXICON:** *Consisting of an Alphabetical Arrangement of every occurring inflexion of every word contained in the Greek New Testament Scriptures, with a Grammatical Analysis of each word, and Lexicographical Illustrations of the Meanings. A complete Series of Paradigms, with Grammatical Remarks and Explanations.* 4to. pp. 486.

Samuel Bagster and Sons.

THE design of this volume is to afford the same aid in acquiring an accurate knowledge of the Greek of the New Testament, as has been furnished by the Publishers' *Analytical Hebrew and Chaldean Lexicon*, in acquiring a

sound acquaintance with the language of the Old Testament.

In the first place, it has all the advantages of an ordinary Lexicon, exhibiting the meaning of words which occur in the New Testament, arranged according to their proper classification, and furnishing the primitive signification of each several word.

In the second place, as each word is accompanied by copious references to the principal places in which it occurs, nearly all the advantages of a concordance of the Greek of the New Testament is here supplied.

In the third place, the learned author of this work has, with vast labour and care, supplied an Alphabetical Arrangement of every inflection of the several words occurring in the New Testament, each form exactly named, and referred to its proper root; "the whole," as the author justly observes, "thus forming a precise analysis of the entire verbal contents of the New Testament." This is the characteristic feature of the work, upon which its chief recommendation and excellence depend.

In the fourth place, we are furnished with a grammatical apparatus, placing before the eye of the student, tables of the inflections of various parts of speech, with critical remarks upon particular and irregular forms which frequently occur.

The utility of such a work to those who are prosecuting the critical study of the New Testament, with but limited time at their command, and with originally slender educational advantages, is obvious at a glance. And while there is no royal road to matured learning, it is obvious that such a Lexicon,—for Lexicon it is,—must save the time of the student who has been regularly devoted, from his youth up, to critical studies.

We cannot do better than close this brief notice by quoting the words of the Editor's Preface. "It is designed," he observes, "to assist in cases where assistance is a kindly and really beneficial service;—such assistance, in fact, as is claimed by those peculiar circumstances where time and labour need to be husbanded, and where ordinary advantages are wanting;—where it would not impair but cheer a true spirit of self-reliance, and call forth rather than enfeeble habits of industry and enterprise. In such cases the earnest student may have recourse to an aid like this, either to shorten or to smooth his path in the acquisition of the fundamental facts of language; or, what is perhaps a still more useful application, to test the correctness of his own independent investigations.

"A design like this involves no vain attempt to render easy the acquirement of true learning,—no interference with the employment of a dead language as a means of mental discipline; the aim of the volume is, like

that of its predecessor, simply to act as a silent teacher, and to render the service and earn the praise of a friend in need."

What would we not have given for a friend like this, when we began to plod our way to some little knowledge of the inspired Books of the New Testament!

**FEMALE SCRIPTURE BIOGRAPHY; preceded by an Essay on what Christianity has done for Woman.** By F. A. Cox, D.D., LL.D. Author of "*Biblical Antiquities*;" "*The Life of Philip Melancthon*;" "*Our Young Men, a Pious Essay*," &c. 8vo. pp. 576. Second Edition.

John Snow.

WERE books always to circulate according to their intrinsic merits, ten editions of this work would have been demanded instead of two. As the first edition, however, appeared in two volumes, and was somewhat expensive, we earnestly hope that the removal of this obstacle will secure the rapid and extensive sale of one of the best treatises on "Female Scripture Biography," in our own or any other language. With the Author's last corrections and additions, the value of the book is greatly enhanced, and leaves scarcely anything to wish in reference to those portions of the Female Biography of Scripture which have been embraced in his plan.

The characters delineated are, Eve—Sarah—Hagar—Lot's Wife—Rebekah—Miriam—Naomi, Orpah, and Ruth—Deborah—Manoah's Wife—Hannah—Abigail—The Queen of Sheba—The Shunammite—Esther—The Virgin Mary—Elizabeth—Anna—The Woman of Samaria—The Woman who was a Sinner—The Syrophenician, or, Canaanitish Woman—Martha and Mary—The Poor Widow—Sapphira—Dorcas—and Lydia.

We think Mr. James has done a real service to the public, in inducing Dr. Cox to bring forth a new edition of this truly enlightened and most beautifully written book, which we should like to see in the hands of every educated woman throughout the land. There is a character of sobriety, intelligence, suggestiveness, and deep devotion, pertaining to it, which adapts it for extensive usefulness. And its lessons are expressly suited, from beginning to end, to the formation of female character upon the highest Christian model.

The preliminary "Essay on what Christianity has done for Woman" is an admirable condensation of a great subject. The author traces, *first*, the actual condition of woman in every land where the gospel has not penetrated; and, *secondly*, shows, by an induction of facts, that woman has ever been in the ascendant as to freedom and happiness wherever Christianity has shed its benign influence. We know not of any Essay so perfect of its kind in the English language.



The work deserves, and will realize, an extended sale; and will sustain the well-earned reputation of the amiable and accomplished writer.

**A COMMENTARY ON THE BOOK OF PROVERBS.** By MOSES STUART, *lately Professor of Sacred Literature in the Theological Seminary of Andover, Massachusetts.* Crown 8vo. pp. 482.

Delf and Trübner.

A MELANCHOLY interest attaches to this volume, as the last production which fell from the pen of the amiable and learned author, the last sheets of which he had but just corrected when called to cease from his mortal toil. His literary passion, as a Biblical scholar, was strong even to the close of life; as may be seen from the last preface he ever wrote. Few, even among the good, have sustained a more unspotted reputation, or deserved better of their contemporaries and posterity, than Moses Stuart. In his private circle he was a man greatly beloved; and, in the walks of sacred learning, he won for himself a world-wide reputation. In the criticism of the sacred text, he was the first in the New World who drew the attention of his countrymen powerfully to this neglected source of Biblical equipment, and became the instrument of inducing many in America and in Great Britain to follow in his footsteps.

Various opinions will be entertained by competent judges, as to how far he served the cause he aimed to promote, by adhering so rigidly, in his Commentaries on Scripture, to the mere criticism of words and phrases. Though he wrote professedly for the benefit of scholars, and especially ministers, it may be doubted whether it would not greatly have enriched his labours, if he had accompanied his critical investigations with warm and illuminated commentaries on the portions of Scripture to which he devoted his learned research. With all our respect for him, we are of opinion that he formed too high an estimate of the German modes of Biblical criticism, and that he did not always escape a slight taint of some of their objectionable views.

The Introduction to his Proverbs is an article of great ability, and varied learning, which none but a scholar of the first rank could have produced. It will be found very instructive in reference to other parts of Scripture besides the Book of Proverbs. We confess to something like disappointment as it respects the Commentary. Not that we call in question the deep critical skill of the author;—but that the whole exposition is so insufferably dry and cold. Still the clear light thrown upon the meaning of words, specially difficult and perplexing ones, will

greatly aid ministers in the fervent and practical exposition of the Book.

We should like to see all our great Biblical scholars imitating the example of Dr. John Brown, of Edinburgh, who has succeeded, to admiration, in exhibiting critical learning in combination with the most fervent and touching enforcement of Christian doctrine and experience.

**THE HISTORY OF PALESTINE, FROM THE PATRIARCHAL AGE TO THE PRESENT TIME; with Introductory Chapters on the Geography and Natural History of the Country, and on the Customs and Institutions of the Hebrews.** By JOHN KITTO, D.D., F.S.A., *Editor of the "Pictorial Bible," the "Pictorial History of Palestine," the "Cyclopædia of Biblical Literature," &c.* With upwards of Two Hundred Illustrations. Crown 8vo. pp. 432.

Black, Edinburgh; and Longman & Co. London.

THE industry, no less than the accurate research, of Dr. Kitto, is matter of literal amazement. Among the many labours of his fertile mind, the work before us is entitled to an honourable place. It is, in a fair and honest sense of the term, an original composition, not gleaned from his former productions on Palestine, but thought out and re-written from beginning to end. Intended, in the first instance, for the use of our more advanced schools, for which it is admirably adapted, it will be found an excellent family book of reference, and will well deserve a place in every Congregational and School Library, whether large or small, throughout the United Kingdom. It contains a mass of Biblical information, well-arranged under natural heads, and rendered peculiarly interesting by the introduction of the chief lights which have fallen on the Land of Promise from the records of modern travel.

The *First Section* of the work is divided into *Five Parts*. I. Historical and Physical Geography. II. Agriculture and Pasturage. III. Habits of Life. IV. Literature, Science, and Arts. V. Institutions.

The *Second Section* is devoted to the *HISTORY OF PALESTINE*; and consists of *Eight Books*. I. From the Deluge to the Death of Joseph. II. From the Birth till the Death of Moses. III. From the Death of Moses till the Accession of Saul. IV. From the Reign of Saul till the Death of Solomon. V. From the Revolt of the Ten Tribes till the Captivity of the Jews under Nebuchadnezzar. VI. From the Captivity till the Rise of the Maccabees. VII. From the Rise of the Maccabees till the End of the Asmonean Dynasty. VIII. From the Reign of Herod the Great till the Restoration of Syria to the Dominion of the Porte.

We have unusual satisfaction in intro-

dness this most instructive and beautifully illustrated volume to the notice of our readers.

**CHARACTER AND TRANSLATION OF ENOCH.**

*A Sermon delivered on the Occasion of the Sudden Death of the Rev. Thomas Weaver. By the Rev. J. A. JAMES. Accompanied with Funeral Address, and a Church-Memorial.* 8vo.

Kent and Co.

"THE fathers! where are they? And the Prophets, do they live for ever?" As one after another of the servants of Christ, with whom we mingled in early life, while they were yet in the zenith of their power, is removed from the midst of us, a feeling of something like depression steals over our spirits. And yet, why should it be so? All men are mortal; and the most honoured servants of the church "are not suffered to continue by reason of death." Dear Mr. Weaver lived to a good old age; and, in the midst of usefulness and devoted service in his Master's cause, was suddenly called to his rest and reward at a time when he enjoyed the unabated love and confidence of all the wise and good who knew him. He has gone to his grave like a shock of corn fully ripe; and has left behind him an unblemished reputation, in all the relations of personal and ministerial life.

Mr. James's Funeral Discourse is a glowing composition, and a glorious testimony. By such characteristics as belonged to Mr. Weaver, the Nonconformist minister lives and prospers; and when he dies, his memory is fragrant in a thousand hearts. The Discourse before us is a beautiful and touching appeal, which will be felt deeply by all who read it, and must have been most impressive upon the minds and hearts of those who listened to it.

The two Funeral Addresses by the Rev. Joseph Pattison, of Wem, and the Rev. W. Thorp, the colleague and successor of Mr. Weaver, are peculiarly excellent and appropriate; equally creditable to the living and the dead.

"The Church-Memorial," by our much respected friend, Sir John Bickerton Williams, is a very interesting sketch of the history of Nonconformity in the town of Shrewsbury; and well sustains the antiquarian ability of the distinguished author, to whom we are so deeply indebted for similar efforts of his enlightened pen.

**THE EARLY HISTORY OF CHRISTIANITY IN SCOTLAND.** By JAMES H. WILSON, Editor of the "*North of Scotland Gazette*." Crown 8vo. pp. 148.

John C. Bishop.

BRIEF sketches of early ecclesiastical history, when accurately compiled from authen-

tic records, are peculiarly valuable. They furnish the popular mind with the main results of learned and laborious research; and, if well executed, leave but little for the unlearned to desire in the shape of actual information. Our early ecclesiastical history is shrouded in much darkness and uncertainty; though the little to be gleaned from existing documents whets the appetite for more ample intelligence.

Mr. Wilson's little volume is very creditable to his zeal and diligence, in collecting so goodly a mass of materials in reference to the darker periods of Scottish history. He has consulted the best authors; and if every thing narrated by them is not so satisfactory as rigid history might demand; the fault is not his, but is to be traced to the imperfect and misty character of the documents upon which we are compelled to rely, prior, and even subsequent to, the Christian era in Scottish history.

We must give Mr. Wilson the credit of having produced a very interesting and instructive volume, which will beguile many a winter-evening hour around the cheerful hearths of Caledonia. Nor will such an interesting fragment fail to find its way into many an intelligent circle south of the Tweed.

**THE SUCCESSFUL MERCHANT: Sketches of the Life of Mr. Samuel Budgett, late of Kingswood Hill.** By WILLIAM ARTHUR, A.M., Author of "*A Mission to the Mysore*," &c.

London: Hamilton and Adams. Mason.

MR. ARTHUR is a writer of considerable power, and of a highly cultivated taste; so that nothing from his pen is likely to assume the character of common-place. His *Mission to the Mysore* is a volume of peculiar interest;—we may say, indeed, of extraordinary fascination.

We have pleasure in welcoming him in the department of Biography; in which he is qualified to shine. The subject selected by him is favourable for the effect which he aims to produce. Mr. Budgett was an eminently successful tradesman; and Mr. Arthur has shown how and by what means. He was a noble dispenser of the wealth he acquired; and in this he is held up as an example to other religious men whom God hath prospered. A finer moral, better set forth, we cannot conceive of than Mr. Arthur's *Life of the successful Bristol merchant*.

Under the Heads,—*"Sphere wherein he moved—the Born Merchant—the Basis of Character—Early Trials and Troubles—Rise and Progress—Master and Men—In his own Neighbourhood—In the Family—The Inner Life—the Latter End,"*—we have a most instructive narrative, carried out to all its

practical results, and rendered admonitory and usefully stimulating to every Christian tradesman climbing the hill of life. The volume is admirably written, and is deserving of a wide circulation; not only for its prudential counsels to the classes aimed at, but for its spirit of devout earnestness and enlightened piety.

**OUR SCOTTISH CLERGY:** *Fifty-two Sketches, Biographical, Theological, and Critical; including Clergymen of all Denominations. Edited by JOHN SMITH, A.M., Author of "Sacred Biography," &c., &c. Third Series.* 8vo. pp. 400.

Simpkin and Marshall.

THIS is the third volume of pulpit sketches from the active pen of the indefatigable editor of the "Glasgow Examiner." It is fully equal in merit to the former volumes; and, whenever our author finds a good subject, with marked incident and character, he does not fail to draw a correct and vivid portrait. Truthfulness and prevailing kindness are the characteristics of Mr. Smith's delineations. For our own part, we have rather had a prejudice against this species of literature; but as there is an obvious demand for it, which will be supplied, we are glad when the task falls into competent hands. Of Mr. Smith's numerous sketches, extending to nearly two hundred, we may say with truth, that they are most creditable compositions; some of them exceedingly just and realizing, and all of them indicating ability of a high order.

The three volumes now published will be found, north and south of the Tweed, a very valuable and entertaining addition to the "Family Library." They contain a vast amount of biographical information; and are clear and decided in their announcements of evangelical truth.

#### THE INFANT CLASS IN THE SUNDAY SCHOOL.

*An Essay: to which the Committee of the Sunday School Union adjudged the First Prize.* By CHARLES REED. Crown 8vo. pp. 144.

Sunday School Union.

As a matter of philanthropy, and a mode of rendering more efficient the working of the Sunday-school system, infant classes ought to be formed in all our Sunday-schools. Very little children cannot come with advantage into the ordinary classes. Are they then to be rejected?—or are they to be admitted, to the utter derangement of the entire school?—To reject them, would be to abandon a large and interesting portion of the young to neglect and irreligion, at the most impressive period of human life. To admit them into our ordinary classes would be to make a Babel of the Sunday-school.

Only one alternative remains; but it is an

interesting one. Let infant classes be largely formed; and they will prove a spiritual nursery for the more advanced classes. Infants, thus trained, will make the best and most hopeful scholars, as they are introduced into the higher classes.

Mr. Reed's Prize Essay is just the book that was wanted to bring this subject thoroughly before the public mind. It is a clear, ample, and satisfactory discussion of the entire topic; and should be in the hands of all pastors and Sunday-school superintendents. The value of the Essay is, that it not only advocates a principle, but enters into all the detail and explanations by which it may be carried into effect.

#### THE QUARTERLY REVIEWS.

##### 1. THE FOREIGN EVANGELICAL REVIEW *May, No. I.* 8vo. pp. 232.

Robert Theobald.

THE appearance and examination of this New Quarterly have filled our hearts with sincere joy. It consists of a selection of papers from the best portions of the American critical and Evangelical press, of various denominations. The eight articles contained in the first Number are all of standard value; and, with the exception of three, are devoted to a searching investigation of the errors of German origin. We have read, with great delight and profit, the Essays entitled—"The Conservative Principle of our Literature,"—"Inspiration and Catholicism,"—"German Church History,"—"The Spirit of the Old Testament,"—"The Theology of the Intellect and that of the Feelings." In these admirable documents our brethren in the ministry will find ample materials for defending themselves against the sceptical common-places of the day.

Most conscientiously can we recommend to our readers this most valuable addition to our Biblical Literature.

##### THE BRITISH QUARTERLY REVIEW, No. XXX. 8vo.

Jackson and Walford.

It is matter of great thankfulness that this organ of Nonconforming Literature continues not only to hold its place, but to increase its favourable standing. The present Number is in all respects most creditable to the Editor and his learned coadjutors. We have been peculiarly pleased with the VIth Article, entitled, "*The Old Testament and its Assailants.*" It is a thorough dissection of De Wette's "Critical and Historical Introduction to the Canonical Scriptures of the Old Testament." We hope the writer will continue his strictures. "The New Lights—Harriett Martineau," is an admirable off-take of most

insufferable follies. The Number is full of elaborate and most instructive matter.

THE JOURNAL OF SACRED LITERATURE.  
New Series. Edited by JOHN KITTO, D.D.,  
F.S.A. No. III. April, 1852.  
Robert B. Blackader.

If we do not mistake, this is one of the most vigorous Numbers of this journal that has seen the light. We have read several of the articles with great care, and we must say with peculiar satisfaction. The 1st, on *Romanism as it is*, is a fine documentary exposition of that iniquitous system. If fact and argument are to decide the fate of this incubus upon the moral energies of mankind, then the question is for ever settled. The 2nd, a Review of Dr. Carl Ullmann's *Gregory of Nazianzum*, has nearly all the interest of a romance; and will repay a close perusal. Dr. Ullmann's work is, as it is described, "A Contribution to the Ecclesiastical History of the Fourth Century." The whole Number is rich in Biblical information; and will be very acceptable to

those who wish to penetrate beneath the surface of things. There is a glowing dissertation "On the nature of a miracle," which deserves and will reward a very thoughtful perusal.

THE NORTH BRITISH REVIEW. May, No. XXXIII.

Hamilton, Adams, and Co.

THE contents will show, at a glance, how interesting this issue of the "North British" is. "Prospects of British Statesmanship and Policy,—Phrenology, its Place and Relations,—Village Life of England,—Romanism and European Civilization,—Life and Chemistry,—King Alfred,—Binocular Vision and the Stereoscope,—Memoirs of Dr. Chalmers." We would call especial attention to the article on "Phrenology," as a powerful answer to the scepticism of George Combe in his "Constitution of Man." "King Alfred" is a most fascinating sketch of the life of that interesting sovereign. The "Life of Dr. Chalmers" is a noble testimony to the worth and genius of that great man.

## General Chronicle.

### LONDON ANNIVERSARIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THIS honoured Society held its Anniversary Meeting in Exeter Hall, on Wednesday morning, May 5th, the Earl of Shaftesbury presiding.

After reading the 19th Psalm, the Rev. Mr. Brown, one of the Secretaries, read a letter received from the Archbishop of Canterbury, apologizing for his absence, and expressing his unabated interest in all the movements of an institution so dear to his heart.

The noble Chairman, in his opening address, alluded to the hostility manifested by certain Powers on the Continent against the Scriptures, and said it was but too evident that their intention was not only to efface the name of Protestant, but, if possible, to get rid of every copy of the word of God, whether in the vernacular, or in a foreign tongue. He urged upon the Society the necessity, under these circumstances, of using the utmost caution and perseverance, with unwearied and undaunted prayer. It was but little that the government of the country could do, further than to protect its subjects from insult, violence, and spoliation; he therefore counselled their dependence upon Almighty God, and upon the great promise he had

given, that "his word shall not return unto him void."

It was then stated to the meeting, that letters had been received from the Bishop of Chester, the Earl of Carlisle, the Marquis of Blandford, and Sir George Grey, regretting their inability to be present on that occasion.

The entire receipts for the year amounted to £108,449, being an increase of £5119 on the income of 1851.

The issues of the Scriptures in the year had amounted to 1,154,642 copies; while the Society had been assisted in its operations throughout the four quarters of the globe, by more than 8000 auxiliaries. The several resolutions of the day were ably submitted to the meeting by the Bishop of Winchester, Chevalier Bunsen, the Bishop of Cashel, the Rev. Dr. Dyer, the Rev. C. E. Vidal, the Rev. James Kennedy, the Rev. T. Percival, the Rev. Mr. Wilkinson, and the Rev. W. Keen. The Earl of Roden, in a speech of much energy, but which was not distinctly heard, gave a most interesting account of a visit he had paid to the western parts of Ireland, and of the great things there accomplished by the word of God, whole districts of country having left the church of Rome. Lord Teignmouth moved a vote of thanks to the Earl of Shaftesbury, for kindly presiding on that occasion.

which, having been duly acknowledged, the large assembly dispersed, more deeply impressed than ever with the importance of circulating the Bible in every clime and in every language.

#### CHURCH MISSIONARY SOCIETY.

THIS flourishing Society held its Anniversary, on Tuesday morning, May 4th, at Exeter Hall.

The Earl of Chichester occupied the chair, according to announcement, and after a hymn had been sung, opened the business of the day with a few suitable remarks.

The chief points of the elaborate Report, which was read to the meeting, related to the very great success which had crowned the labours of the Committee at home, and of the Missionaries abroad, during the past year. At home the largest income ever received by the Society had been collected, and this had enabled the Committee to apply the surplus to the extension of the missions, and to the commencement of a new building for the Missionaries' Children's Home. At Sierra Leone the work was prospering. The Rev. C. E. Vidal had been appointed to the Bishopric, and twelve candidates were waiting for ordination. The Society's labours had been productive of the most satisfactory results in the Yoruba country, in the Mediterranean, Bombay, and Western India, New Zealand, Calcutta, and Northern India, and North West Africa.

The income for the year had been—from the general fund £104,858 12s. 5d.; special fund, £1910 14s. 11d.; China mission, £929 18s. 6d.; local funds raised in India, £10,975 4s. 4d.; giving a total of £118,674 10s. 2d.; and showing an increase of £6421 11s. 7d. over the preceding year. The missions now consisted of 90 English clergymen, 51 foreign clergymen, and 21 native clergymen—in all, 162. Native and country catechists, 1630; attendants on worship at the whole of the Stations, 107,000; number of communicants, 15,302, and scholars in schools, 40,000. The Report, which was full of interest, was cordially adopted, and various resolutions were submitted to the meeting, which was well attended, and very efficiently sustained.

#### WESLEYAN MISSIONARY SOCIETY.

THE Anniversary of the above Society took place on Monday, 3rd of May, at Exeter Hall.

Mr. Henderson, of Glasgow, was called to the chair; and after a missionary-hymn had been sung with much spirit, the Rev. Dr. Newton implored the Divine blessing upon the engagements of the day. The principal speakers were the Rev. Dr. Spencer, the Rev. Dr. J. Hamilton, the Rev. S. Waddy, and

Mr. Cowan, M.P., who expressed his regret at the absence of ministers of other denominations. The Report was considered so favourable, that Dr. Hannah, in moving its adoption, declared that he had never heard one more satisfactory and encouraging. Details were given of the success which had attended the labours of the Society in various parts of the world. The cash-statement showed that the amount of subscriptions and donations for the year was larger than usual, and that the Juvenile, Christmas, and New-year's offering, exceeded £5000; while the clubs, spears, shells, and other articles, sent from the Feejee Islands, had realized the goodly sum of £500. The total income, including the munificent bequest of £10,000, by the late Mr. T. Marriott, was £111,730 19s. 9d., and the expenditure £111,555 14s. 4d. Considerable interest was excited by the first appearance of the Rev. R. Percival, recently returned from Ceylon, after an absence, in India, of twenty-six years. His account of the missions which had passed under his own observation was very satisfactory; while he concurred with his brethren of other denominations as to the essential importance of a native agency, and of placing the churches upon a self-sustaining basis. Mr. C. A. Fillan, of Dominica, a man of colour, and a magistrate of the island, who acts as a local preacher, was well received, and announced himself as the fruit of missionary exertions, having been converted under the ministry of the Rev. E. Fraser, himself a negro, and formerly a slave. The meeting was also addressed by the Rev. J. Farrar, Rev. G. Horsford, from Tobago, and other ministers.

Singing and prayer concluded the interesting and protracted proceedings of the day, in which the speakers were earnest, and the assembly enthusiastic.

#### BAPTIST MISSIONARY SOCIETY.

THE Anniversary of the Baptist Missionary Society was held at Exeter Hall, on Thursday morning, April the 29th, when S. M. Peto, Esq., M.P., succeeded by W. B. Gurney, Esq., his senior colleague in the office of Treasurer, occupied the chair. The platform was crowded with most of the leading friends of the Society in the metropolis, and from many parts of the country, while the hall was well filled. The 67th Psalm having been sung, the Rev. A. Arthur implored the Divine blessing upon the engagements of the day.

The Chairman then delivered a most admirable introductory speech, in which he dwelt on the vast field for Missions in India, and the impossibility of its being rightly cultivated unless the European Missionaries sent thither were instructed to evangelize rather than to pastorize. He also made some very

valuable remarks on the want of a more systematic order of giving, which he considered should be invariably accompanied with prayer, and related an instance of a lady who was in the habit of going to the Mission House every six weeks, or two months, with not less at a time than £10, while she never possessed more than £60 per annum.

The Rev. F. Trestrail, the Secretary, then read a very encouraging and gratifying Report of the operations of the Society in Jamaica, Haiti, Agra, Western Africa, and India. We were glad to find from the Report that, although some of the Missionary families had suffered sickness, not one of the Missionaries themselves had died during the year. The receipts were nearly £500 in advance of the previous year, while reductions in the Home expenditure had been effected amounting to £378. The first resolution was moved by the Rev. C. Stanford, and ably seconded by Dr. Tidman, who expressed his entire concurrence in the remarks made by Mr. Peto as to the appointment of native evangelists and pastors; and who made some very striking and beautiful remarks on Christian union. The Rev. J. Leechman, who, with the Rev. J. Russell, had been as a deputation to visit the Missionary stations in the East, very efficiently supported the resolution. The Rev. G. Gould moved the next resolution, which was seconded in a very thrilling speech by the Rev. H. Dunckley. The third resolution was briefly moved by the Rev. J. Rattenbury, seconded by the Rev. W. Larom, and supported by G. W. Alexander, Esq., who had lately visited Jamaica, and shown great kindness to the Missionaries there. Singing the doxology, and prayer, concluded the highly satisfactory proceedings of the day.

May the Divine blessing rest upon the efforts of our Christian brethren!

#### ASYLUM FOR IDIOTS.

THE Anniversary Meeting of the friends and supporters of this valuable Institution took place on Tuesday, April 29th, at the London Tavern. The chair, in the absence of Sir G. Carroll, was occupied by Dr. William Leavers, who opened the proceedings of the day with showing the great importance of such a charity as that whose interests they had met to advance.

The Report, which was full of interest, was then read by Dr. Reed, one of the Honorary Secretaries, and stated that last year there were 141 patients in the Institution, and 180 persons in family. The numbers now were, 170 pupils, and 219 persons in family, which, by the election of that day, amounted to 234. The year just terminated testified progress, not only in numbers, but also in physical and mental improvement.

In the course of another year, the term of

five years would have expired with several of the pupils, and the Board were already quite prepared to say, that the majority of those would leave qualified for the duties of life.

Since the last Report, the Charity had been benefited by the following donations; viz.—J. R. Durant, Esq., 200 guineas; S. W. Shepherd, Esq., 400 guineas; S. M. Peto, Esq., M.P., 1000 guineas; and T. Dickenson, Esq., by will, 2000 guineas.

Most of these sums had been given in favour of the fund for the new building, the foundation-stone of which would be laid as soon as the Board of Management could see their way to £15,000. The Treasurer then stated that the receipts for the year amounted to £8249 10s. 5d., and the expenditure to £7570 7s. 7d., leaving a balance in hand of £679 2s. 10d.

Sir Robert Harvey moved the adoption of the Report, which was seconded by T. B. King, Esq., and unanimously adopted. Thanks were then voted to the Board of Managers, the gratuitous officers of the Charity, and the Chairman, who concluded the gratifying business of the day with an urgent appeal to those present, on behalf of the noble cause which had summoned them together.

#### CHRISTIAN INSTRUCTION SOCIETY.

THE Twenty-seventh Anniversary of this Society took place at the Weigh-house Chapel, on Tuesday evening, May 4th. Mr. Alderman Challis, the Treasurer, presided; and his opening address was followed with speeches by the Revs. J. C. Gallaway, M.A., W. Leask, J. W. Richardson, J. Burnet, Dr. Campbell, C. F. Vardy, M.A., and Mr. J. Stilittz.

The Report, which was read by the Rev. R. Ashton, evinced great activity on the part of the Committee, while it showed that much had been done with very slender resources. By the Society's exertions during the year, nearly 1000 persons had been induced to attend public worship, and nearly 1500 children had been brought to Sabbath or day schools; 64,250 covered tracts had been in regular circulation, and 385 copies of the Scriptures distributed.

The miscellaneous efforts of the Society—such as preaching in tents, and distributing tracts, at the fairs in the neighbourhood of London—had been carried on most vigorously, and not without some very cheering results. But its principal effort had been lecturing to the working classes, to which a more systematic and protracted attention had been given than at any former period, and which the Committee rejoiced to state had been most efficiently conducted, and numerously attended.

Dr. Campbell, in his powerful and impressive address, contrasted the smallness of

that meeting, and the attendance of leading men upon the platform, with what had been seen in former years; and declared it to be his opinion, that at no period, during the memory of the oldest man present in that assembly, had there been such a general deadness in the church of God, and such a universal dearth of spiritual influence, as at that time; while he feared that ministers shared in the general leprosy.

The receipts of the Society, during the past year, had amounted to £617 1s. 7d., and the payments to £617 1s., leaving only a balance in hand of 7d. with which to begin the labours of another year. The chairman, however, stated that, by an anonymous letter, he had received five guineas, with the promise that another five should be added, if any one could be found to give ten guineas; and with his accustomed liberality gave that amount himself. N. B. Gurney, Esq., had also sent, from funds at his disposal, under the will of the late Mrs. Priestley, £25.

We trust that the exchequer of this Society, which we regard as one of the most useful in the metropolis, will soon be replenished, so that the Committee may be encouraged to proceed with undiminished energy in their important operations.

#### BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE Ninth Annual Meeting of this Society was held at Freemasons' Hall, on Friday evening, April 30th, when not only the large room, but the gallery also, was crowded to excess. The Rev. W. Campbell engaged in prayer; after which, the Chairman, Sir J. D. Paul, the Treasurer and stanch friend of the Society, opened the business of the evening with a few remarks, very suitable to the occasion on which they were assembled.

Mr. G. Yonge, the Secretary, was then called upon to read the Report, which, after an expression of gratitude to God for sustaining the Society during another year, went on to speak of what had been done by the agents in this and other parts of the world. We gathered from the Report that the state of the Society was, on the whole, prosperous.

At Manchester, the Missionary was pursuing his labours with zeal, and had been instrumental, recently, in introducing a most respectable individual to the church under the pastoral care of Dr. Halley; and another had been baptized by the Rev. W. Parkes. At Hull, one convert had been baptized. In London, two of the seed of Abraham had "died in the Lord."

The female Scripture-reader had supplied ninety families with the entire Scriptures, by their own purchase. Her Bible-classes comprised fifty-seven Jewish females, and

about sixteen of their mothers attended her Christian instructions.

Paris, Lyons, Marseilles, Bavaria, Frankfurt, Gibraltar, and Palestine, were successively referred to, and it was shown that at every station the labours of the Missionaries had been more or less crowned with the Divine blessing. The Report, which was listened to with marked attention, closed with an earnest and powerful appeal to Christians, to aid the Society in its efforts to preach the gospel to the Jews. The receipts for the year amounted to £4620 4s. 2d., and the expenditure was less than that sum by £146 3s.

The meeting was very effectively addressed by the Revs. W. H. Rule, R. W. Dibdin, W. Walters, R. Herschell, W. Leask, J. Viney, H. J. Joseph, N. Davies, and W. Kirkus. The doxology having been sung, and the benediction pronounced by Dr. Henderson, the assembly dispersed.

#### ORPHAN WORKING SCHOOL.

THIS old established charity held its Annual Meeting at the London Tavern, on Friday, April 30th, when J. R. Mills, Esq., the President, occupied the chair. The Report presented by the Committee was most gratifying. It commenced with recording gratitude to God for the mercies which had been bestowed, and the persevering care which had protected the orphan family during another year; by which every life had been spared, and general good health enjoyed by the children of the school. It also stated, that the progress of the children in their education had been satisfactory, and their conduct exemplary; while great industry had been displayed.

From the Auditors' statement it appeared, that the balance and total receipts for the year, amounted to £5692 13s. 3d., and the payments to £5149 7s. 8d. A legacy of £300, by the late Ebenezer Wilcocks, Esq., of Devon, was announced.

The number of children, at the present time in this Institution, so excellent and so well conducted, is 171 boys, and 87 girls; total 258.

#### VOLUNTARY SCHOOL ASSOCIATION.

THIS Association held its Fourth Anniversary at the London Tavern, on Monday, the 3rd of May.

G. W. Alexander, Esq., the Treasurer, occupied the chair; and, in opening the business of the evening, read letters of apology for non-attendance, from C. Lushington, Esq., M.P., J. Sturge, Esq., and several other gentlemen, all of whom announced their full concurrence in the object and plans of the Association.

The Chairman then proceeded to express

his opinion of the necessity of improving the education of the young, by giving an efficient training to those who were to instruct them; and stated, that among the more interesting proceedings of the past year, was the holding of two conferences upon the great subject of education, which had had the effect of obtaining for the Association a larger amount of attention than it had hitherto received, and had also called forth a considerable amount of pecuniary help.

The Secretary then read the Report, which, after a general reference to the principles on which the Association was based, proceeded to a statement of the progress made during the past year, both at home and abroad. The Treasurer's account showed that there was a balance in hand of £561 8s. 6d. The Rev. J. B. Brown, B.A., in moving the adoption of the Report, and the appointment of the Committee for the ensuing year, spoke at some length in favour of the Association, insisting strongly upon the importance of connecting religion with education. The Rev. S. Green briefly seconded the resolution. The Rev. J. H. Hinton, M.A., in moving the second resolution, said, that the Association held principles with which he thoroughly accorded, and the progress of which he had watched with the greatest interest. The Rev. W. Brock moved the third resolution, and referred to the extent and influence of education, more especially in connection with Sunday-schools, in the town of Stockport. The Rev. D. Thomas seconded the resolution. A vote of thanks to the Chairman, which was duly acknowledged, closed the meeting.

#### SUNDAY SCHOOL UNION.

THE Forty-ninth Anniversary of the Sunday School Union took place on Thursday evening, May 6th, in Exeter Hall, which was, as usual, completely crowded in every part, and presented a most interesting and animating scene. After a hymn had been sung, and the Divine blessing supplicated by the Rev. J. W. Richardson, the Chairman, Alfred Rooker, Esq., Mayor of Plymouth, opened the business of the evening, with expressing the deep interest he had long taken in Sabbath-school instruction. W. H. Watson, Esq., one of the Secretaries, read the Report, which gave a summary of the operations of the Union during the year, in England, France, South Africa, Van Diemen's Land, Australia, New Zealand, the East and West Indies, Central America, &c. Eight grants for buildings, and 209 for libraries, had been made. Deputations from the Parent Society had visited many of the local Unions, and the Committee had taken advantage of many country teachers being in the metropolis, during the last summer, to arrange a

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series of weekly conferences, on subjects of great importance, in connexion with their work. The sales at the Depository had amounted to £10,080 7s. 1d., being £303 18s. 3d. more than those of the previous year.

The Report also stated, that there were now 345 schools, 7258 teachers, and 75,657 scholars, connected with the Union.

The Earl of Roden had retired from the Presidency, and W. B. Gurney, Esq., the founder, and first Secretary, had accepted that office. The vacant Treasurership, thus created, had been filled by Mr. Alderman Challis. The meeting was powerfully addressed by the Revs. D. Katterns, L. Wiseman, Dr. Dyer, G. Rose, and W. Brock, and T. Thompson, Esq. After a vote of thanks to the Chairman, a hymn was sung, and the vast assembly retired, evidently much pleased with the proceedings of the evening.

#### RELIGIOUS TRACT SOCIETY.

THE above Society held its Fifty-third Anniversary Meeting, at Exeter Hall, on Friday evening, May 7th. The chair was occupied by the Earl of Chichester. The large building was well filled, and the platform crowded with the more prominent friends of the Society. Prayer was offered by the Rev. Dr. Henderson, after which, the Chairman briefly addressed the meeting. He expressed his admiration of the Catholic character of the Institution, of its various estimable publications, and of the very judicious way in which it had ministered to the growing intelligence and wants of the age.

The Report glanced at the Society's operations throughout the world. In reviewing the Home proceedings, especial reference was made to the efforts directed against Popery, and the publication of the "Leisure Hour,"—a periodical designed to supplant the cheap, vicious literature which so abounds. During the year, 760 libraries had been granted, exclusive of books to ministers and schoolmasters for their own private use. The new publications had been 774: while the total issues of the Society amounted to 22,546,747. The entire receipts had been £68,126, being an increase on the past year of £5957. The resolutions were ably spoken to by the Rev. T. R. Birks, Rev. G. Smith, the Hon. and Rev. Baptist Noel, Rev. W. W. Champneys, M.A., Dr. Johns, M. De Watteville, Rev. J. Weir, and Rev. C. Prest, who testified to the increasing prosperity and usefulness of this valuable Society. The proceedings terminated with singing the Doxology.

#### LONDON CITY MISSION.

THE Anniversary Meeting of this useful and flourishing Society was held on Thursday, May 6th, at Exeter Hall. The chair was

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taken, at eleven o'clock, by Sir E. N. Buxton, in the absence of J. Plumptre, Esq., M.P., who was prevented, by illness, from attending. The Rev. J. Robinson gave out a hymn, and engaged in prayer, after which, the Chairman expressed his entire concurrence in the principles and operations of the Society. The Annual Report of the Committee was then read, which commenced with taking a glance at the present state of the masses of the London population, and showed that the efforts of the Missions had been vigorously sustained; while the increasing support which had been given, afforded enlarged ground for encouragement and hope. Reference was made to the special exertions of the Society in connexion with the Great Exhibition.

The present number of Missionaries employed was 270; there having been an increase of 25 during the year. The Report also alluded to country Auxiliaries, with marked commendation of one formed in Sunderland.

The receipts of the Society for the year were £33,916 17s. 4d., being an increase on the previous year of £162 18s. An additional sum of £125 4s. had been received for the disabled Missionaries' Fund, and £124 9s. towards the erection of a few almshouses, in one of the suburbs, which would serve as an asylum for incapacitated Missionaries and their families.

The circulation of tracts had been quite unprecedented, owing to the large numbers given away at the Crystal Palace. 5986 children had been sent to school; and 2041 adults induced to attend public worship; 384 drunkards had been reformed; 438 fallen women reclaimed, and lodged in asylums; and 35 restored to their homes; while 300 families had been persuaded to commence private prayer.

The assembly was very effectively addressed by the Rev. W. W. Champneys, M.A., Chevalier Bunsen, Rev. J. C. Harrison, Rev. W. Arthur, the Hon. and Rev. Baptist Noel, Rev. J. M. Hussey, Rev. W. Blood, Rev. J. Garwood, and J. Foster, Esq. A vote of thanks to the Chairman concluded the meeting, which was felt to be peculiarly interesting and animating.

#### BAPTIST HOME MISSION.

THIS useful Society held its Annual Meeting on Monday evening, the 26th of April, under the presidency of S. Leonard, Esq. The Rev. W. Laron having opened the proceedings with prayer, the Chairman made a very suitable introductory speech, in which he expressed his increasing attachment to the Baptist Home Mission, whose object it was more widely to diffuse the gospel of Christ amongst populous and neglected districts of our own beloved country.

The Rev. S. J. Davies, the Secretary, read

an abstract of the Report, which gave detailed information of the Society's operations during the year, and of the encouraging success which had attended the labours of the Missionaries, in their various districts.

The total number of Missionaries and Grantees assisted had been 91, who were aided in village preaching, the distribution of tracts, and similar modes of usefulness, by about 200 "fellow-helpers to the truth." The gospel had been preached by them every week, in 270 different places, to upwards of 20,000 of our countrymen. There were 94 Sabbath-schools, 867 teachers, and 6406 scholars; and 405 persons had been added to the Mission churches during the year. The Treasurer's account showed that the receipts for the year ending March 31st, 1852, amounted to £3865 7s. 3d., and the expenditure to £4269 7s. 7d.

The meeting was effectively addressed by the Rev. E. Griffiths, Rev. J. Landells, Rev. C. Stovel, the Hon. and Rev. B. Noel, Mr. Sanders, and Mr. Baker; after which the benediction was pronounced, and the proceedings terminated.

#### BAPTIST IRISH SOCIETY.

THE Annual Meeting of the above Society was held at Finsbury Chapel, on Tuesday evening, the 27th of April, when the chair was taken by J. Tritton, Esq. The proceedings of the evening were commenced with singing and prayer, after which the Chairman expressed the great pleasure it afforded him to preside on that occasion, and the more especially, as it would be seen from the Report, that the past year had been one of the most encouraging in the Society's operations, and the most gratifying in the whole course of the Society's history.

The Rev. W. Groser, the Secretary, was then called upon to read the Report, which was principally of a statistical character, and from which it appeared that the debt of £1828 4s. 1d. remaining against the Society at its last anniversary, had been reduced to £449 10s. 7d.

We were happy to learn that the Society might be regarded as being in a very prosperous condition, and that its labours had not been in vain. The first resolution was ably moved by the Rev. N. B. Bowes, and seconded, in an excellent speech, by the Rev. S. Manning, M.A. A resolution, nominating the officers for the ensuing year, was then moved by the Rev. B. C. Young, and seconded by the Rev. N. Haycroft. A liberal collection was made, and the doxology and benediction closed the interesting engagements of the evening.

#### AGED PILGRIMS' SOCIETY.

THE Anniversary Meeting of this Society,

instituted in 1806, was held at the London Tavern, on Monday evening, the 26th of April, when the large room was well filled. The chair was occupied by H. Pownall, Esq., who introduced the business of the evening by expressing his unabated attachment to the Society, and by promising to give it his continued and zealous support.

Mr. Box, the Secretary, then read a very interesting Report, from which we found that the number of pensioners upon the Society's fund was larger than usual, and that many of those who had thus received relief would have been utterly destitute, if such a Society had not been in existence.

On the motion of the Rev. R. W. Dibdin, seconded by Mr. Alderman Wire, the Report was adopted.

A resolution, according to the Society's tribute of love and esteem for the memory of the late Rev. J. Irons, one of its warmest advocates and supporters, was moved by the Rev. J. W. Gillen, and powerfully seconded by the Rev. W. Leask. The Rev. C. Gilbert, in a brief but very appropriate speech, moved the re-appointment of the Treasurer, Secretary, and Committee, with thanks for their long and gratuitous services to the Society, which was seconded by the Rev. J. Stent. A vote of thanks to the Chairman was then moved by the Rev. Mr. Bloomfield, and seconded by the Rev. C. Woollacott, which was duly acknowledged.

The doxology was then sung, and the meeting separated.

#### WEEKLY TRACT SOCIETY.

THE Annual Meeting of this very useful Society was held at Freemasons' Hall, on Friday evening, April 30th.

The room was well filled, and the proceedings were of an exceedingly interesting character. In the unavoidable absence of Mr. Alderman Kerahaw, who had been announced to take the chair, Mr. Garlick, the Treasurer, presided. Prayer having been offered, the Secretary opened the business by reading the Report, which stated that the Society had made the most gratifying progress during the year, and was being increasingly appreciated. Such had been the demand for the tracts, both in town and country, that the Society had been induced to issue 5000 weekly, exclusive of those published on special occasions.

The total number published and circulated in the course of the year had been 199,000. During the time the Great Exhibition was open, 40,000 eight-page tracts had been published and circulated by the Society, in the English and Continental languages, and were gratuitously distributed among the visitors.

The Chairman then expressed his growing conviction of the importance of the Society,

and presented the balance-sheet, from which it appeared that the receipts for the year had been £339 16s. 4d., and the expenditure £277 16s. 3d.

The Rev. J. B. Brown, B.A., in moving the first resolution, referred, in very striking terms, to the tremendous power of the printing-press for good or for evil; and congratulated the Society on its position and its prospects. This resolution was seconded by the Rev. W. Kirkus, B.A., who trusted that all present would co-operate with the Society, in its simple but praiseworthy efforts to do good to man, and to bring glory to God. Mr. Palliser related several striking and encouraging instances of the benefits which had resulted from the circulation of the tracts issued by the Society. The Rev. J. Leechman, M.A., the Rev. J. G. Pigg, B.A., Lieutenant Blackmore, and Mr. Murphy, also addressed the meeting, which was well sustained; while in the minds of all present there appeared to be a deep conviction of the usefulness of this young but valuable Society.

#### CONGREGATIONAL UNION.

THE Annual Meeting of the Congregational Union of England and Wales was held at New Broad-street Chapel, on Tuesday morning, May 11th, at half-past nine o'clock. We were pleased to observe an unusually large attendance of members and of visitors, who were admitted to the galleries by ticket. The session was opened with a devotional exercise, after which, the Rev. Dr. Harris presided, according to arrangement, and delivered the introductory address, which was listened to with the greatest attention, and was considered by all present as being most comprehensive, appropriate, and impressive,—alike worthy of the occasion, and of his own high reputation. The first resolution was one of thanks to the Chairman for his very admirable address, accompanied with the request that he would permit it to be printed, and circulated in the form of a tract. This was proposed by Dr. Ferguson, seconded by the Rev. E. Mannering, and carried by acclamation. The Revs. J. Geikie, J. Henson, and two foreign pastors, the one from Switzerland, and the other from France, were introduced to the assembly by the Rev. T. James and the Secretary—the Chairman in the name of the brethren, giving them a cordial greeting. The Rev. G. Smith then read the Report of the Committee, which was deemed highly satisfactory, and which spoke of the increasing sale of the "Christian Witness," the "Penny Magazine," and the "Hymn Book;" while it made a very touching reference to the loss the Union had sustained in the death of the Rev. W. S. Palmer, one of its Secretaries. The Rev. Dr. Morison, with his accustomed energy and ability, moved

the adoption of the Report, and said, that he regarded it as a subject of congratulation, that they had been enabled, for nearly twenty-two years, annually to meet for the transaction of various and complicated matters of business, in a spirit which he considered to be in harmony with that feeling of Christian love, which it ought to be the object and aim of that Union to cultivate. Dr. M. also expressed his full conviction that the Rev. G. Smith, the new Secretary, by his tact in business, and diligence in the trusts committed to him, would do good service to the Union. The Rev. Dr. Brown cordially seconded the resolution. The officers and committee for the ensuing year were then nominated by the Rev. J. Kelly, and seconded by the Rev. J. Alexander. The Rev. T. James next submitted a brief Report of the British Missions; after which, the Chairman called upon the Secretary to read the Report of the Special Committee appointed at the last autumnal meeting, to inquire into the working of that organization.

Those parts of the Report which referred to the Colonial and Home Missions were at once unanimously adopted. On that part which related to the Irish Evangelical Society, a long and important discussion took place, in the course of which a great deal of highly valuable information was elicited, from several ministers who had laboured in different parts of Ireland. The benediction was then pronounced, and the assembly adjourned to Radley's Hotel, where a cold collation had been provided. After dinner, the delegates, who were officially introduced to the meeting in the morning, Mr. Douglas, Jun., and other gentlemen, delivered brief addresses.

The Union resumed its sitting on Friday morning. After the devotional exercises, the Rev. J. Davies introduced to the meeting two foreign brethren, M. B. de Watteville, and M. W. Turrettini, who were very cordially received. A resolution of thanks to the able and indefatigable Editor of the Magazine, was moved by Dr. Burder, in a most suitable speech, and very appropriately seconded by the Rev. J. A. James. Dr. Morison said he could not refrain from being a volunteer on that occasion, and expressed, in the most kind and generous spirit, his hearty concurrence in the remarks which had been made in reference to Dr. Campbell, for whom he entertained the warmest esteem and affection. The Revs. A. Reed, B.A., and J. G. Miall, supported the resolution, which was adopted unanimously. Dr. Campbell then rose, and stated how fully he reciprocated the feeling evinced that morning, which would greatly tend to cheer him in his arduous work. Two admirable papers were then read,—the one by the Rev. J. Viney, on "British Missions," and the other by E. Swaine, Esq., "On the Duty of

Christian Churches adequately to sustain their own Pastors." The paper which had been prepared by the Rev. E. Jones, was, for want of time, postponed till the next Autumnal Meeting, which is to be held at Bradford.

Various resolutions of a routine and business character were submitted to the meeting during the day. The assembly adjourned about three o'clock, under a deep conviction of the increasing importance and value of the Congregational Union, whose entire proceedings, this year, had been particularly interesting and harmonious.

#### CONGREGATIONAL BOARD OF EDUCATION.

THE Annual Meeting of the Congregational Board of Education was held at Crosby Hall, on Wednesday evening, May the 12th, S. Morley, Esq., the excellent Treasurer, presiding. The Rev. J. N. Goadby having offered prayer, the Chairman introduced the business of the evening, in a brief but admirable speech. The Rev. J. Viney read the Report, which gave a condensed view of the labours of the Committee during the year. We found that ten male and fifteen female teachers had been appointed to Schools; while there were daily gathered under the care of teachers, trained by the Board, many thousands of children, in different parts of the country. Reference was made to the large number of public meetings, lectures, and conferences, which had taken place since the last Anniversary. The "Educator," a quarterly periodical, which commenced last May, had secured a permanent place in our literature. The sale of school materials, at reduced prices, had considerably increased. Homerton College, sacred to Nonconformity, had been thoroughly adapted to the purposes and requirements of the Board, and was now occupied by the Principal and pupils. A legacy of £200 had been bequeathed by the late E. Wilcocks, Esq., of Alphington, Devon. The interesting Report concluded with a warm appeal for increased contributions, and with expressions of devout gratitude to God, for what had already been accomplished. The first resolution was moved by the Rev. T. Adkins, who congratulated the Board upon the progress which the question of Education had made in this country. The Rev. S. Curwen seconded the resolution, and exposed the fallacies which were abroad on that subject. Mr. Alderman Wire, in supporting the resolution, expressed himself perfectly satisfied, after having given the matter the most deliberate consideration, that the only true system upon which the people could be educated, was that adopted and recommended by the Congregational Board. Alfred Rooker Esq., moved the next resolution, and stated

his firm opinion that voluntary effort, rightly cherished and duly sustained, was adequate to the great work in which they were engaged. The Rev. A. E. Pearce seconded the resolution, and announced his full belief that the inquiry which was proceeding in the House of Commons would be triumphantly in favour of the principles they had met that evening to advocate. Sir J. B. Williams moved, and the Rev. J. Kelly seconded, a vote of thanks to the Chairman, which was appropriately acknowledged, and the proceedings terminated.

#### BRITISH MISSIONS.

THE Anniversary Meeting of British Missions, comprising the Home Missionary, the Irish Evangelical, and Colonial Societies, took place in Exeter Hall, on Tuesday evening, May 12th, when the chair was occupied by C. Hindley, Esq., M.P. A hymn having been sung, and prayer offered by the Rev. R. Hamilton, the Chairman, after expressing his undiminished attachment to the important Societies, represented under the appropriate name British Missions, made reference, in most affecting terms, to the fact that Dr. Matheson, and the Rev. Algernon Wells, who on former occasions had given a spirit and a power to their meetings never to be forgotten, were not with them that evening; and concluded his introductory remarks by commending the cause they had met to advance to their notice and affection.

The Rev. Dr. Massie then read the Annual Report of the affiliated Societies. We were glad to learn that the efforts of the Home Missionary Society, in the towns, and especially in the metropolis, had been conducted with most hopeful indications of efficiency. The Society now employed 47 agents, who occupied 122 stations. Their hearers might be computed at nearly 40,000, and the church members at nearly 5000. During the year 6 new stations had been adopted, and 14 new agents or grantees employed. The entire receipts had amounted to £5646 16s. 9d.

The Report stated, in reference to Ireland, that the sum contributed by several of the churches for the support of the Irish Evangelical Society, during the year, had exceeded any local contribution in former years; while it expressed deep regret at the lack of men who appeared fully qualified to go forth, as messengers of the Gospel, to the sister country. Allusion was made to the new arrangements for conducting the future operations of this interesting and important Society. The receipts had been £2217 6s. 7d., and the disbursements £1756 4s. 6d. We were gratified to perceive, from the Report, that the churches planted and watered by the Colonial Missionary Society were thriving, and that the Society, in its various departments, was in a

very satisfactory and promising condition. The income for the year had been £3275 14s. 2d., and the expenditure £2966 8s.

The Revs. Dr. Morison, W. Kirkus, B.A., J. G. Miall, A. Reed, B.A., J. Henson, W. Leask, and E. Morley, very effectively addressed the meeting, in favour of the various resolutions of the evening.

N.B.—*Notices of all the other important Societies will appear in the July Magazine.*

#### WEST OF ENGLAND DISSENTERS' PROPRIETARY SCHOOL, TAUNTON.

WE have much pleasure in referring our readers to an advertisement on our cover, of the West of England Dissenters' Proprietary School, Taunton,—an institution which has acquired for itself a high and honourable distinction. We can commend it with confidence to Christian parents and guardians, for its economy, efficiency, and eminently religious character.

#### THETFORD.

THE ordination of the Rev. Martin Reed to the pastoral office over the church and congregation assembled in the Independent Chapel, Thetford, took place on Thursday, May 6. The Rev. — Browns, of North Walsham, introduced the services with reading and prayer: the Rev. Andrew Reed, B.A., of Norwich, then delivered a very able discourse on the constitution and principles of Congregational Churches. The Rev. J. S. Russell, M.A., of Yarmouth, proposed the usual questions and received the confession of faith: the Rev. Dr. Reed, of London, offered the ordination prayer, with imposition of hands, and the Rev. John Alexander, of Norwich, delivered a most affectionate and impressive charge. The various devotional services were conducted by the Revs. — Howard, of Norwich; Guenett, of Bury; Warren, of Watesfield; Richardson, of Barton Mills; and Matthews, of Brandon—an excellent sermon being preached in the evening to the people, by the Rev. W. A. Hurndall, of Bishop's Stortford. In the afternoon a large party dined together in the Town Hall. After dinner, among other interesting occurrences was that of the presentation of a testimonial to the Rev. Martin Reed, from the Church and Congregation assembling in Wycliffe Chapel, by a deputation consisting of two Deacons, Messrs. W. Langford and S. Sargent, of London. Brief speeches upon important topics were delivered by several of the ministers already named, together with C. Fison, Esq., (Mayor of Thetford,) Mr. Charles Reed of London, and Messrs. Brown and Christopher of Thetford.

**NOTICE TO WIDOWS RECEIVING ASSISTANCE FROM THE FUNDS OF THE "EVANGELICAL MAGAZINE."**

We beg to remind the widows of our brethren, accustomed to receive assistance from the funds of the EVANGELICAL MAGAZINE, at the Midsummer distribution of profits, that their applications must be transmitted in writing, to the Editor, at Messrs. Ward and Co.'s, on or before the 25th of June.

No grant is ever made by the trustees without such application.

May we respectfully request our brethren in the ministry, who undertake to apply on behalf of widows, not to omit the duty at the proper time, as it is very inconvenient, after the meeting for distribution, to draw additional cheques for neglected cases.

For the information of trustees who reside in the country, we beg to state, that the meeting for the distribution of profits arising from the sale of the Magazine, will be held (D. v.) on the 6th July, at the Guildhall Coffee House, at eleven o'clock.

**THE MILTON HALL AND CLUB.**

We have delayed to notice this splendid undertaking, partly because the newspaper-press has kept the public as ignorant with the proceedings of the committee, and partly because we wished, first, to see the plan a little more matured.

If the public-spirited ideas of the promoters are fully carried out, we shall at length have, what Milton calls, "a mansion-house for our principles" worthy of them. If we have justly deplored our past reproachful condition, in having no such outward and visible sign of principles and doctrines, which have ever been the soul and marrow of British strength, we shall be as justly reproached for cowardice and meanness, if this "enterprise of great pith and moment should lose the name of action," from the indifference or illiberality of those who ought to be its friends.

The prospects of the committee, which is now before the public, is a most suggestive and significant document, the general provisions of which we entirely approve. We are much gratified to hear, that hitherto everything has gone on harmoniously and prosperously, and that active steps have been commenced for canvassing the whole Nonconformist constituency. Most earnestly do we call upon all to give a cheerful, prompt, and liberal support, that there may be no unnecessary delay, no slackness of hand.

A better opportunity is now presented to all Evangelical Nonconformists of accomplishing one of the best objects, in a quasi worldly and political way, with an ultimate religious purpose, than they ever had put before them, and we will not libel them with a suspicion of failure. We are aware that the claims upon our friends are many and great; but we think we are not very far wrong in saying, that, at present, almost everything else should give way to this. Not only is it essential to the accomplishment of the effort, that every one should do his duty, but it is most important for the great purposes of the whole scheme, that every man in the kingdom, holding the principles of evangelical dissent, and able to be connected with such an institution, should enrol himself as a member, that we may present such a compact band of united, earnest, strong minded, hard-headed men, as may deserve and command the respect of the nation.

The committee have taken temporary offices for the transaction of their business, at No. 35, Ludgate Hill, and have provided convenience there for committees and conferences, which will be valuable in a variety of ways, that will develop themselves with the progress of events. They wish it to be known, that all those who join the club will be welcome to the free use of their rooms, and that every accommodation will be given that the limited space they have at command will afford.

## Obituary.

**MRS. JOHN FOULGER.**

It is with feelings of deep sorrow that we announce, in our monthly obituary, the death of this most estimable Christian lady, the widow of our late lamented friend, John Foulger, Esq., well known and much respected in the religious circles of the Metropolis. The unexpected and melancholy event took place early on Thursday morning, the 6th of May, after a brief but severe attack of inflammation

on the lungs. Few deaths have been more deeply felt, or more sincerely deplored. In her own family, and in a wide circle beyond it, Mrs. Foulger drew towards herself an amount of esteem and love, but seldom experienced in this imperfect world. She died in the midst of her usefulness, in her sixty-fifth year. Her funeral took place at Abney Park Cemetery, on Thursday, the 13th May, when her pastor, the Rev. R. Machray, read

appropriate Scriptures and offered solemn prayer, and the Rev. Dr. Morison, of Brompton, one of the oldest friends of the family, delivered the funeral address, and presented prayer in the act of interment. On Lord's-day evening, the 16th May, Dr. Morison preached a funeral discourse, at the Rev. R. Machray's Chapel, to a large congregation, many of whom had come from great distances to show their respect to the memory of their deceased and lamented friend.

We do most deeply sympathize with the bereaved family, in the great affliction which has overtaken them; and commend them to the grace and sympathy of the great High Priest of the Christian profession.

Dr. Morison concluded his sermon, from John ix. 4, in the following words:—

"It would be utterly inconsistent with the sense of duty which now presses upon me, were I to close this appeal without reference to an event which has desolated many loving hearts, deprived this church of one of its brightest ornaments, and thrown a temporary gloom over your quiet and beautiful village.

"Having, for more than forty years, enjoyed the uninterrupted friendship of the late Mrs. Foulger, I feel myself in the position of one who understood her character, and was furnished with opportunities for duly estimating her worth. It is no exaggeration to say of her, that few private persons, who have passed from these regions of mortality, have left behind them so large a circle of sincere and unaffected mourners. Her loving and expansive spirit embraced within its sympathies all with whom she came into intimate converse, and drew them into cordial attachment to herself. The virtues which adorned her character were not the ephemeral growth of a day, but the rich and matured fruits of nearly half a century consecrated to the service of her blessed Redeemer. When she was in the bloom and vigour of her faculties, I am witness to the fact, that with loving mien she sat at the feet of her Saviour, and found her truest happiness in doing good. Forty years ago, she was the centre of a circle, the surviving members of which can never forget how intensely, in various ways, she sought to diffuse the spirit of kindness and Christian zeal. The many happy fellowships which then met around her hospitable board, while the dear family circle was unbroken, can never pass from the memory of those who were wont to mingle in them. From that period till now, amidst various and contrasted scenes of providential visitation, I have seen her, from year to year, becoming more deeply imbued with the Spirit of her Lord, and affording indubitable evidence that hers was 'the path of the just which shineth more and more unto the perfect day.' How calmly,

and meekly, and resignedly, she bore the trials which, in rapid succession, fell upon her endeared circle, can only be duly estimated by those who had opportunities of observing how 'patience had its perfect work,' and how much, amidst the struggles of a peculiarly sensitive and loving heart, she sought, as it were, to lose herself, in an entire and child-like surrender to the will of God. To see a nature made up of human tenderness and sympathy, all-submissive and uncomplaining under the discipline of her heavenly Father, was a spectacle of moral sublimity which cannot be forgotten, and which demands our warmest thanksgiving to Him who placed beneath her everlasting arms.

"I do believe that she found relief, in her manifold and heart-withering bereavements, in the unwearied prosecution of those plans of usefulness which had been the delight and ornament of her life. How much she was blessed in her sleepless efforts for the good of others,—especially in her long-continued and disinterested endeavours to advance the interests of that most excellent institution, the Walthamstow School for the Daughters of Missionaries,—will not soon be forgotten by the immediate objects of her humane solicitude, or by those who took part with her in this 'work of faith, and labour of love.' How great is the blank created by her removal, in many a hallowed circle which looked to her for counsel and stimulus in the path of benevolence! May He who is the spring and fountain-head of all true sympathy, raise up others who shall have grace, and wisdom, and perseverance, to carry forward those plans of usefulness to which she devoted the best years of her philanthropic career.

"Amidst our lamentations for the loss we have so suddenly been called to endure, we would not lose sight of the gratitude we owe to God for having so long spared our departed sister in Christ, to bless her family, the church, and the world. Truly she has not lived in vain. From the vantage-ground we now occupy, we can see her career to be one of brightness and beauty. We can mingle our songs of praise with the tears and sorrows which belong to the occasion.

"Her end was peace; her last hours were a fitting sequel to a life of holy consistency and usefulness. To those who were destined most acutely to feel the bereavement which her death would occasion, the tranquillity and hope which marked the approaching struggle of mortality were animating and sustaining in the highest degree.

"In our family," writes one of her beloved children, 'the void can never be filled; and the thought is deeply touching, that a mother's love can never more be ours in this world;—while, in reference to herself, we feel that, at

every remembrance, we must give thanks. Her own desires have been so peculiarly fulfilled, in the time and mode of her dismissal, that we can only admire and adore. Often and again has she expressed to me, and to others, her earnest hope that she "should not be spared to old age, or to become a burden to her children, and useless in the world." Death was regarded by her not as an enemy, but as a friend; and she often earnestly longed for the arrival of the time when it should be said to her, "Come up hither." Not long since, she said to a young friend: "Well, all the days of my appointed time will I wait, till my change come; but I cannot express to you what an unspeakable privilege I should regard it to be, if I should be early gathered to my home." On the Monday morning before her decease, she said to me, "If it should please my heavenly Father to gather me to himself at this time, it would be so delightful." These words were uttered with an emphasis, which told distinctly where her heart was. Pain, weakness, the perpetual application of remedies, and the wandering produced by opiates, prevented much continuous intercourse; but while alive to every passing interest, and watchful for the comfort of others, *her spirit habitually found rest in God.*

"Wednesday was the birth-day of a beloved grand-daughter, when, but for the affliction which had supervened, it had been intended to spend the day in the neighbouring forest. She did not forget the promised excursion, nor the dear child immediately interested in it;—but, with her own hands, gave her a last birth-day gift, and besought God's blessing to rest upon her.

"During the last long night," writes Mrs. Smith, "we watched around her bed, suggesting words of love and trust; and listening to the broken, often inarticulate, but unwavering expressions of confidence in that Saviour whom she had so long loved and served, and of whom she repeatedly testified that He was with her even to the end. The twenty-third Psalm, and many other similar passages, were often responded to, or carried on by her, as breathed gently into her ear. And that beautiful verse again and again gave expression to her firm and happy faith, as she uttered it in broken syllables:—

"Jesus, my God, I know his name,  
His name is all my trust;  
Nor will Ie put my soul to shame,  
Nor let my hope be lost."

"I am so tired, I cannot go to rest," was often the plaintive sound that broke from her lips; soon followed by the glad acquiescence

in my assurance, "You are going to rest, my dear mother; there remaineth a rest for the people of God. There," I said, "the inhabitants shall no more say, I am sick." "Ah," she quickly added, "*the people that dwell therein shall be forgiven their iniquity.*"

"She quoted, with much feeling, the beautiful words of Newton:—

"Though painful at present,  
I will cease before long,  
And then oh how pleasant  
The conqueror's song."

Her soul was now full of heaven and love. Her parting benedictions fell on all around her; and on each member of the family present. The scene will never fade on the memory or the heart. "Good bye—good bye—good bye, my darling, the covenant blessings of God be with you all!" "Thank you—thank you," (she would say, when any little office of love was performed to her,) "thank you for all your kindness." These were among some of her latest utterances of human affection and Divine trust. Her last audible words were—"The promises may be long delayed, but cannot come too late." Her lips moved afterwards, for a few minutes, but though one deeply interested bent down to listen, she could catch no definite sound;—and the dear sufferer gradually sunk into a tranquil slumber, which lasted for more than two hours;—then the breathing became softer, with longer intervals between; and soon, without a single movement, it was found that the last sound had been uttered, and that the redeemed spirit had already reached that home for which it had so long panted.

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

"Happy Christian—devoted saint—farewell, till we meet in yonder cloudless region! Thy precious memory we will cherish;—and, by grace, we will strive to follow thy bright example!"

"Let mourners think of thy blessed career now terminated in everlasting life and joy;—and let them henceforth seek more intimate fellowship with that sinless and happy world into which thou hast entered. Very pleasant hast thou been to us; and we would fix the eye of faith on that glorious home, where death-divided friends shall meet to part no more!"

THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.  
FIFTY-EIGHTH GENERAL MEETING.**

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THE following Report of our recent Anniversary Services cannot fail to excite among our readers the strongest feelings of holy anticipation, as well as of adoring gratitude, in connexion with the advancement and prospects of the Missionary cause. Its details will strengthen every previous conviction of the Christian mind, that the great work which engages the energies and resources of the Society, is really upheld and directed by the hand of God; and that He continues to acknowledge it as one of His most honoured instruments for exhibiting the riches of His grace in the heathen world.

The several services were pervaded with a spirit of deep devotion and sacred ardour; supplying a strong assurance, not only that the present wants, but the ever-growing claims of this great enterprise, will be met with a proportionate increase of Christian liberality. The churches have many gifts and sacrifices yet to lay upon this altar, and they will count nothing too precious to offer for the furtherance of that kingdom which is at length to be the joy of the whole earth.

Under these heart-cheering convictions, the Directors commence another year of labour in a cause which the lapse of time has only served to render more dear; looking, in earnest prayer and humble faith, for the continued presence and more abundant blessing of Him whose promise secures its constant enlargement and final victory.

**MONDAY, MAY 10.**

*New Broad Street Chapel.*—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several services of the Anniversary.

*Weigh House Chapel.*—Service for the Juvenile Friends of the Society. Rev. J. A. MILLER, of Windsor, commenced with reading and prayer. Rev. HENRY ALLON, of Islington, preached from Psalm cxlv. 4. The Service was concluded by Rev. W. KIRKUS, of Craven Chapel.

**WEDNESDAY, MAY 12.**

*Surrey Chapel.*—The Prayers were read by Rev. JAMES SHERMAN. Rev. Dr. BURDER prayed before, and Rev. J. ALEXANDER, of Norwich, after the Sermon. Rev. JOHN SROUGHTON preached from Phil. i. 21,—first clause.

*Tabernacle.*—Rev. J. RAYN, of Manchester, read the Scriptures and prayed. Rev. DR. BRAUMONT preached from Isa. xlii. 6, 7; and Rev. W. H. DYER, of West Bromwich, offered the concluding prayer.

**FRIDAY, MAY 14.**

**SACRAMENTAL SERVICES.**

*Sion Chapel.*—Rev. JOHN BURNET presided. Addresses and Prayers by Revs. H. MADGIN, W. CAMPBELL, J. BROWN, W. TYLER, and M. JEULA.



*Orange Street Chapel*.—Rev. Dr. FLETCHER presided. Addresses, &c. by Revs. S. LUKER, R. E. FORSAITH, J. SMITH, and J. S. FEARSALL.

*Falcon Square Chapel*.—Rev. J. A. JAMES presided. Addresses, &c. by Revs. S. STEER, A. McMILLAN, T. GILFILLAN, J. HOWELL, J. GAWTHORPE, and Dr. TIDMAN.

*Survey Chapel*.—Rev. E. T. PRUST presided. Addresses, &c. by Rev. J. SHEKMAN, J. BRANCH, W. HARBUTT, and J. GLYDE.

*Islington Chapel*.—Rev. Dr. HARRIS presided. Addresses, &c. by Revs. H. ALLEN, G. CORNWALL, W. SLATTERY, and R. S. HOLLIS.

*Old Gravel Pits, Hackney*.—Rev. J. H. GODWIN presided. Addresses, &c. by Revs. Dr. COX, A. JACK, R. HARRIS, J. JOHNSTON, J. DAVIES, and J. VINNY.

*Stockwell New Chapel*.—Rev. Dr. AMOSER presided. Addresses, &c. by Revs. E. CRISP, J. ROWLAND, R. FLETCHER, E. JONES, and S. ELDRIDGE.

*Kingsland Chapel*.—Rev. W. BEVAN presided. Addresses, &c. by Revs. H. ADDISCOTT, C. DUKES, and W. HOLMES.

*Tottenham Court Road Chapel*.—Rev. H. J. BEVIS presided. Addresses, &c. by Revs. J. WOODWARD, J. GLENDENNING, E. MORLEY, D. HEWITT, and D. DAVIES.

*Hanover Chapel, Peckham*.—Rev. Dr. COLLYER presided. Addresses, &c. by Revs. W. GUEST, J. C. HOOPER, G. ROGERS, J. E. ASHBY and H. S. SHABORN.

*Trevor Chapel, Chelsea*.—Rev. J. KELLY presided. Addresses, &c. by Revs. Dr. MORISON, W. LEGG, W. RALPH, J. CHORVIELLE, J. STOUGHTON, J. SPENCE, and W. P. LYON.

*Greenwich Road Chapel*.—Rev. S. CURWEN presided. Addresses, &c. by Revs. J. RUSSELL, T. MANN, G. ROSE, H. J. ROOK, H. B. JEULA, J. PULLING, and W. LUOT.

*Westminster Chapel*.—Rev. T. ADKINS presided. Addresses, &c. by Revs. J. DAVIES, S. MARTIN, J. RAVEN, and J. SIBREE.

*Stepney Meeting*.—Rev. J. ALEXANDER presided. Addresses, &c. by Revs. H. HARRISON, J. E. RICHARDS, S. DAVIS, H. J. REYNOLDS, and J. KENNEDY.

*Paddington Chapel*.—Hon. and Rev. B. W. NOEL presided. Addresses, &c. by Revs. J. STRATTEN, W. ROBERTS, J. C. HARRISON, E. PROUT, J. SUGDEN, and S. MCALL.

#### THURSDAY, MAY 13th.—THE ANNUAL MEETING.

THE Fifty-eighth Anniversary of this Society was held at Exeter Hall on Thursday morning, the 13th of May, the Right Honourable the Lord Mayor in the Chair. Notwithstanding the threatening aspect of the weather, the deep and growing interest felt in the proceedings of this Society led to as numerous an audience as was ever gathered in this Hall. On the platform were observed—Hon. and Rev. B. W. Noel, Rev. Drs. Campbell, Archer, Henderson, &c.; Messrs. J. Stoughton, J. Alexander, T. Adkins, W. Brock, J. Kelly, Sir J. B. Williams, G. Hitchcock, Esq., Joshua Wilson, Esq., &c. &c., together with those gentlemen who took part in the proceedings of the Meeting.

Sir Culling Eardley Eardley, Bart., the respected Treasurer of the Society, was unavoidably absent, on account of recent indisposition.

The proceedings commenced by singing the 73rd Hymn (Missionary Collection)—

"Great God, the nations of the earth  
Are, by creation, thine."

The Rev. J. C. HARRISON having implored the Divine presence and blessing,

The LORD MAYOR rose and said: You will readily imagine, my Christian friends, that I am at this moment the subject of sentiments to which I feel it difficult to give adequate expression. By the solemn petition just presented at the Throne of the Heavenly Grace, the minds of some of us now present have been called back to the memorable day on which this great Society, whose Fifty-eighth Anniversary we have met to celebrate, was first instituted in the City of London. To me, I do assure you, it is gratifying in no ordinary degree, that, at my time of life, and after having passed nearly half a century in this Metropolis, I am able

distinctly to recall the beaming features of those venerated fathers by whom it was projected and sent forth upon its heavenly mission. When I remember their zeal and devotedness, and reflect upon the vastly beneficial results with which their enterprise has been crowned, I cannot but take shame to myself that I have been so imperfect a follower of their example, and can consequently claim to have so small a share in their reward. When, therefore, I venture to enforce upon others the duty of rendering increased support to this important Institution, I desire to include myself also in the exhortation. The considerations by which this obligation might be urged, are at once so obvious and so numerous, that the chief difficulty lies in the selection. The object, for instance, which it has in view, presents an argument which ought to be of irresistible force. What Christian can hesitate to support a Society whose great purpose it is to publish the Gospel to the ends of the earth, accompanying the living ministry ordained by its Divine Author, with the unadulterated Word of God,—that Word which, we are assured, and know by happy experience, is able to make wise unto salvation through faith which is in Christ? The catholic constitution of the Society, moreover, is worthy of its catholic object; in this respect faithfully reflecting that oneness in His Church upon which Our Lord, in His memorable prayer, seems to have suspended the conversion of the world. Were other reasons necessary to induce you, not merely to maintain, but to increase the ratio of your liberality to this best and greatest of causes, I might provoke you to love and good works by reference to the heroic and self-denying men who, not content with contributing a few paltry pieces of silver or gold to its promotion, have given themselves to it; going forth, with their lives in their hands, to inhospitable climes and among barbarous nations, to proclaim the Gospel of peace and salvation, and to set forth in their own example its benignant and transforming power. Yet further, I might refer you to those nations themselves,—to the benighted and sensual millions on millions in China and in India, and to the teeming tribes of dark and down-trodden Africa,—and I might ask you, whether you can refuse that Divine remedy to them, but for which you, as well as your fathers, would have been consigned to ignorance as deep, to depravity as foul, and to wrongs as cruel? But it is unnecessary, even had I the ability, to pursue the theme. The facts of the Report, and the eloquent appeals of succeeding speakers, will doubtless be allowed their due weight upon your minds. I will only repeat, therefore, my perfect sympathy in all connected with this glorious Institution, adding my earnest prayer, that it may long flourish under the guidance of men with whom I feel it my highest honour to be thus associated. Commending the interests of the Society to your liberality and your prayers, I conclude with declaring, that I feel a great compliment has been paid me in asking me to take the chair to-day, and I offer my warmest thanks to the gentlemen who invited me to preside. They have afforded me an opportunity of speaking for a few moments on a theme upon which my mind dwells with delight; and I sit down assuring both them and you, that now and at all times, it will make me happy to do whatever I can in promoting the interests of your great Society.

The Rev. Dr. TIDMAN then read an abstract of the Report:—

THE record of a single year in a long-continued course of Missionary labour can rarely present characteristics attractive or commanding by their novelty. New fields of exertion may, indeed, be adopted, and the rewards of toil be multiplied, but the methods of labour admit of little variety, and success is usually realized in sure but silent progress. "So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

But the husbandman patiently prosecutes his toils from the beginning to the termination of the year, and as its revolving seasons unfold the beauty of spring, the abundance of summer, and the richness of autumn, he receives each well-known change with feelings of delight,

and with new thoughts of love and thankfulness to Him who crowns the year with His goodness. And in the world of mind, as in the world of matter, in the economy of grace as well as nature, God in like manner demands and rewards the unwearied zeal and steady perseverance of his servants.

On the Directors of the London Missionary Society it devolves this day, to report to their assembled constituents, that the labourers whom they have sent forth to many lands, have toiled by day, and, when danger threatened, watched by night, throughout the Missionary year; and, through the love and fidelity of Him whose glory they have sought to advance, and on whose grace they have relied for success, the winter of the year led on to golden summer, and the seed-time has been followed by the joy of harvest. And the Directors feel assured that the simple announcement will be sufficient with the friends of the Society to insure both confidence and love for their devoted Missionaries, and gratitude and praise to the Missionaries' God.

It will be readily imagined that neither the processes of cultivation, nor the progress of the seasons, have been marked by uniformity; the husbandmen have had to adapt their labours to the peculiarity of the soil, and the winter has not been equally protracted and severe in all climes. Some, too, have been tried by drought and locusts, and others have been overtaken by terrific storms; yet how varied soever the season or the soil, no field has proved barren, but every faithful labourer has borne his sheaves to the garner with a glad and grateful heart.

The year has not passed without memorials of death among devoted friends of the Society, both at home and abroad. Within four months after the last Anniversary, the Rev. Joseph John Freeman, who on that occasion appeared in his usual vigour of health, and energy of character, was suddenly stricken by disease and death, and laid in his grave in a foreign land. An event has seldom befallen the Society so deeply afflictive and mysterious as the unexpected removal of its devoted Home Secretary; and the Directors gave expression to their feelings, on the solemn occasion, in the following Resolution:—

"That the Directors have received with feelings of the deepest sorrow the announcement of the death of the Rev. Joseph John Freeman, the devoted and laborious Home Secretary of the Society; and while they bow with devout submission to this solemn and unexpected dispensation of the wise and gracious providence of God, they embrace the mournful occasion to record their high estimate of the ardent zeal and unwearied energy of their departed brother, and of the services rendered by him to the interests of the London Missionary Society, not only in the diligent discharge of the general duties of his office, but also in his various labours as a Christian Missionary in Madagascar, as the representative of the Society in Jamaica and British Guiana, and, more recently, in his extended visitation of the Society's stations in South Africa."

In the month of March, it pleased God mercifully to release from his long-protracted sufferings the Rev. Thomas Lewis, one of the oldest Directors of the Society, and one of its kindest and most efficient friends. The Directors could not allow their venerable fellow-labourer to be carried to his resting-place unattended by a deputation of their number, and their Resolution adopted on the 8th March, 1852, does but inadequately express their personal regard, and their high estimate of his Christian worth.

"Resolved—That the Directors embrace the earliest opportunity afforded since the decease of their late lamented friend, the Rev. Thomas Lewis, to express their high veneration of his personal character and public worth. The delightful remembrance which they cherish of his long-sustained and unblemished Christian deportment, of his spirit, uniformly marked by holy love, and of his unwearied and disinterested labours in the cause of humanity and religion, alleviates the sorrowful solemnity excited by his death, and constrains them to glorify the grace of God which was magnified in him."

"But the Directors deem it specially incumbent, on the solemn occasion, to record their deep sense of the value of those abundant services rendered by their late friend to the interests of the London Missionary Society. In the Board of Directors, he laboured, with short intervals, for more than forty years; upwards of half that period he presided in its Ministerial Committee; and, under his powerful and persuasive influence, the Church and Congregation under his pastoral care became one of the most generous and influential among its Auxiliaries; and the Directors cannot speak from the God of Missions a greater blessing for their beloved Society, than an increasing number, and a long succession, of friends as discreet, warm-hearted, and steadfast, as their late beloved and venerated colleague."

It has devolved on the Directors in former years to report the growing infirmities and declining strength of the Society's most faithful friend and indefatigable Agent, the Rev. Dr. Philip, of South Africa; and now he rests from his labours, and his works do follow him. He died at Hankey, August 27th, 1851, aged 76. He was surrounded in his last hours by his beloved children, and was followed to his grave by a large company of sorrowing Christian natives, who had been indebted to him, and other Christian philanthropists, as the instruments of God, for their twofold deliverance from colonial bondage and the slavery of sin. The Directors, on receiving the intelligence of Dr. Philip's decease, expressed their veneration and esteem for his person and character in the following Resolution:—

"Resolved—That, in recording the decease of their venerable and honoured friend, the Rev. Dr. Philip, the Directors of the London Missionary Society feel constrained devoutly to express their gratitude to God, by whose grace his departed servant combined with an extended life of faith in Christ, an unblemished reputation and an entire devotedness to the interests of humanity, justice, and religion.

"As a Christian Minister, Dr. Philip was greatly distinguished, by a steadfast adherence to the doctrines of the Gospel, and a faithful enforcement of its precepts; and his enlightened and affectionate ministry, both in Aberdeen and in Cape Town, was attended with abundant success. As the friend of Africa, his name will be enrolled with the most distinguished philanthropists of the age, and his memory will be embalmed in the veneration and love of the various Native Tribes, to whose deliverance from bondage and oppression, his self-denying and persevering exertions largely contributed. And, as the representative and Agent of the London Missionary Society for more than thirty years, his judicious counsels and unwearied labours commended him to the confidence and affection of its Directors, and, honoured by the Divine sanction, proved eminently conducive to the extension of the Saviour's kingdom, both within the borders of the Colony and in the regions beyond it."

South Africa has also, during the year, witnessed the departure of another venerable and devoted Agent of the Society. The Rev. Robert Hamilton, for 34 years the faithful coadjutor of Moffat at Kuruman, has fallen asleep. He was a good man, and laboured hard in his Master's work, amidst great discouragements and many trials, and death found him looking for the mercy of the Lord Jesus unto eternal life.

The Rev. Robert Thomson, of Tahiti; the Rev. Matthew W. Woollaston, of Mirzapore, Northern India; and the Rev. Daniel Canyon, of Barbice, have also been called, while yet their strength was unimpaired by age, to the Missionaries' reward.

But, although disease and death have removed devoted labourers from the field, the Directors are thankful that the aggregate number of the Society's Agents has been somewhat increased by the reinforcements that have gone forth. Of these, four—Messrs. Lind, Spencer, Gill, and Law—have been added to the Polynesian Missions; Messrs. Leitch, Sargent, and Evans have proceeded to India, and Mr. J. Chalmers to China—making the number of European Agents now sustained by the Society, 170, together with their wives and children.

In maintaining this large amount of Agency, the Directors may, in the judgment of individuals, have subjected themselves to the charge of imprudence, if not of presumption; inas-

much as the amount of the Society's income has been for many years inadequate to meet its expenditure, and the funds from which the yearly deficiency has hitherto been met are now all but exhausted. But the recall of faithful labourers, or the relinquishment of fields white to the harvest, would be like the sacrifice of a right hand or a right eye, and one to which the Directors never could consent, unless forced upon them by the sternest necessity. Such an event it is within the power of their constituents, by proportionate and systematic liberality, to prevent; and they once more, and with increased earnestness, appeal to the friends of the Society, to preserve it from the dishonour, and the guilt of curtailing its operations at a moment when the pressing claims of the Heathen, and the loud voice of Providence in every land, demand increase and extension.

The operations of the Society, no less than their results, are too varied and extended to admit of any adequate Report; and the Directors must therefore, as heretofore, restrict themselves to a Summary, compressed within the narrowest possible limits, of its labours and success, beginning with those in

### POLYNESIA.

On the 15th of July, the *John Williams* left the port of London, on her third voyage to the Islands of the South Pacific, thoroughly repaired and outfitted by the contributions of the children of England. Four young brethren, whose names have been already given, sailed in her, accompanied by the Rev. D. Darling, one of the veterans of Tahiti, and the Rev. Aaron Buzacott, of Rarotonga, who took with him 5000 copies of the entire Scriptures in the language of the Hervey Islands, which he had been enabled, with God's blessing, to translate or revise, and carry through the press. Great had been the anxiety of the islanders for the return of their old friend and teacher, and they anticipated the treasure which he conveyed with gratitude and delight.

The guidance and protection of Providence which have hitherto been granted to the Missionary Ship, graciously attended her on this occasion to the shores of Australia. She safely arrived at Hobart Town on the 1st of November, and at Sydney on the 22nd of the same month. In both these colonies, Christian friends manifested the most cordial attachment to the Missionaries and their work, and contributed liberally to the funds of the Society. The *John Williams* finally sailed from Sydney on the 1st of January, and the Directors trust that by the present time she has reached the several groups in which their Missions are established.

The position of the Mission in TAHITI has become one of great difficulty and embarrassment, more particularly under the administration of the present French Governor. The labours of the Missionaries are restricted to certain localities, and the people are practically prohibited from rendering any voluntary assistance to their pastors; and as these restrictions are framed and passed in the Assembly of the Chiefs, but in which the influence of the Governor is paramount, they have all the authority of Native law. Such restrictions are obviously at variance with the original treaty made by the Queen with the French authorities, in which the unrestricted freedom of the British Missionaries was guaranteed; but the events which have occurred in France during the last six months have deterred the Directors, for the present, from seeking redress through the intervention of our own Government.

On the 4th of May last, the Governor of Tahiti, acting under authority from Paris, celebrated the Anniversary of the French Republic. The day occurred on the Christian Sabbath; and as the low games, the lewd dances, and the irreligious amusements by which the event was to be commemorated, and of which previous announcement was made, awakened in the minds of our faithful Missionaries the deepest sorrow and anxiety, they most properly entreated the Christian natives at their several stations to abstain from the prospective profanation of the Lord's-day. The Rev. William Howe, who preached at Papeete the preceding Sabbath

to the congregation composed of Europeans and Americans, felt impelled, by a sense of Christian duty, to pursue the same course; and for this address he was prosecuted, and brought to trial on the charge of attempting to bring the Government into contempt. Our brother denied the charge and nobly defended himself; the evidence against him miserably failed, and he was unanimously acquitted by the jury.

Ponare, though a queen in name, is virtually a captive, and deeply feels her bondage. She has maintained her Christian character in the midst of many difficulties; and her regard to her true friends, the Protestant Missionaries of Britain, is too evident to be grateful to their adversaries.

The present Governor, contrary to the policy of his predecessors, has removed, or greatly relaxed, the prohibition of brandy, and the consequences have been most disastrous to many of the natives; but the members of the Missionary Churches have, for the most part, resisted the temptation, and maintained their consistency. The addition to the Tahitian Churches of many youthful converts has greatly encouraged the hearts of the Missionaries; and they continue to rejoice that, not only the members of the Churches, but the entire population of the island, have hitherto been unseduced by the sophistries and the blandishments of Popery.

While the Directors cannot but lament the unjust curtailment of liberty to their Missionaries in the discharge of their ministry, they yet rejoice that this unrighteous measure has turned out rather for the furtherance of the Gospel; since four well-trained *Native Pastors* have been ordained over as many Churches in those parts of the island now beyond the reach of European oversight.

From the SOCIETY ISLANDS, including *Raiatea*, *Huahine*, *Tahaa*, and *Borabora*, the accounts received, though brief, have been gratifying. The Churches have increased. The people have gladly purchased many copies of the Tahitian Bible; and their contributions to the funds of the Society have, in several instances, exceeded those of former years.

In the HERVEY ISLANDS generally, and in *Rarotonga* in particular, the kingdom of God is advancing.

The Institution for training Native Agents, under the care of the Rev. William Gill, is in a state of great efficiency. The Schools throughout the Islands are numerously attended; and deep religious feeling, and earnest inquiry on the part of unusual numbers, fill the heart of the Missionary with hope and thankfulness.

"Our public meeting, held July 18th," writes Mr Gill from Avarua, "was deeply affecting. Upwards of 400 persons were present. A subdued holy excitement pervaded the whole assembly. Some nineteen men spoke of their sins and sorrows, hopes and joys. During the succeeding weeks, day after day brought twelve, twenty, and thirty different individuals to our house. Male and female, husbands and wives, parents and children, came to seek relief for their sin-burdened minds, and to be instructed in the words of Eternal Life. Meetings for prayer and biblical instruction have been opened at several of the Church-members' houses, both at this Station and Arorangi. Upwards of twenty meet in each house, giving a total at the two Stations of more than 300 who, during the last six months, have been brought under conviction of sin; and the majority of whom, by a renewed life and conversation, prove themselves anxious inquirers after salvation."

The Rev. Charles Pitman bears testimony to the same effect; while the following extract from his last letter will also show that a heart as warm and generous as that of the widow who cast all her living into the treasury of God, may be found in the bosom of many a Rarotongan Christian.

"Since our May Meetings we have been very busy receiving the contributions of our poor people, who have exerted themselves to the very utmost; and this you will not doubt when you hear that in many, *very many instances*, they have given their all! and that with cheerfulness.

"One day, as I was standing at my door, a deacon came with his grandson, a child about six years of age. I asked his errand. Pointing to the boy, he said, 'Something for the Society he has to offer;' when the lad put into my hand a dollar. Looking at him, and seeing he was ill clothed, I said, 'This is too much; give a part of it, and buy him a garment with the remainder.' 'No, no,' said the good man; 'It is properly devoted to the spread of the Gospel. From the bark of a tree his grandmother will beat him out some native cloth for a garment; but he cannot get more money.' The whole, and the only piece of money they possessed—ALL was given to the Lord; and, as they joyfully went away, I could not but lift up my heart to God for his blessing to descend both on the grandchild and the child."

The liberality of these Islanders generally affords a most gratifying evidence of the power of their Christian principles. Their Missionary contributions for the past year amounted to £108 6s. 0d. This large free-will offering was made, not of their abundance, but rather of their deep poverty; and if its force were felt as an example by the opulent professors of religion throughout Britain, no want of funds would hinder the rapid extension of the Gospel among the perishing myriads in heathen lands.

The *Navigators*, or *Samoa Islands*, which, at the time of the last Report, had suffered for three years the horrors of war, are now restored to the enjoyments of peace. The conflict originated in the spirit of feudalism identified with their former state of idolatry, and was maintained principally by the people of Manono against those of Atua and Aana; the former claiming superiority, the latter refusing submission. The lovely island of Upolu, the principal field of the conflict, became, to a great extent, a scene of desolation, terror, and bloodshed. Houses were burnt, property destroyed, and the inhabitants driven from their homes, or compelled to take refuge in the camp. It is needless to say that the benevolent labours of the Missionaries were greatly impeded, and the hopes of many years were threatened with bitter and lasting disappointment. They exerted their utmost skill and influence as mediators between the combatants, but their generous designs were often frustrated; and, at the beginning of 1831, both parties prepared for a deadly and decisive encounter. Frequent skirmishes occurred, and many fell; but at length, the people of Manono, finding their resources cut off by the stratagems and perseverance of their opponents, were constrained to propose peace, and thus to relinquish their former pretensions to supremacy. Great was the joy of the Missionaries at this unexpected and pacific issue of the long-pending conflict; and when the latest accounts left the Islands, the people had returned to their lands, and were rebuilding their dwellings, and all things betokened the continuance of peace, and the return of prosperity. Deeply as the friends of Missions must deplore the long continuance of the war, and the many evils resulting from it, they will yet rejoice in the assurance given by their brethren in Samoa, that the influence of the Gospel was most strikingly evinced both in mitigating the horrors of the conflict, and in leading to its honourable and pacific termination.

The last conflict between the same combatants occurred in the year 1830; and as the lamented Williams first landed upon the shores of Samoa, he beheld the burning villages, and the indiscriminate slaughter of the vanquished. Then the pagan savages of Manono triumphed over Aana, and victory was followed by the most malignant revenge; now Christianized Aana triumphantly resisted the unrighteous pretensions of Manono; and when their adversaries were subdued, and lay at their mercy, they allowed them to return to their country and to their homes in peace.

## THE WEST INDIES.

THE Mission Churches both in *Jamaica* and *British Guiana* continue to suffer many disadvantages from the low wages and insufficient labour of the people, combined with a system

ual and oppressive taxation. There are, however, indications of social improvement, but the prosperity of former times is still distant, if indeed it can ever be anticipated.

Since the people have suffered greatly from the ravages of small-pox, following the visitation of cholera in the year preceding; yet, notwithstanding these successive he Stations of the Society generally throughout the Island have presented decisive signs of progress; the congregations and schools have in almost every instance increased. Converts have been added to the churches, and the Missionary Pastors have been animated by the simple faith and practical piety of the people.

In many cases, indeed, the religious principles of these negro Christians, especially when contrasted with their early disadvantages and limited means of improvement, stand forth with purity and beauty for which we should rarely find an equal in the favoured churches of our country.

The following fact," writes the Rev. W. J. Gardner, of Chapeltown, "affords an illustration of the sincere many of the people feel to contribute all they can to the cause of God"—

I observed that a very respectable female member of the Church constantly visited the market on a Saturday to sell cakes; and on one occasion I said to her, 'Why, your husband is not badly off, and why do you come to the market to sell these?' She replied, 'I want to earn a little money for myself, that I may not ask my husband for all I want to buy;' and when I reminded her that her husband always gave very liberally, 'Yea,' she replied, 'but he earns all that, and I want to feel that I am giving away what I have myself.' I can then think that I am doing a little."

Report of the Rev. Wm. Alloway supplies a similar illustration of high principle and Christian liberality:—

Of the deceased members," he observes, "Thomas Morgan, a working blacksmith, was connected with the Church about six years since. His general conduct was not only unblameable, but he adorned the Gospel of his God and Saviour. In regard both to the amount of his contributions to the cause of Christ, and his manner of giving, he was a bright example, and it would be well for the Church if all its members, according to their means, would do as he. A few years ago, when the people of this district were suffering severely from want of employment, and successive years of drought, he came to me, and stated that, as the times were getting harder, and he did not know what might happen during the year, which had then commenced, he was anxious that the cause of God should not suffer from any want that might befall him: and that as he had a little money in hand, he would like to make a subscription for the year in advance. He then gave me £1 16s. as his own subscription; and during that year his wife and aged mother paid 12s. more on their own account. In January, 1851, he again gave me, in advance, his usual subscription, with an additional 5s. for a special object; and on the 15th of July he ruptured a blood-vessel in the head and died instantly, leaving a widow and five children to the care of Him whom he had faithfully and cheerfully served."

In Demerara and Berbice, our Missionary brethren have much encouragement in the prospect with which God has crowned their several labours.

Rev. Jas. Scott, who returned to Demerara towards the close of 1850, leaving his wife in this country, gives a report of the Station on the West Coast under his care, and avouches the rich reward that has been granted to his zealous efforts and self-denying labours.

"We have," he says, "2721 immortal beings more or less closely connected with our cause, of whom 1100 are in the state of worship, and under Christian instruction; and of this number 415 are in Church-membership. We have 393 children under daily instruction, and at least 550 in our Sabbath-schools. We have been able to extend the preaching of the Gospel to a much greater extent than by week-day evening services, as two native brethren and myself have been engaged



"sively devoted to the work. We have been aided by upwards of fifty persons, male and female, in the work of Sabbath School instruction. The field is wide; we have laboured hard, and I believe much real good has been done. The charge on your funds for the year for all this will be, when all accounts are settled, £120. I am sorry it is so much. I am sorry it is anything at all; and, if I can, I shall endeavour to make the Mission meet its own expenses the current year.

"Among a people so recently emancipated from heathenism and slavery, you will be prepared to hear that there is still much in society to regret. Nor will it surprise you to hear that, in a Church composed of persons so situated as to the past and the present, evils should occasionally spring up which call for the exercise of Church discipline. I am, however, happy to be able to say, that, amid all hindrances, we have, during the past year, made considerable progress.

"There has been a considerable awakening among the people. Most of the twenty-two persons admitted into the Church have been led to manifest concern about their souls during the year. But they give no adequate idea of the real state of things among us. We have many inquirers. The general aspect of things is marvellously changed and improved."

The amount raised by Mr. Scott's people towards the support of this extensive and efficient Christian agency amounted to £412 5s. 7d.

Other selections might be made from the Journals of our brethren, affording proofs no less conclusive, that our West Indian Missions, notwithstanding the vicissitudes by which they have been overtaken, and the depression under which they still suffer, supply no just occasion for despondency or complaint, but, on the contrary, give striking evidence of life and power, and the promise of ultimate independence and self-support.

## SOUTH AFRICA.

The war which was raging in the Colony at the celebration of the Society's last Anniversary, has continued throughout the year to spread desolation and death. Alarm and distress have been universally prevalent throughout the Eastern Districts, and many valuable lives among the Colonists and the British forces have been sacrificed. A portion of the Hottentots, who on all former occasions proved the loyal and able defenders of the Colony, have been unhappily induced to unite with the hostile Kaffirs, and, in many instances, their conduct towards their former neighbours and employers has been treacherous and cruel.

But, while the Directors utterly repudiate the intention of palliating, much less of justifying, the offences of the disloyal natives, it is deeply to be regretted, that the conduct of the Colonists, particularly at Graham's Town, and on the Eastern frontier, has been calculated to produce, in the minds of the coloured people, distrust, estrangement, and enmity. At the commencement of the contest, the Governor, in his proclamations, doomed the Kaffirs and their allies to extermination; and the British settlers joined heartily in the deadly design—extermination was their watchword in the field, and the motto inscribed upon their banners. Such a spirit was too well calculated to produce upon the half-informed minds of the native population, the fearful impression, that the present conflict was a war of races—of the white against the black man: that blood for blood, life for life, were the only terms on which it would be prosecuted. In many districts of the Colony, yet undisturbed and peaceful, reports were circulated that the coloured people were plotting the destruction both of the English and the Dutch inhabitants; and that, at a given period, they would be all massacred yet, in no single instance, were these rumours confirmed.

In the proceedings of Government, published at the Cape, a particular case is stated, in which one of the rumours—so common and so injurious towards the native classes—was carefully investigated by Mr. Owen, her Majesty's Assistant Commissioner, and the following are extracts from the Report of that gentleman, addressed to the Secretary of Government:—

"I have the honour to inform you that, agreeably to your instructions, I proceeded to the Hottentot Institutions in the Caledon and Swellendam districts, for the purpose of ascertaining the temper and feelings of the people, concerning whom various sinister reports had been circulated, and had created alarm among the farmers and inhabitants of their neighbourhood. I am gratified to be able to state that I consider these rumours to be entirely unfounded, and that they have merely arisen from a not unnatural idea amongst the credulous Dutch, that they were likely to follow the example of their brethren on the frontier. These Hottentots offered in great numbers to go to Kaffirland again with Major Hogg or myself, should their services be required; a sufficient proof of general loyalty.

"I conceive that nothing is more likely to excite them to bad feeling and illegal acts, than these unjustifiable accusations."

Mr. Hill, a resident magistrate at Piketberg, was called to examine the grounds of a similar alarming report, and he writes also to the same effect:—

"I have done all in my power to persuade the farmers not to take notice of such reports; and pointed out to them the improbability of such a proceeding on the part of the coloured people, and that the panic they so plainly show, and the preparations they are making to defend their farms, are more likely than anything else to put mischief in the heads of such as are inclined to be disaffected."

But false alarms and groundless accusations have not been the only means employed by the Colonists against their unoffending coloured fellow subjects. A letter from the Rev. N. E. Smit, the Society's faithful Missionary at Graham's Town, contains the following statement of a gross outrage committed by Englishmen against the peaceable and loyal members of his congregation:—

"Since the commencement of the rebellion, my people had been regarded by many with any other than friendly feelings. They were first *called rebels*, and not a few of them were *treated* as if they were *really so*. Many of them were also often *threatened*, but little violence was really done them till Saturday, the 28th June. On the afternoon of that day, a number of individuals were sent by the Civil Commissioner to disarm the Hottentots of the town. Seeing an unusual stir about their location, I hastened to it, fearing there was something wrong. On my arrival, I found assembled between 200 and 300 Englishmen, and some Fingoes, mostly armed with guns. The greatest disorder prevailed; the houses of the people were entered, boxes forced open and searched (in some instances, pillaged), and several houses burnt down. Some of the poor people lost *every thing*. One man received two shots in his left arm; and one poor woman, who could not move herself, was with difficulty dragged out of a burning house. Something I said to a gentleman brought the infuriated mob around me. Finding, however, they could not frighten me away by threats (for I was determined to remain with my people, and witness the worst), some were going to strike me, others to shoot me; and I am indebted for my life, under God, to a few gentlemen who were in no way connected with the mob, and to some others who, though *violent in language*, stepped between to prevent my being hurt. At the location, *sixteen houses* were burnt down; at another place, *seven*, besides some in town.

"On my return home I wrote to the Civil Commissioner, claiming protection for my people, the result of which was the appointment of one constable to go and *talk to the sufferers*, and four other *special constables* to protect upwards of one hundred families against some two hundred low miscreants, who seemed bent only on mischief! The four constables, it appears, after walking about the location for a short time, returned to their homes, leaving the poor houseless women and children in the open air to shift for themselves as best they could. Among the unfortunate sufferers are the wives and children of *eight or ten men who were then serving in the field against the common enemy!*

"You will be glad to hear that my people suffered all without the slightest resistance."

Mr. Smit most properly applied to the resident magistrate for redress on behalf of these poor sufferers, but he applied in vain. Subsequently he appealed for justice to the Governor, and, after a delay of about six months, the Attorney-General for the Colony instituted proceedings against these boasted loyalists for this daring departure from humanity and justice.

But the malignity and violence of the Colonists have not been restricted to the native tribes. Several of our Missionaries, and the Messrs. Read in particular, have been represented as friends of the disaffected, and abettors of rebellion, and the Rev. Henry Renton, the Representative of the United Scottish Presbyterian Missionary Society, then in South Africa was assailed with vulgar clamour and brute force by the inhabitants of Graham's Town for his sympathy with the alleged treasonable proceedings of our Missionaries at Kat River.

The Directors deem it sufficient to state, that their confidence in the integrity of their venerable friend Mr. Read and his devoted son is unabaken; and they cherish towards them the tenderest sympathy under their accumulated sufferings from the loss of their property and the destruction of their homes, the disaffection of a portion of their people, and the unfounded but malignant allegations of their enemies. The following statements by Mr. Renton before a Committee of the House of Commons, made in July last, will show how well entitled were these devoted men to a different treatment from their countrymen:—

"There were (on the 22nd January) some thirty Englishmen at Fort Armstrong. Several of them had been residents in the Kat River settlement, and others carrying on business at the fort. They had manifested strongly the prejudices which many English on the frontier showed to the coloured people; and at the period spoken of, the ill-will of all the native insurgent classes to Englishmen had in consequence become very strong. On the day following (January 23) all these Englishmen in Fort Armstrong escaped, and were conducted from Philponton to Whittlesea; and they have themselves acknowledged that mainly to Mr. Read, jun., were they indebted for their lives, he having accompanied them through some defiles, and led them by those passes in which he conceived they would be most secure from the attacks of parties of rebels that were out. On the day succeeding, all the English females also connected with those individuals were brought to Philponton with a considerable portion of the property in safety, through the protection of the ministers."

From these statements it is obvious that our Missionaries have been cruelly vilified when they were entitled to the highest commendation; but it is better, if the will of God be so, to suffer for well doing than for evil doing.

The only Stations of the Society at which disaffection to the Government has been manifested by the Hottentots are those of Kat River and Theopolis.

The grievous destruction of the latter is, for the present, involved in obscurity; but the evidence of those Christian Natives who escaped from the scene, would lead to the conclusion that the majority of the people were forcibly driven from their village by a multitude of Kaffirs and disaffected Hottentots, strangers.

Although the disloyalty manifested at Kat River, is an occasion for the deepest regret, yet, it must not be supposed that the entire population of the Settlement were implicated in this grave offence, or that it involved any considerable number connected with the Missionary Stations.

A large part of the men served faithfully in the Native Levies, and rendered valuable service in the field of battle.

From the other Missionary villages and institutions connected with the Society, many hundreds have also entered the military service of the British Government, and have returned at the expiration of their engagement, with an honourable character for order and bravery.

"From Hankey and Kruis Fontein," writes the Rev. T. D. Philip, "seventy-eight of our people were engaged in military service, at the commencement of the present war. Six or

"eight were non-commissioned officers, the rest privates. They nearly all served for six months. A very few have been taken on service for a few months longer.

"One party served as Burghers, at Commando Kraal, that is, they declined the bounty ; another party as Levies, at King William's Town. They returned home in good health and spirits, and I cannot say that there was any great intellectual or moral degradation. We were from the beginning solicitous to guard against such evils as are incident to war, and therefore we persuaded the deacons and members of the church to accompany them. At the same time, a constant correspondence was kept up with them by their families, and by the Missionaries, which they reciprocated. The accompanying testimony of their Captain, R. Metelerkamp, Esq., will be the best evidence I can give of their behaviour.

"As Captain of the Albany Levy, in which the men from Hankey and Kruis Fontein were placed during the six months, from January to July, 1851, I have great pleasure in bearing witness to their orderly and respectful behaviour toward their officers, their soldierly conduct in the field, the propriety of their moral conduct, and their attention to religious exercises. These things I remarked in them, with few exceptions, and they rendered my post, as their officer, agreeable and satisfactory. In fact, if the men had been willing to remain, I should have been willing also to remain their officer.

"(Signed)

R. METELERKEMP."

At the last Annual Meeting of the Society, the Directors were recommended, by a special resolution, to appeal to the friends of humanity and justice throughout the country, with the view of raising contributions for the relief of the Missionaries and their families, and the innocent sufferers among their native converts, who were subject to the direful consequences of the war. In reply to this appeal, they have received contributions amounting to £2315, a part of which has been already expended for the support of these faithful labourers, left utterly destitute, and the relief of the afflicted and homeless poor by whom they are surrounded. It would scarcely be credited by the religious public of Britain, that, for this act of charity, the Directors and the Society have been stigmatized, by a portion of the colonists, as sympathizers with traitors, and friends of rebellion. But such is the present animus of certain classes in South Africa towards Christian Missions and their generous supporters.

It will be gratifying to the friends of the Society to learn, that of its *Thirty-five* Stations, within and beyond the colony, from *Four only* have the Missionaries been compelled to retire, and that in all the rest they have continued to prosecute their ordinary labours without any serious impediments. The native congregation at *Peelton*, in Kaffraria (one of the four stations abandoned), retired at the outbreak of the war, with their Missionary, the Rev. Richard Birt, and put themselves under the protection of the British Government, at King William Town. Immediately after their departure, their dwellings, the house of their Missionary, and their chapel, were all laid in ruins by the hostile Kaffirs, and the poor people, for the time, were left destitute and homeless. But, through the kindness of the Government, they have obtained a place of temporary settlement within the colony, and by industrious habits they are now in possession of ordinary comforts; and from the fruits of their industry they have commenced a liberal subscription towards the erection of a new chapel at Peelton, whenever tranquillity is restored, and they are permitted to return to their homes.

It is a duty most gratifying to the Directors to turn from scenes of discord and desolation, to contemplate the *spiritual* condition of the Mission churches, which is represented in nearly all the Annual Reports as truly cheering. The churches enjoy peace, their members sustain, with consistency, their holy profession, while many, who heretofore lived in carelessness, or open sin, have been turned from darkness unto light, and from the power of Satan unto God; and although the Directors are not able to state the *exact number* of new converts, they are able to affirm that it is greater than in many former years.

The Rev. Dr. Livingston has returned in safety and peace from his third journey into the

interior of the country. On this occasion he penetrated between three and four hundred miles northward, beyond the limits of his former travels. He found a country abounding with rivers, some of much greater magnitude than he had hitherto seen in Africa, and an interesting population, far more numerous than any of the native tribes dwelling southward. These people, though speaking a different dialect, understood the Sihamu language, through which Dr. L. made known to them the way of salvation. They received him and his family with much kindness, and, encouraged by this successful effort, Dr. L. purposes soon to return to these hitherto unknown multitudes, in the hope of permanently establishing among them the kingdom of Christ. The Directors have felt constrained to sanction this projected enterprise of their self-denying and dauntless friend, commending him to the care and protection of that gracious Saviour, whom he aims so zealously to serve, and who has hitherto proved his guide and his protector.

From MADAGASCAR no recent intelligence has been received. The report of the Queen's death, which appeared in the public journals, has not been confirmed, and was, probably, unfounded. The only communication from the Island which has reached England, since the last Anniversary, is a brief journal kept by a native Christian, during the late severe persecution. This interesting document confirms the afflictive yet animating statements already published, namely, that *Eighteen* Native Christians have been added to the faithful Martyrs of Madagascar; that many other Christians had been degraded from posts of honour, and reduced to slavery, and that nearly 2000 had been summoned to the capital, and visited with fets or imprisonments for the Lord's sake.

## CHINA.

Prolonged acquaintance and close observation, on the part of our Missionaries, with the character of the Chinese, deepen their conviction, that it cannot be more accurately described than in the affecting language of the Scriptures, as "earthly, sensual, and devilish." Notwithstanding a plausible exterior, and manners sometimes approaching refinement, the want of truth and honesty, and the prevalence of selfishness and lust, are all but universal. The philosophical principles and moral aphorisms of Confucius are understood by few, and felt by still fewer; and practical Atheism, and gross and puerile superstitions, divide the millions of this mighty empire.

A gross instance of the impositions they are ever ready, for the sake of gain, to practise upon foreigners, occurred in connexion with an article of interesting intelligence, published in China, and inserted in the last Report of the Society. The article was represented as an extract from a work written by the Imperial Commissioner Ki-ying, and was published by the American Missionaries at Ningpo, as evincing the enlightened views of that distinguished statesman on the subject of Christianity. It was, however, subsequently discovered, that the pages on which it appeared had been artfully forged and ingeniously inserted in the volume, for the purpose of obtaining a higher price from the Christian purchaser.

In no part of the heathen world do our brethren more greatly need the sympathy and prayers of the churches at home, that God may sustain them under their many trials, and, by the omnipotent energy of his Spirit, give life to the dry bones to which they prophesy. And as they have obtained mercy of the Lord, they have laboured, and have not fainted; and beneath the oppressive sense of their own weakness, they have been permitted to rejoice that the weapons of their warfare have been mighty, through God, to the pulling down of strong-holds, even in this citadel of pride, falsehood, and sensuality.

During the year, *new concerts have been added* to the several Christian Churches at *Hong-kong, Canton, Amoy, and Shanghai*; and the following communication from the Rev. John Stronach, labouring, *pro tempore*, in the last-named city, and received since the last annual meeting, cannot be read without devout joy and thankfulness. After detailing some pre-

Ministry proceedings in reference to *eight* Chinamen of the Fuh-Kien province, whom he had lately baptized, he observes:—

"They attended regularly for the purpose of receiving instruction, for nearly three months and gave continued evidence of sincerity in seeking the salvation of their souls, and of the strength of their conviction, that by Jesus Christ alone could that salvation be secured to them. They, one and all, with earnest abhorrence, expressed their determination to forswear not only idolatry in all its various forms—of attendance at temples, incense-burning, burning of gilt paper, and worshipping their dead parents or ancestors—but also every outward and inward sin denounced in the law of God, and the Gospel of Christ. At the same time they expressed their sense of helplessness without Divine aid, and their resolution to persevere in the course they had commenced—of supplication to the God of all grace for the sanctifying influences of his Holy Spirit, so indispensable to success in their career as Christians. They make a point of abstaining from all business on the Sabbath-day, and attend regularly the services held in my meeting-room and in the chapels in the city. I cannot discover, by the utmost closeness of questioning and investigation, any sinister motive that could induce them to wish to join us; certainly, no considerations connected with either money or good name among their countrymen, could lead to any line of conduct but one exactly the reverse of that they are pursuing; for a profession of Christianity in a heathen city cannot either increase the wealth or respectability of those who make it; and not one of them is dependent in the slightest degree on foreigners, or has any prospect of being so. The eight men who have thus come forward are all well known to each other, exhibit evident marks of mutual confidence and regard, and often talk with one another about the truths they unitedly believe; and they are aware that it is their duty to invite others to the same belief, and are not slack in discharging it. I brought before one of them the possibility of persecution, should the Chinese Cabinet ever resolve to exhibit their latent hostility against foreigners, in which event, doubtless, Chinese converts to our religion would be the first victims, and be at once called to meet death as traitors. Would the possibility of this, I said, not frighten them, or be likely to induce apostacy if it really took place? 'No,' one of their number replied, with energy, 'we should only the sooner be taken up to heaven.' After due deliberation, it was resolved that Baptism should be administered to these converts on the 6th February, in the new chapel in the city."

In the month of July last, Mr. Stronach wrote in the like spirit of holy joy, informing the Directors of the reception of *eight* additional Fuh-Kien men, making sixteen baptized in less than twelve months,—a fact unprecedented in the history of our Chinese Missions.

Our Missionaries rarely encounter any direct opposition, and these stationed at the northern ports extend their *Itinerant* labours, without danger, to the surrounding regions. These teem with multitudes of benighted idolaters, who often listen with much curiosity, if not with deep emotion, to the new doctrine announced by the foreigners.

The labours of our medical Missionaries—Dr. Hobson in Canton, Dr. Lookhart in Shanghai, and Mr. Hirschberg in Hong-Kong—afford the most valuable aid every year to many thousands of the poor and the afflicted; while the exercise of their benevolence and skill is always accompanied with prayer and Christian instruction, which in some happy instances have become the means of their conversion to the faith of Christ.

The Native Pastors and other agents afford most efficient services; while their consistent Christian deportment happily illustrates and powerfully enforces their instructions.

Dr. Legge steadily prosecutes his labours, both with the *Theological Class*, consisting of five students for the ministry, and in the direction and superintendence of the *Boys' School*, which includes above forty pupils. Mrs. Legge presides over a *Female Boarding-school* in Hong-Kong, and Mrs. Young sustains a similar institution at Amoy; and in these labours of love on behalf of their own sex, our devoted friends receive much encouragement. The Directors

have also made repeated donations to Miss Aldersey's Girls' School at Ningpo, both as a token of respect for her distinguished Christian character, and as an encouragement to her most disinterested and useful labours.

With feelings of unusual gratification, the Directors have recently received the first copy of the revised *Chinese New Testament*, printed, with moveable metal type, at the Mission-press at Shanghai. For economy, convenience, and beauty, the work surpasses all former publications in Chinese,—the cost, as stated in the last Report, not exceeding fourpence sterling.

The Directors have sent out an additional Missionary to co-operate with Dr. Legge in his multifarious and oppressive duties at Hong-Kong. This they have been enabled to do without any increased charge on the Society's funds, a generous friend having engaged to contribute annually the amount required for his support, on the simple condition that his name remains unknown.

In the review of the ten years during which our Missionaries, in common with many fellow-labourers, both from Britain and America, have had direct access to the five open cities of China, the Directors are constrained to entertain the conviction, that, however necessary and important may be the services of our brethren, the salvation of China depends, under God, on the labours of a well-trained *Native Ministry*; and to the attainment of this object, they deem every other but subordinate. They are, however, no less sensible, that such an agency cannot be precipitated—that it can be secured by no other power than that of God; and they would direct the hopes and supplications of their friends to the great Head of the Church, that He would raise up for China, from among her own sons, evangelists, pastors, and teachers enlightened by His Spirit, and devoted to His glory.

## INDIA.

At the commencement of last year, the excitement of the native population of India, and more particularly of its northern metropolis, was at its height in consequence of the repeal, by the British Government, of the native law by which Hindoo converts to Christianity, by losing caste, became subject to the forfeiture of property. The wealthy merchants of Calcutta, stimulated by the wily Brahmins, loudly declaimed against this interference, as they alleged, with their religious rights, and foretold with confidence the early overthrow and ruin of their ancient faith. But their threatened opposition was, after the manner of the Hindoos, confined to words; the outcry soon subsided, and apathy and indifference were resuming their dominion, when a series of public events occurred which provoked among the influential natives more vehement accusations, and increased alarm for the safety of the Hindoo system. Six young men who had long been pupils in the Missionary Seminary at Bhowanipore, and most of whom were Brahmins of high caste, successively made a public profession by baptism, of their faith in Christ. On this occasion it became evident, that, although the legal forfeiture of property had been annulled by British justice, the tests to which sincere converts were still exposed were many and severe. There were in all five candidates for Baptism, but three were seduced, or forced from their steadfastness; and the following statement of our Calcutta brethren will explain the kind of influence by which that was effected:—

"The Missionaries, after telling them that they had nothing to expect by embracing Christianity, save that which would flow from their own efforts, but rather much to lose, and keeping them for some time in an inquiring state, resolved, at the earnest request of the pupils, to baptize them, and the Rev. J. Mullens immediately wrote to their relatives informing them of the intention of the young men, and of the place of their residence. During the whole of Saturday and on Sunday morning their relatives were allowed to see them, and both parties were told that the Missionaries had no wish to retain the inquirers if they wished to depart. One of the youths was a minor; and the Missionaries from the first recommended him to delay making his public profession till he was somewhat older.

"He, however, insisted on accompanying his companions. On being visited by his relatives, who employed every argument calculated to work upon his youthful affections, the lad stated in the presence of those relatives and many respectable witnesses, that he had not only come of his own free will, but that he had forced himself on the Missionaries; he would however, go and see his mother, but would return on Monday. One of his brothers, an old pupil of the Institution, promised, with many asseverations, that if the lad wished to return on Monday he should come. We need scarcely say that he has not returned. It may not be out of place to afford our friends an opportunity of judging of the kind of arguments employed to induce this boy to return to his home. He was promised a gold palanquin presents of money, plenty of wine to drink, sweetmeats to eat, and a beautiful wife; and, it was added, that his mother would die if he did not return. No attempt was made to convince his judgment, or to argue with him on religious subjects. All the means employed were addressed to his affections as a son, and to his sensual appetites. There was no effort employed to prove to him that Hindooism was right or Christianity wrong; nay, in this whole business it was curious to observe how many of the friends acknowledged the superiority of Christianity, and expressed their conviction, that sooner or later all must become Christians. The main point urged by all was, the great dishonour which would fall on their families should these young men become Christians; some of them going so far as to say, that Baptism, and eating food with Christians, would not be in the way of their restoration.

"It was with great difficulty that the Missionaries could induce the other four to have interviews with their relatives. They said, 'We have made up our minds, and do not wish to see them: we have counted the cost, and wish to be baptized, and become Christians.'

"On Sabbath morning the friends of two of the young men sought for another interview with them, which they obtained: and urged them once more to come and see their female relatives. They were told by the Missionaries, in the presence of the police authorities, that there was no wish to influence them, and that they were quite at liberty to go if they wished. They said they would go and see their mothers once again, saying, 'We will return on Monday—who can prevent us? we are of age, and are capable of returning if we wish.' Their relatives pledged themselves that they should return that evening or the following day. We have not, however, seen them since.

"On Saturday, the two remaining young men saw several of their relatives many times, and refused,—though repeatedly urged to do so by the Missionaries,—to see them again on the Sabbath, stating, 'We have made up our minds; and why subject us to these trials? We love them very much, but we must follow the dictates of conscience, and serve God. We do not wish to love them less, but more, and when we are baptized we will see them as often as they please.'

"On Sabbath evening, the 13th of April, they both were publicly baptized at the Union Chapel, in the presence of a large and deeply-interested audience; the Rev. E. Storrow gave an account of the steps by which the young men had been led to adopt the Christian faith appealing to them at different stages of his discourse for the truth of his statements; and after the address, Mr. S. having examined them as to the grounds of their faith, to which they most satisfactorily replied, the converts were baptized in the name of the Father, the Son, and the Holy Spirit."

Within the succeeding *three months*, *four other* pupils in the Seminary, after passing through the same fiery trials, renounced idolatry, and were publicly received into the Christian Church.

Notwithstanding the open and honourable course our Missionaries pursued, both with these youths and their relations, they were subjected to a public prosecution, for the alleged abduction of the first two converts,—the youths being, as it was declared, minors; that is,



under sixteen years of age. In the first case, the Rev. E. Storow was charged with this offence by the father of the elder youth. The magistrate said it would both simplify and expedite matters to hear the statement of the young man himself. Tárágnáid accordingly gave the magistrate a full account of the history of his convictions, and of the reasons why he wished to profess himself a Christian. He declared in the strongest terms, that he had not been forced in any way; that he had joined the Missionaries of his own free will; and wished to return with them again. Mr. Storow then gave in his answer to the charge, and related to the magistrate all the circumstances of the case, and as his examination concluded, the prosecutor stated to the magistrate, that he wished to carry the case no further; and wished to "give up the suit, son and all." He accordingly signed a paper to this effect, and left the court.

In the second case, Mr. Storow was charged with carrying off the young Kálin Brahman, *Chandránath Bísarji*. On his examination, the convert gave an emphatic testimony to his belief in the Bible, and reiterated the assertion, that he was a free agent in professing it. The Missionary was again examined, and replied as before. Chandra's father-in-law then brought forward the question of his age, and laid before the magistrate the lad's horoscope (the birth-register of a Hindoo), from which it appeared that his age was fifteen years and nine months. The moment he saw it, the lad exclaimed to the magistrate: "This is not mine, sir; I know my own well, and it is much smaller than this." Its clean and fresh appearance seemed to produce the same conviction in the gentleman appealed to, who declared it was wonderful paper to have lasted so long, and yet look like new. The father-in-law then said to Mr. Elliott: "Sir, he is but a boy; what does he know about religion? and how can he be allowed to act for himself?" But he received the following important reply: "*You allow lads of his age, and even younger than he, to apply for situations in public offices: they become mohurrirs, and writers, and apprentices in the Treasury and other places; they get salaries—they marry; AND IS IT ONLY ON THE SUBJECT OF RELIGION THEY MUST HAVE NO OPINIONS OF THEIR OWN?*" The magistrate then concluded the case by telling the two young men, *that they were at liberty to go where they liked*; and they left the court with the Missionaries and other friends.

But, while our Missionaries were rejoicing in the decision and firmness of the young converts, and in the equity and wisdom of the British magistrate, they were threatened with the most determined opposition to their proselyting system, from the entire native community of Calcutta. A (so-called) monster meeting of Hindoos, to prevent the spread of conversions to Christianity, was held on Sunday, May 25th. It was to be a meeting, not only of all Calcutta, but of its suburbs; and the Sabbath-day, a day of leisure with the natives, was chosen for the occasion. No means were spared to make the meeting known, and after all only 500 people were present, out of the thousands comprehended in the circle which the meeting professed to represent.

Thus this renewed ebullition of zeal for idolatry ended in nothing, while the Hindoo youths, by whose conversion it was excited, remain firm in their principles, diligent in their studies, and consistent in their deportment; thus affording their friends and instructors cheering hopes in relation to their future character and usefulness.

Christian Missionaries have not unfrequently had occasion to lament that their countrymen in power have evinced more sympathy with the Hindoo persecutor, than with the native convert; and the Directors are therefore gratified in recording, not only the preceding testimony to the honour of Mr. Elliott, of Calcutta, but in adding the following attestation to the judgment and impartiality of the British magistrate at Belgaum:—

"It was supposed," say Messrs. Taylor and Beynon, "that, on account of Mootoo's embracing the Christian religion, he and his family would be ejected from their present residence; and which, indeed, was threatened. He succeeded in obtaining an old building to put in repair, for the accommodation of his family, in one of the streets where

"Brahmins chiefly reside, and not far from a temple of Haomam, which is the centre of idolatry. When it became known that such was the case, a combination was formed to prevent him taking possession, and proceeding with the needful repairs. Various threats were used, in the first place, to intimidate him, and means used to make null the engagement; but, failing in all their attempts, they first petitioned the authorities here, and afterwards the Government of Bombay, to interpose, and prevent contamination to themselves and their temple, by the residence, in their vicinity, of a man who had degraded himself. The Government, very wisely, refused to interpose in the matter, and left it to the local authorities to do justice to all parties, who have confirmed to Mostao his right to the property. This is a great point gained, which will also, we trust, produce a favourable influence. The people will see that the Government will not interfere with the civil rights of those living under their rule; will not afford countenance to any in their assumption of peculiar sanctity and deference, on account of their supposed superior birth; nor sanction the degradation of any whom they may choose to look down upon with scorn and contempt."

To an ordeal similar to that of the four youths of Calcutta every convert from Hindooism is exposed; and unless he be prepared to forsake all to which nature cleaves, and to brave all from which nature shrinks, for Christ's sake and the Gospel's, he cannot be His disciple. Nor must it be forgotten, that these giant proofs of principle are required in the very infancy of Christian life; and it is therefore a demand for gratitude to God, who perfects his strength in the weakness of his children, making them firm amidst the strongest allurements, and dauntless amidst all dangers. The following gratifying fact, communicated by Mr. Clarkson, of the Mahi-Kantha Mission, evinces, on the part of an Indian convert, great boldness in the faith of Christ, and heroic self-denial for His sake:—

"An event of very considerable interest and importance has just taken place in the conversion and baptism of Manaji Ramchandra, a young Parbh (quasi Brahmin). This young Hindoo was educated at Puna Mission School, as also at the Government School, and came to Baroda two years ago, with a view to office in the court of the Guicowar (Prince) of Baroda.

"He is a near relative of the hereditary minister of that prince, and through his influence he became teacher of English to the younger prince, at a salary of 100 rupees per mensem. (£120 per annum.) Although dwelling in the midst of corruption, and possessed of every earthly prospect, the religious truths he had heard from the Missionaries at Puna were never eradicated from his mind. Illness seized him, and brought him to the borders of the grave. He inquired after a Christian Missionary, but no one was to be found. After his recovery, his religious impressions were not allowed to subside; and as soon as he heard of my being in the vicinity, he sent me a letter. This was followed by an interview, which led, by God's gracious aid, to his casting in his lot with the people of God. Providentially, his wife, having been gradually prepared by his instructions, cleaved to him, and the result was, that both have left their high connexions and prospects. Fearing that a proceeding so unexpected on the part of Manaji would excite his influential friends and powerful caste (they are Marattas, and not Goojurattas,) to some extraordinary effort, I consulted the British resident of Baroda; and as he assured me that in case of fictitious charges being brought by the Guicowar against the young man, and should he claim him as a subject, he (the resident) would be necessitated to deliver him up, I decided, without hesitation, on removing him for a time from all sinister efforts, and allowing the storm to subside.

"The character of this convert, who is twenty-one years of age, as it has hitherto developed itself, has given us all unmingled delight, and we look with lively hope to the future as regards him and his wife. He was baptized at Dewar, and his wife also listens hopefully to the truth.

"The coming out of such a man from the densest darkness of a native prince's capital, and the retention of his wife, is almost unprecedented, and has made us glorify God on his behalf. Without stipulation or promises from us as to the future, he has literally left all, and cast himself on the providence of God and the kindness of Christians. A young Brahmin, who was his servant, has also accompanied him."

In every part of India the Mission Churches have, during the past year, received additions; but increase of numbers has happily been also accompanied by great improvement in the principles and character of the Native Christians. At many of our Stations they have formed Benevolent Institutions for the relief of the needy and afflicted, and Societies for spreading the Gospel among their benighted countrymen. The contributions for these objects, made by the Tamil Christians in connexion with a part only of the Nagarcot Mission, amounted for the last year to £340; a sum, when viewed in relation to their humble condition and the habits of selfishness engendered by their former idolatry, that must excite both surprise and admiration.

To present in detail the various and extensive labours of our Indian Missionaries would greatly exceed the limits of this brief Report; the Directors can only therefore present a general statement of their diversified operations.

The *preaching of the Gospel* to the Heathen is their primary object,—the work of the day, of the week, and of the year. Several of their number have recently accomplished extensive tours for making known the glad tidings in populous districts, where the people dwell in darkness; and the Directors cannot too strongly express the hope that they may hereafter give a larger portion of their time and energy to this important branch of Missionary effort.

In these itinerant labours the European Missionary is assisted by the *Native Evangelists*; while the latter are encouraged and sustained by the presence of the former.

In common with all their fellow-labourers, our Agents are deeply convinced that the *Christian education of the young* is the hope of India; and by the establishment of schools of all classes, they zealously promote that most important object. Several of their devoted wives are actively engaged in Boarding or Home Schools for Native Girls, and God's blessing has eminently rested on these efforts to rescue their own sex from mental and moral degradation, and to train up wives who shall be blessings to their husbands, and mothers who shall lead their children in the way of life.

Certain of our Brethren who are well qualified for the task, are engaged in a careful *revision of the Holy Scriptures*, in *Canarese and Telooquo*, and others in translating into *Tamil and Bengalee*, valuable tracts and treatises, illustrating and enforcing the doctrines and duties of Christianity.

In these several departments of labour, our beloved and honoured Missionaries co-operate heartily with the representatives of other sections of the Protestant Church, for the conversion of the idolatrous millions of India to the only true God, and Jesus Christ the Saviour of the world.

The aggregate results of these united labours have recently been presented to the Christian public in an able pamphlet written by the Rev. Joseph Mullens, of Calcutta; and the sum total cannot fail to excite feelings of adoring gratitude to the God of Missions, who has enabled his servants so zealously to assail the hateful and gigantic system of idolatry, and has vouchsafed to their labours such broad attestations of his power and approval.

At the close of the first half-century of modern Missions, the number of stations occupied in India was 260; of Missionaries employed, (including 22 ordained natives,) 403. The number of native Agents occupied in preaching and teaching the word of God in the bazaars and markets, and thus widely diffusing the knowledge of salvation, was 551. The number of Christian churches formed was 309;—these embraced upwards of 17,300 members, who

again formed the nucleus of a Christian community of 103,000, who regularly enjoy the blessings of evangelical teaching.

The number of Mission Schools for boys was 1418, containing 85,692 pupils; and for girls 445 Schools, containing 11,950—making a total of 1863 Schools, and of 97,642 scholars.

Although this glorious work was commenced 50 years ago, two-thirds of the agency just stated have not been in operation half that period; and hence these vast results are no less calculated to surprise than to delight.

Here are facts, glorious facts, which refute all objections founded on the infidel hypothesis, that India can never be evangelized; that her people will never renounce the venerated gods of their fathers for the pure service of Him who is a spirit; and never discard their vain confidence in offerings and sacrifice, to trust alone in the Lord Jesus for salvation. These are facts, glorious facts, that supersede all argument, demonstrating that the Gospel, when accompanied by the grace of the Divine Spirit, is the power of God unto salvation to every one that believeth—suited to men of every caste and every clime; effectual to elevate the most degraded, and to sanctify the most impure,—adequate to satisfy the largest wants, and assuage the deepest sufferings of the human mind.

But these spots, redeemed by the great Husbandman from the moral waste of India, and clothed by him with fruitfulness and beauty, are but few and far between; while around and beyond them lies the unbroken wilderness, wild and barren, or prolific only in thorns and briars, nigh unto cursing. Within fifty miles of the metropolis of India, there are towns with 10,000, 20,000, and 30,000 inhabitants, that never till within the last year beheld a Christian Missionary; while many cities of far greater magnitude are found in that vast Continent, without a solitary teacher to make known to them the way of salvation.

Midnapore, with 70,000 people, has not a single Missionary; Delhi, with a population of 150,000, has not a single Missionary; and in the provinces of Bengal and Behar alone, it is estimated that there are eighteen million souls who never hear the glorious Gospel.

Nor is this affecting state of destitution limited to India. In other sections of the pagan world, the disproportion between the instructed and the untought is no less appalling; and the feeble ray of heavenly light serves only to make the terrific darkness visible.

The Mission Church of Evangelical Christendom has been amply rewarded for past labour, but she has brought upon herself corresponding obligations both to God and man. Humanity must regard her former efforts as obtrusive, unless she is prepared in the power of Christian mercy to perpetuate and to extend her labours. She has awakened in many an immortal spirit the terrors of death and of the grave; and can she now abandon the trembling traveller, and refuse to spread over the dark valley he is so soon to tread, the bright hopes of immortality? She has excited in many an anxious heart, a hunger for the bread of life; and can she now leave the sufferers to pine and perish?

But encouragements no less than obligations urge us onward. The Missionary enterprise is no longer an experiment, but a moral demonstration. The Church of Christ, in obedience to his high command, has sent forth her messengers to proclaim salvation to the ends of the earth; and whithersoever they have gone, He has been with them; and before him every valley has been exalted, and every mountain and hill made low, and the word of the Lord has had free course and been glorified.

But the visions of the past fade in the bright prospects of the future. The watchmen of Zion tell us not of the night only, but also of the morning. From their several fields of vision they behold the morning star shining in its strength, twilight with her feeble rays rising from behind the distant mountains, or the golden circle bounding the horizon, that grows brighter and broader as the eye gazes. But these varied aspects of nature all foretell with equal certainty the advent of approaching day; and with prospects so glorious and immutable, what is the duty of the Church, but to rise to the full altitude of her high vocation, and to

send forth her heralds to cry aloud to every nation sitting in darkness and the shadow of death, "Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee." Let the Church arise in the spirit of faith and love, and go forth to the discharge of this her great commission; and our children, or our children's children, shall walk in the light of millennial glory. And we too, who now watch for the morning, shall then, from that higher region to which, through the infinite sacrifice and grace of Christ our Lord, we hope to rise, behold with rapture and gratitude unknown before in heaven, the meridian of that day for which we now wait and pray, when the will of God shall be the law of both worlds, "AND THE GLORY OF THE LORD SHALL BE REVEALED AND ALL FLESH SHALL SEE IT TOGETHER; FOR THE MOUTH OF THE LORD HATH SPOKEN IT."

### CASH STATEMENT.

The entire Income of the Society for the past year has been as follows:—

	£	s.	d.
Subscriptions, &c. in Great Britain, &c. ....	46,764	7	8
Legacies .....	10,108	16	9
Contributions raised at the Missionary Stations.....	12,175	7	10
<b>Total.....</b>	<b>69,048</b>	<b>12</b>	<b>3</b>

In the first of these items are included Contributions for two special objects, namely:—

For the relief of the Innocent Sufferers from the War in South Africa .....	2315	2	1
Sacramental Offerings for the Widows and Orphans of Missionaries .....	1416	14	6
<b>Making a total of .....</b>	<b>3731</b>	<b>16</b>	<b>7</b>
<b>Leaving the Net Income for Ordinary purposes.....</b>	<b>65,316</b>	<b>15</b>	<b>8</b>

The aggregate expenditure has been ..... 72,830 11 6

But this includes the following disbursements:—

For repairs and outfit of the "John Williams" .....	3091	1	3
For the erection of the Calcutta College.....	1426	15	0
For the relief of the Sufferers in South Africa .....	1315	2	1
For the Widows and Orphans of Missionaries.....	1174	15	0

7007 13 4

Leaving the Net expenditure..... 65,822 18 2

In the course of reading the Report, Dr. TIDMAN, addressing the Chairman, said: I have great pleasure, my Lord Mayor, in presenting you with a copy of the Rarotonga Bible. It was translated by our beloved brother Williams, who learnt the language in the huts of Rarotonga. When he first went, they knew not how to form a thought,—he was their first teacher; and now they can read that Bible with an intelligence and enjoyment equal to your own.

The LORD MAYOR, in accepting the present, said: Dr. Tidman, I receive this remarkable version of the Sacred Scriptures at your hands, with pleasing, and yet with solemn emotions. The name of the translator calls up mingled recollections. John Williams was one of the best of men, as well as one of the most successful of missionaries, and, it might be added, one of the most glorious of martyrs. Among other things, I remember, with sentiments of peculiar satis-

t, when that distinguished servant was in this country, he appeared Court over which I have the honour to plead the cause of the heathen; the Court of Common Council of London responded to his earnest by the handsome donation of 500*l*. I thank you for this Bible; and, have to regret my total inability to promise you it shall find a place choicest treasures.

MAN afterwards presented to his the first copy of the Chinese Testament type, which had reached this end in so doing, said: The value that when Dr. Morrison first Scriptures in Chinese, the New which I have here, was contained mes. Now, by the aid of an immortal type, the design of which in the sanctified genius of the late Missionary little known to man, shown by God his Master, whom he fully,—by his labours this great end has been effected, and the New may be printed for fourpence.

Dr. HALEY said: The resolution I am desired to move is—

Report, of which an abstract has now been approved and adopted, and that it be printed and circulated by the Directors; wing the circumstances and proceedings throughout the year, this Meeting as to the Divine will in those solemn and its by which the Society has been especially in the removal of faithful devoted Missionaries, in the continued of Tahiti, and the persecution of the Madagascar, and also in the prolonged in Africa, by which the social happiness improvement of the native population so grievously obstructed. But the contemplating also the invaluable labours of the Society's devoted agents, and the large success which has attended their every section of the Mission field, would adoring praise to Him, whose grace it is as the only source of wisdom, power,

my Lord Mayor, solicit your kind indulgence, while I attempt to do it be in my power, to that Report, and circulation of which I am to move. I say unfeignedly, I thank your kind and patient indulgence, know not how it is, but I have, I unusual reluctance to rise in the of the proceedings of a meeting. I did not trespass, on that plea, on the meeting, because you must oblige. Lord Mayor, how very limited is my; for, although your officers have to speak, they have asked me, also, to speak long—to address you on the I do not to make a very long address; therefore, if unduly I trespass beyond the limits of the first speaker, the

responsibility falls back upon myself. I feel that very little need be said to commend the Report to your reception. I do not know what I can say to enforce that part of my motion, because I am persuaded that nothing needs to be said on that part of the subject. All I can say is this: When I consider the spirit and Christian tone and temper of that Report, from the first to the last sentence—when I think of it, so comprehensive in its views, so condensed in its details, I cannot but consider it would not be an unsuitable close to that series of Reports with which this Society has been favoured by your Foreign Secretary, each annual Report having seemed to surpass its predecessor. But, on the other hand, my Lord Mayor, when I think of the vigorous tone, the energetic thought, the forcible expressions, I will not look upon it as anything like the last of a series, but will consider that, in that tone and expression, we have, I hope and trust, something like a promise—if there can be a promise like that amidst the uncertainty of earthly things—something like a promise, that years will roll on before that well-known hand which has penned that Report shall be enfeebled by disease, or become powerless by death. The person who undertakes to move a Report does, I think, labour under this disadvantage: he cannot be supposed to know very well beforehand what he has to commend to the attention of the people, nor very well how to provide himself with appropriate thoughts and suitable feelings for the discharge of that duty. But I have observed, that there is one subject on which he may be well prepared to say a few words. There are certain thoughts with which he may well make himself familiar. He will have to speak as under the shadow of sepulchres—he will have to refer to the work which death has been doing in the course of the past year. Somewhere or other in that field over which he has to glance, the records of the departed will pass before him, and he will have to hold in his hand, as it were, the memorials of departed worth, to be cherished in the recollections and affectionate thoughts of survivors; and our Report has not failed in its usual admonitions. Our Foreign Secretary has done justice to that honourable name, which some of us very well remember many years since, as he appeared before us, and we called him the liberator of Africa; and when I think of the labours of Dr. Philip, I must say we are called now, not so much to lament our loss, considering how long he was spared and what he had done, as to thank God for what he has effected for Africa, and what lessons he has left our Society and left to the world. We have seen him persevering amidst opposition, undaunted when frowned upon by

authority, surviving obloquy and cruel misrepresentation, and dying, I believe, honoured by many who once regarded him with hostility or suspicion; and, though I am not about to advert to anything political with respect to South Africa, I will venture to say—and I believe I shall be contradicted by no party whatsoever—I will venture to say, had the Aborigines on the one hand, and the Colonists on the other, taken the advice of Dr. Philip—had your officials, in the shape of authorities in Downing-street, regarded his remonstrances many years since, Africa would have been spared much misery, the Colonists much treasure, and even the British armies some dishonour. You have also done justice to your late Secretary; less than justice to his honoured and attached colleague, working with him with so little collision, where there was close contact, would not do, and more than justice it is impossible to do to his exertions—that devoted, eminent, and honoured Secretary, that able advocate with his pen and with his tongue on almost all the platforms of our Auxiliaries—he, too, as I almost hear his thrilling words and tones, as he branded the oppressors of Africa, seems to summon me to say something in defence of their rights, or in honour of their labours; but I forbear. His remonstrances now come to our ear softened, as from the tomb; his words now seem subdued by mournful recollections. I will only venture to say, as I think he calls us thus to meditate as we look towards South Africa, and survey the broken lances of the Kaffirs, and also some broken swords of British officers,—“Come, behold the works of the Lord!” &c. But there was a Memorial I cannot overlook, there was a name I must allude to—I refer to Thomas Lewis. Your Foreign Secretary has done justice to that good man; but a friend from the country, who had acted with him, who had been accustomed to sit by his side—literally so—at your Board, who had observed him the Chairman of your Ministerial Committee, may be permitted to spend a moment or two with a reference to that venerated and beloved friend: but what can I say? That gentleman, that meek, unobtrusive Director, that kind friend of the youthful candidate for Missionary labour—and that kind friend, too, of the returning Missionary, broken with disease, worn out with labour, without pretence the friend of the Missionary from the time he appeared in the Board-room for examination to the day he returned from another country,—say of him? Oh, that a double portion of his spirit may rest on survivors! Say of him? He was a man from whose lips never escaped a harsh or hasty word, however earnest, decided, and sincere might have been our disagreement of

opinion. He is gone! others are following. God, in mercy to our churches, raise up others imbued with his spirit to occupy his place, and the place of men who, like him, are departed! But, my Lord Mayor, I feel I am now approaching a very affecting subject. Speaking of the departed, looking around upon this platform, I seem to see no vacancies, because, I thank God, they are filled by successors; yet they seem, as I miss many countenances, to be vacancies to me. An affecting thought struck me when I was told our honoured and eloquent friend from Birmingham was about to support this resolution; for I remember, some eighteen or twenty years ago, he stood about where I now stand; and, looking round upon this platform, he referred to the fathers and founders of this Society, who were gone, and we seemed to think of the shades of Burder, and Bogue, and Wilks, and Townsend, and Waugh, and others, as if they were tilling their places on the platform. Then they seemed to me suddenly to depart in a moment and leave their places vacant, as he reminded us, that the place that had known them could know them no more for ever, when he said, “The fathers, where are they? and the prophets, shall they live for ever?” But I recollect that day, for the circle around me comes up fresh to my recollection. And who were there? Your Secretaries, successors of the departed—Arundel and Orme. And who were around them? I will not mention names; but those who recollect that occasion may now be ready to say—not as our honoured friend did, “the fathers,” but those whom we call “brethren”—the children of those fathers—where are they? He spoke of prophets; and if the founders were regarded as prophets—and they had much of the spirit of prophets—the successors of the prophets, where are they? “Whatsoever thy hand findeth to do, do it with thy might.” I must refer to one or two points in the Report, and then I will gladly give way to my successor. You mention, as you always do, in the early part of your Reports, the South Sea Mission, because it was your first Mission, watched with so much tender care, the object of so many hopes, so many fears, so many disappointments; and we, too, as we have heard this day, and, as on former occasions, have felt something like the bitterness of disappointment, but yet disappointment cheered by the assurance of hope. Despair of Tahiti! No, my Lord Mayor, I do not despair of Tahiti. You have given principles to Tahiti which no military power—be it armed by despotism, be it armed by democracy—can ever destroy. Despair of Tahiti! What! that its Christianity can be subdued by the sword,—that its principles can be driven away by the glare of military

The French Power has endeavoured to take the diadem from the feeble Queen of Tahiti; and where now is its own royalty? endeavoured to destroy the throne of Pomare, and its own throne has crumpled away, while Pomare reigns, and reigns till death, in her best throne—the throne of affections of her loyal subjects; tried, too, I doubt not, she will be in the arms of her fathers, where the rulers of France, be they Royal, Imperial, Democratic, or what they may—have little hope and little chance of being honoured with interment. France has endeavoured to extort law and order from Tahiti, and she has lost her own. She sent her troops to that little island, to exact an acknowledgment of protection from a feeble, defenceless queen; and now are her own ratifications of it? Where now her own charters of liberty? The Rev. Mr. Howe, in Tahiti, has a triumph for law, and liberty, and order, which the proudest and noblest address in Paris could not this day gain for France, or liberty, or religion of his own countrymen. If there be a relic of law or of right remaining anywhere under the old tri-coloured flag of France, I seek it in Tahiti rather than in Paris, in the South rather than in Europe. And, after all, each Sunday has not been substituted for the Christian Sabbath among your people in Tahiti; the French priest has not planted the missionary in that beautiful land. French power has not crushed an ancient principle, and Tahiti lives,—and still outlive many governors and many governments of France, her oppressor. But let me for me this day bring any charge, endeavour to excite any hostile feelings against a great nation, neighbours of our own, innocent of any faults or sins of her former government; and whatever their Government may be, and whatever its faults, I trust it will never be called on to interfere, but in a Christian spirit. But, however may be, I must say, if ever retribution is written on the history of any people account of the sins of government, that retribution, in words never to be effaced, has been inscribed on the monuments of France. The hand of despotism may efface the words "Liberty, Equality, Fraternity" inscribed on her public buildings; but that "retributory Providence"—can never be effaced from the national history of France, so long as the memorials of Tahiti stand on earth. France may do its worst; almost done its worst; but the power of France is limited, and cannot—cannot do that island, cannot—cannot destroy her principles, cannot—cannot crush your principles, cannot—cannot extirpate your prin-

ciples, so long as the people remain faithful to those principles; for that book has taught them the spirit of passive resistance, the gentleness of meek submission, the spirit of Him who, when he was reviled, reviled not again,—when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. And though, at first, I regret to say—what still will excuse, or afford extenuation—they did attack and fire upon the French, you have taught them a more excellent way; and now, in calm and passive resistance, they have a power the sword cannot destroy, and all the armies of Europe cannot trample down. France has given us a lesson which she has stamped both on the obverse and reverse of her national effigy; she has sent out, to her dishonour, two expeditions in support and defence of Popery; the one to attack Rome, avowedly so,—the other, to possess Tahiti, with a scarcely less concealed intention. And what is the lesson? The success of Rome, in the restoration of the old despotism; the failure of Tahiti, in making a single convert. The success of Rome,—Why was it France sent out her armies, and the Romans raised theirs? While I have not a word of reflection on the Republican Romans, if ever there was a case in which war was honourable,—if ever there was a case in which the appeal to arms might be justified,—I say it was that appeal made by free and Republican Rome, when she had driven out the old decrepit despotism of the worst form. I say, if ever there was an instance in the history of the world in which one might justly have wished success to an appeal to arms, it was when Rome was attacked by France,—professedly by the protectors of liberty fighting for despotism,—professedly fighting with the tri-coloured flag, having the words, "Liberty, Equality, Fraternity," as she made a wicked attack to restore the old despotism of Rome. And what was the power of Rome as compared with Tahiti? Mazzini was there, with his indefatigable energy; and Galatzi was there, to rouse the people by his extraordinary eloquence, and fill them with martial enthusiasm; and there, too, were encampments, and fortifications, and batteries, and artillery, and some ball and weapons of war; and there, too, whatever despotism or Popery may say, was a united people, as with one heart and a bold arm, faithful to the cause, and ready to die for their country,—all that was there. In Tahiti, we have passive power,—the meek resistance of Christian spirit; and your lesson surrounded Tahiti as with a wall of fire, and gave her a defence far more formidable, and far more secure, than if you had surrounded her island with the fortifications of Rome, and covered it with forts and castles like that of St. Angelo. The lesson



is before you; the Christian spirit in the little island has preserved Protestantism, where the martial power in the old renowned city, with all the fond associations of Protestant Europe gathered around it, has utterly failed. There, is the strength of man; here, is the power of God; there, is the noise of the cannon; here, is the still small voice of Christian principle; there, the work is done by France; but here, their work is yet to be done, and never will be done, and never shall be done, while Tahiti remains firm to the principles you have taught her. I will not do more than allude to South Africa. I would not encourage rebellion; I bitterly regret the fact, if it be a fact, that any of our converts have joined in opposition to the British arms. I only ask you to think of the extenuation; what have they suffered? To resist England! I am sorry for it; but mine is the sorrow of a man who has some old associations with Scotland, and who has looked upon Bruce's standard from Stirling Castle, and thought—

"Scots wha hae w' Wallace bled,  
Scots wham Bruce has aften led!"

I am not the man to speak harshly, or condemn the Kafir, if, in a moment of irritation, he has been goaded to rebellion—vain rebellion, and hopeless rebellion, and, it may be, sinful rebellion; but I am not the man, on the one hand, unduly to blame him, and, on the other, entirely to vindicate the power of Britain,—as if Britain, because she had the might, had therefore the right to do what she likes in Africa, China, India, or any other country on the face of the globe. I trust I have a British heart,—I trust I have a British feeling of patriotism,—I trust I have a British feeling of love of country; but I am taught, that other men are my neighbours—I am taught that religion blesses all men with equal rights and liberties—I am taught there is no difference between Jew or Greek, bold or free, barbarian or Scythian, European or Kafir, Englishman or negro; for we are all one in Christ Jesus our Lord. Madagascar!—I pass it with this thought only—I have the proof that the old Christian spirit of the martyrs of the first ages lives, and, therefore, our religion is the primitive religion. "By their fruits ye shall know them;" they died for their faith as the first Christians did, and I venture to predicate—I am not a prophet—I venture to predicate, that in Madagascar, after so much suffering, the blood of her martyrs is the seed of her church.

The Rev. Dr. Cox, in seconding the resolution, said: As a member, and, for the time, a representative of another denomination, it may naturally be expected that I should utter liberal as well as missionary sentiments. It may be expected, that I should say how much we sympathise with your objects, ad-

mire your zeal, and honour your Society,—that we have no sectarian prejudices, no miserable jealousies, no mean, petty rivalry; that your sorrows and your joys are our sorrows and our joys; that we would not, if we could, stand alone in our prosperity, and that we identify ourselves with you in carrying forward the best of all causes. I might say all this, and many other things of this nature, which might secure some applause; but, no, I say nothing of the kind, I do not utter a word of the sort. I do not come here to make professions for myself, or for that denomination to which I belong,—I do not come here with a bundle of declarations; and why? Sincerity never drops its sentiments. I do not consider the platform to be the place to prove that sincerity; but it is demonstrated in the prayer of the closet, in the gathering of the social hour, in the readiness to lend the helping hand. Why do I not utter these things? Why?—because, if we are true to our principles, we cannot but feel it, and I know that you would not disbelieve or suspect me if they were uttered; but I deem it utterly unnecessary, and I say, that while the disciples were called Christians first at Antioch in primitive times, if we, and you too, did not, amidst all your activity, feel this sentiment, why, you and I, and all of us, deserve to be called Christians for the last time in London. Now, the Missionary cause, as it has been intimated, is no longer an experiment, but it is, in fact, an experience. It was an experiment when our forefathers first considered the feasibility of such a scheme—when the Christian Church itself, if not in a state of absolute hostility to such a movement, was at least in a state of indifference—when the world around scorned it, hissed it, and poured the venomous streams of their malignity through the pages of periodical literature. It was an experiment when £13 2s. 6d. constituted the contribution at the commencement of this cause. When, soon after, the Missionary ship was captured,—when one Missionary achieved little or nothing for seven years together, amidst the millions of India, scorned and scowled at, denounced and interdicted by the authorities at home,—and when another Missionary plunged alone into the depths of Africa,—then it was indeed an experiment. But what is the state of the case now? Trial has passed into triumph; Society after Society has shone forth upon the world, like the stars that come out in the nocturnal heavens, till the whole hemisphere kindles with glory. Difficulty after difficulty has melted away, Missionary after Missionary has been sent, continent after continent, island after island has been visited, pound after pound, and thousands after thousands have been sub-

scribed to this great and glorious cause. You have heard of the labours of Missionaries in various parts of the world, where the stream of life has been pouring along, as in India, and upon its borders have sprung up the rose of Sharon and the lily of Christianity. Yes, we feel encouraged; and though this very resolution refers to the decease of such important men as once stood forward and were engaged in this work, yet we feel encouraged by this—the mortality of the agent does not affect the immortality of the cause. The agent may die, the Missionary may die, the Secretary may die, all may perish from the scene; our forefathers may, as they have done, vanish; others, their children, may vanish; still, if they all disappear successively from the scene, yet the Saviour lives, the cause lives, Christianity will triumph, and its success will become more and more apparent in the progress of things, and in the advancement of the world. There was a time when two of our Missionaries were conversing together as they walked the streets of Calcutta, and one said to the other, "Oh, for one convert! oh, for one Christian, for one converted soul!" What, said the men of this world, is that all? Is it for this that you send men to the extremity of the globe? What! is this worth the labour and the trouble? I answer without hesitation, it was worth it all. But, instead of one soul, what has been before you this morning?—the progress of things is great and glorious—that thousands of converts, made in all parts of the world, are becoming the agents of God; for, by imparting Christianity, you impart a new power to the mind of man—a power capable of indefinite multiplication and extension of influence. These considerations may well encourage us. I have been struck frequently, and especially in connexion with what was contained in your Report, with the connexion between geographical discovery and Missionary enterprise. A man of the world—a common traveller—goes forth to make a discovery; he traverses the land or the ocean; he brings to view a new country or a new island. Now, Mr. Livingston also goes forth to make discoveries; he discovers a large lake and considerable rivers; he gives you information, as others do, which may improve the mapping of the country and the geography of the globe; but what then? Was this his great object? Was it his first and last object? Is he identified with the ordinary traveller, who goes to different parts to gratify himself, or ambitiously to discover new lands? No. He went to see what could be done for the introduction of the Gospel among the population of that land. Thus Missionary enterprise subordinates geographical discoveries. In proportion as

knowledge extends, science enlarges, new facts are brought to view, and all will flow in the Missionary channel—all will become subordinate to the great cause of spreading the knowledge of Christ in the world, and hasten on the ultimate triumphs of the Redeemer. There was a period when, in the presumptuous predictions of French infidelity, it was said, Christianity was to be no more;—there was a period when Voltaire, Rousseau, and others of their fraternity, assured the world,—and they sang the song of premature triumph as they assured the world,—Christianity was to be no more,—that the ploughshare of destruction would, in a few years, be driven over the ruins of the New Jerusalem. But where are those prophets now? In their graves. Where is the Christianity that they predicted should be extinct? Marching over their graves to the throne of universal dominion. Without detaining you longer, I beg to second the resolution which has been moved.

THE LORD MAYOR, in consequence of his official duties, was then obliged to retire from the chair, in which he was succeeded by Mr. Alderman Kershaw, M.P.

The Rev. J. A. JAMES, of Birmingham, on rising to support the resolution, was received with cheers. He said: There was a time when that flattering, unmistakeable compliment, conveyed in the hearty cheer you have just given, might possibly have imperilled my humility, by inflating my vanity; but I have arrived at a period of life when a man might be supposed to be too much occupied in anticipating his reception and appearance at the bar of his great Master, to be too much engaged by any tokens of public respect on the part of his fellow-creatures; but still, I will confess, that I have not yet reached that lofty or surly stoicism which, on any occasion,—much less on this,—would throw back in scorn any marks of good feeling that come from my fellow-Christians. I rise to support the resolution, and, in doing so, I support the Society, which that resolution represents, not only with my voice, but with my whole heart and with my whole soul; and were I now, instead of standing erect upon this platform, stretched upon the bed of death, even there your Society, among the last thoughts of my intellect, and the last feelings and solitudes of my heart should have a place, and, lifting my head from my dying pillow, I would say, Let the beauty of the Lord our God be upon us, let His glory appear to us and our children; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it. But, is it my duty, Mr. Chairman, alone to support this resolution? No; it is the duty of every minister upon this platform, of every layman in that area, of every Christian throughout the whole length

and breadth of the land, and of every member of every one of our churches. And how are you, and how am I, to support this resolution? First of all, by grasping with renewed energies that cause which has brought us together this morning—the noblest that ever emanated from the mind of the Eternal himself, or that ever could be received into the mind of the loftiest of His own creatures. How? By renewing our confidence in the officers and Directors of the Missionary Society,—a confidence which they never more needed, which they never more deserved, and which, I will be bold to say, they never more enjoyed than they do this day. Go on, gentlemen, conducting the affairs of this Institution, not in your own name or your own behalf, but in ours, unchecked by a single fear, unchecked by a single suspicion that you live in our esteem and affection. Go forward with your noble labour; we are indebted to you, and we all feel it; and, a country brother, I would say, that, so far as I know the feelings of the brethren around, I speak their sentiments as well as my own. How are you to support this resolution? By a confirmed faith in the promises of the Eternal, on which the whole future of our Institution rests, that it shall succeed. By a renewed assurance, that it stands firm, in the expectation of final triumph,—amidst Kaffir wars, desolated missions, feeling, weeping, starving labourers,—amidst the partly unavailing work of Tahiti, the arrested progress of the cause in Madagascar,—amidst dying and returning missionaries from China and from India,—amidst Papal aggression and German philosophy at home and abroad. I say, stand firm by your colours, and never, for a single moment, doubt the triumph of your cause, because Jehovah thus sees fit to try your faith and patience. Let us remember, that the cause of God, in His providence, is not like that of a modern railway—all noise, and bustle, and speed, and straightforwardness. No; but, like the flow of a majestic river, here the rapid, there the thunder of the cataract; again, there the seeming stagnancy of the lake, and occasionally the apparent retrogression of it to the very source itself. But the current of the river, let it be recollected, is still onward, onward, and whatever obstacles impede its course, it must reach the ocean, and there be lost amidst the mighty world of waters which it helps to swell. I see with no prophet's eye, but with the eye of a man who has looked into the Word of God,—I see the ocean yonder that is to cover the channels of the deep with the knowledge of the Lord,—and I see here the river, in its meandering course, I admit, but still in its onward course; and this, as well as a natural river, shall reach its destina-

tion, and is moving under the influence of a power which will never let it stop till it has accomplished its purpose and fulfilled the decree of the Eternal. We are to support the resolution, and the Society which it represents, by a renewed spirit of faith and prayer. I could as soon hope to pluck up the Himalaya mountains by their roots, and balance them upon their snow-clad peaks, as I could to convert the nations on either side of them irrespective of the power of God; and I am quite sure that that power we shall never have—for God himself has laid down the order of procedure in his own Word—till we have invoked it in the spirit of believing supplication. The Hindoos have a tradition that this world was once united to the fountain of light and life—a scene of undisturbed peace and of untainted purity; that by sin it was severed from its fountain, and, like a heaven-stricken spirit, has been ever since plunging deeper and deeper into the abyss of darkness and of misery, and will continue to sink till gross darkness—literal darkness—has entirely enveloped it, when some benign spirit, invoked by the cries of the wretches that were suffering from this state of degradation, would rise, lay his grasp upon the wandering orb, and lift it up, and unite it again to the source—the original source of light and purity. This is not altogether fable—this is Christian truth, found disfigured, it may be, in the corruptions of Paganism. Our world, morally viewed, is precisely in this situation: the benign spirit has arisen, his grasp is upon the sinking world, but he waits for the cry of those who inhabit it, to lift it up again into the region of light and life, to reflect the glory, and to revel in the attraction of the Sun of Righteousness. And you, my Christian friends, you are the very people, who, by your supplications to the throne of Almighty God, must bring the lifting power to pluck your world from misery and from death,—and shall these prayers be offered in vain? But there is another kind of support which you must give to the Missionary Society: and I shall illustrate what I have to say on that subject by the perusal of a letter from an unknown friend, which I received not many weeks ago. In the magnificent sermon which it was our privilege to hear yesterday, and in the simple and beautiful prayer which preceded it, we were very forcibly reminded of the duty of self-consecration to Him whose we are, and whom we ought to serve. The letter I am about to read will illustrate by a fact that principle; and I would here observe, I am not going to advocate the rule of conduct which the good man who was the scribe laid down for himself, nor altogether the unlimited circle of liberality he drew around him; but it is the

spirit of the letter that I shall now advert to; and it occurs to me, Sir, before I read this letter, that, in the sentiments, or rather the feelings, which are here breathed, we have the very spirit that is to convert the world to Christ; we have that love to Christ, that submission to the authority of the Saviour, that entire surrender of everything—so far as duty calls for it—to Him out of which the glory of the millennium will arise.

"My very dear Minister in Christ,—Will you pardon me in troubling you with a few lines, as, although I am a perfect stranger to you, you are not so to me, and my confidence in your wisdom and grace leads me to address you. I own about £125 a-year from land and houses; and I have been much exercised for some time with that word of Christ, 'Sell that ye have, and give alms;' and I have fully determined to obey him in life or death, God helping me. So I have decided to put my houses, land, and needless furniture to sale, and give it to the poor in the Lord's family. I should be glad to know, if the Word does apply to all disciples, or if you know of any ground for limiting its application. To obey Christ has always been my greatest comfort and blessing; and I am so fully aware of the profit resulting from following his counsel, that, difficult as this may be, I will do it, unless I can be fully satisfied, from God's word, that the passage has some limited application. I have always, since I professed being a Christian, given much to the Lord's poor; but I have never sold that I have, which I now intend, if He really has commanded it. I own about £125 a-year in houses and land; my health, though delicate, is pretty good. My dear wife is of my mind fully; and we would rather go to a cottage of £3 a-year, and labour as servants, than disobey Christ. I am now occupying a small farm, but it takes most of my income to pay the rent and keep house; so, if I sell all, I must become a servant, or begin to sell something, perhaps tea and coffee, from house to house. I have gained my property by honest and hard toil in Manchester, as a tea-dealer. I am, however, fully confident that Christ is able to support me in anything I undertake in obedience to him. All I am anxious about is, Does he command me to sell that I have? If he does, I will; and leave the result with him."

Now, you may be sure what sort of advice I gave him. I thought this was partaking a little of the extravagance of Christian liberality; but the spirit of it, look at that. I say that spirit is just what we want for the conversion of the world to Christ. Ye Manchester princely merchants, ye London equally princely merchants, we admire, we extol, we would endeavour, to the utmost of our ability,

to imitate your noble liberality. You have raised the scale of giving from units to tens, from tens to hundreds, from hundreds to thousands, and I should not be astonished if, ere long, it should go on to tens of thousands. But, after all, though I thus admire your liberality, yet I opine, that after it has been manifested, you live in mansions as stately, dwell amidst furniture as elegant, roll in equipages as beautiful, and feed as sumptuously every day upon the good things God has granted you; and you are right in doing so. But then compare all that—the thousands and if it should come to tens of thousands, with the spirit of this letter. What have we done, any of us, yet, that comes up to this? What are we prepared to do? But is not Christ preferring demands on all of us that we have never yet met? Not to sell all and give to the poor, and especially not to sell all and shut up all within the Church, as the good man in the letter does. He has remembered one part, especially the household of faith; but he has forgotten the doing good to all men as we have opportunity; but what have you yet done that compares with this? I ask, whether we ought not to go back from this meeting with the spirit of the sermon he yesterday heard, and the letter I have just read to you? We want money, unless I am greatly mistaken. But for 10,000*l.* in the shape of legacies, where should we have been to-day? The King of Terrors has been, in one sense, your enemy; has been, in another, your friend. He has invaded your ranks, he has mowed down your officers, but he has replenished your military chest; so that, though in one respect he has injured you, in another he has befriended you. But, are the dying to do the work of the living? Must we expect, and almost ask God, to send death on the friends of the Society, in order that we may get more money to replenish the funds? Are we come to this? Before I sit down, as I have to support the resolution, I may say one or two things with respect to the future. We must have, as we were told yesterday, a vigilant, anxious, prayerful regard to the state of our Churches,—the condition of our Denominations,—the support of our Colleges,—the efficient maintenance of our ministry,—the extension of education. We must look to the state of our Denominations, not merely as to their external circumstances, but their internal spirit. Connected with this, professors of our colleges! committees of our academic institutions! editors of our periodicals! pastors of our Churches! we must look well to our theology. Believe me, the Missionary plant will never flourish in the sterile soil of a cold intellectualism, or a heartless philosophy. You may as rationally expect that the myrtle will

flourish amidst the snows and frosts of arctic regions, the rose amidst the deserts of Arabia, or the lily amidst the sands of the sea-shore. It was our noble Puritan, Nonconformist, Protestant, Scriptural theology that formed this Institution, and the principles of it alone will keep it up. Thus lived, and moved, and breathed the men who laid the foundations of this noble structure; and if we carry it on, it must be by the same means; for men of other principles will care little about Missionary concerns, and if they did, I am sure the Almighty would not bless them, because he has connected the promise of his blessing only with his truth. Let our theology be in any measure corrupted, and down goes this Institution. There is another thing, Mr. Chairman, that we want for the future support of the Society, and that is, the energy of the younger ministry. The older men are falling and have fallen. The patriarchal Weaver, an old friend of your Society; Jerrard, one of your earliest Missionaries, taken captive in the Duff; the saintly Lewis; the venerable Philip, who has been mentioned in terms which I cannot pretend to imitate, have fallen during the past year. Nor have the shafts of death stricken only the veterans. Freeman, whose name is regarded by the fugitives of Madagascar as next to "the name that is above every name," in the caves and dens of the earth whither persecution has driven them,—the name which has trembled upon the lip, the quivering lip, of the martyr in the last agonies of dissolving nature,—the name with which the future historian of Madagascar will delight to adorn his pages,—Freeman has fallen; and much do I lament that fall, not merely because of his value to this Society, but because of the ties of friendship which had bound us together during between thirty and forty years that we were known to each other. And where are the men who are to fill up those places? Where! We have only to look back to yesterday, and to remember what we saw and what we heard in the pulpit of Surrey Chapel, to cheer our hearts and to encourage our spirits, amidst many solicitudes that seem to veil the future. I cannot think of that discourse without bearing my humble testimony, that the preacher, to his other laurels, has added another wreath. It would have been very beautiful, if the Directors had thought of it, to have had yesterday an entire collection of young men. They might have surrounded the pulpit with the hopes of the future; they might this year have exhibited the blossoms of spring, as last year so many were exhibited upon whom had fallen the tinge of autumn, and who are now in their near and yellow leaf. Come forward, my young brethren! I have a right to say,

"I was young, and now am old;" and, if I have attained to any usefulness in the Church of Christ,—if there has been any glow of ardent feeling in this heart,—if there has been any public energy of any kind,—the speaker owes it, in no small measure, to the Missionaries. They took him into the service when very young; they led him on, and therefore he does here, in his declining years, express his obligations to them. And I would say to my younger brethren, Come! the Missionary cause will raise you in your ministry; like the ark in the house of Obad-Edom, it will bring a blessing, and will leave a blessing behind, and you are sure of success. I don't know what vials of wrath God may have yet to fill and to exhaust upon the world or the Church. I am not skilled in prophetic arithmetic; I profess no ability to decipher the symbols of the Apocalypse; I have received no commission to draw aside the veil which hides the future; I have no curiosity to penetrate into the dark unknown. Infidelity may, for aught I know, shake the fabric, but it can never subvert the foundations, of the Church. A false philosophy may raise a passing cloud over the orb of truth; but it can never eclipse, much less extinguish it. Popery may boast of its victories, and multiply them, and rise higher and higher; but it will be only to touch the cloud from which it shall draw the bolt that shall dash it to atoms. But, whatever events may be reserved, the Missionary cause must prevail, for it is the cause of God. And now,—to use language which, fifty years ago this day, was employed by the greatest of American preachers when he was here, and delivered a splendid sermon, on "Messiah's Throne,"—"The days roll on rapidly, when the shout of the isles shall swell the thunder of the continent,—when the Thames and the Danube, the Tiber and the Rhine, shall call upon the Ganges, the Nile, and the Euphrates,—and when the loud concert shall be joined by the Mississippi, the Hudson, and the Amazon, in singing with one heart and one voice, 'Salvation, hallelujah! the Lord God omnipotent reigneth!'—wherefore comfort one another with these words." I had almost forgotten to mention, that your provident and careful Secretary put into my hand this note,—“As the collection will be made after your speech, would you take occasion to say, that a 500*l*. bank note was put last night into the plate of the Tabernacle.” One more fact, Mr. Chairman: a Methodist friend—perhaps Dr. Beaumont may know the individual—a Methodist friend said at a public meeting, “I will subscribe a guinea.” “Well,” thought many people, “that’s no great thing in these days;” and I say so to you. I am afraid many a man reposes very complacently under

the shade of his unit; but, in the case to which I am referring, when the matter came to be looked into, it was found to be, not a guinea a-year, nor a guinea a-month, nor a guinea a-week; what he said was, "I'll give a guinea a-day."

The resolution was put and carried.

The collection was then made.

The Rev. JAMES STRATTEN, of Paddington, moved the following resolution:—

"That this Meeting regrets to learn, from the Financial Statement this day delivered, that the income of the Society is still unequal to its expenditure; and it respectfully urges upon all classes of its friends, and particularly on Congregational Associations, the duty and necessity of more liberal and systematic exertions to sustain and increase its funds, so as to prevent the painful necessity of reducing the number of its agents, and contracting the sphere of its exertions."

He said: This is the resolution which I have been requested to move. The collection has been already made, and I believe that the Apostle Paul, if he were in my position, would be conscious of very considerable difficulty and embarrassment. I exceedingly rejoice, that your generosity has been called forth by a voice inexpressibly louder and sweeter than mine, and by a fancy and an intellect which have charmed and fascinated us all. But what am I to do? Am I to speak to the motion, or am I to speak of the general principles of the Society? I am not fond, at any time, of talking about money; yet I am very well aware that money is indispensable. If I am hungry, and want a loaf, can I get it without money? If I want to go a journey by sea or land, will they receive me into the ship or into the railway without money? Let me observe, that in Scripture I find contributions to the cause of God associated and identified with the main and chief instances of revival, and enlargement, and expansion, in the development of truth, and in the accomplishment of the purposes of God. I refer now to what took place in the wilderness, when the people brought their offerings, "more than was enough." But especially would I call your attention for a moment to the contributions of the twelve princes, the heads of the tribes, when they were encamped in that vast area in the desert, which, permit me to remind you, far exceeded in extent the whole of this metropolis, and included a space which the entire population of London and its suburbs does not cover. First came the Prince of Judah; and I beg you to remember, that the weight of his silver charger, and his golden cup, and his golden spoons, and the incense of fine powder and numerous victims, are especially set forth in chap. 7th of the Book of Numbers, and that that is the longest chapter in the Bible. And it is not set down, that one prince contributed

so much, and that the next prince, as representing his tribe, did the same, as we are wont to state such things, giving at the utmost two specimens, and saying *et cetera* for the rest; the like is done by the remaining ten; the Holy Ghost puts it all down with great precision and exactness; every name is mentioned with the precise sum contributed by the prince, as representing his tribe, and the account winds up at last with the sum of the whole. They exhibited an example for you, and it is for you to consider whether or not you are imitating it. And I suppose that much the same thing took place with respect to money on the day of Pentecost, or immediately afterwards. Did not the disciples sell their lands, and lay the price at the Apostles' feet? Was there not a vast and multitudinous contribution when they "had all things in common?" The Apostles were astonished at the sum of money which was presented before them, and I do sincerely trust that we shall find, when the collection is weighed and measured, that you have done noble and generous things to-day; not as the effect of my motion, but as the effect of the energy and power of the Spirit of God in your minds. Let me just say, that my purpose was not to have spoken as I have done. I have never spoken from this platform before for this Society, and I never intended to come here again; but I thought, that once before I died I would bear testimony here to the attachment and regard which I feel for this great and magnificent institution—and I will just specify one or two reasons why. One reason why I love this Society is, that its object is simply to disseminate the truth of Christ. I find that the truth of Christ makes me personally very happy. I arise in the morning with the blood of sprinkling on my conscience, and I have no sense of sin. I read in the Scripture, "justified freely by his grace." I accept the testimony, and regard myself as a justified man. I am told of the Holy Ghost's diffusing sanctity, breathing sweetness into the otherwise dark, and guilty, and miserable heart of man. I find it to be true; I find that my religion influences me day by day, and infuses into me "whatsoever things are true, and just, and holy, and lovely, and of good report." I say, it is worth while to spread this religion, especially when I compare and contrast it with everything that is deformed, and guilty, and depraved in the Pagan world. Finding that this Society's object is to diffuse Christ's Gospel all the world over, I am warmly and decidedly attached to it. I forget not the subject which had been adverted to so many times this morning,—the affection which arises from our knowledge of our predecessors. If they had been men of equivocal character, or of

doubtful excellence, of course that would be a reason for abjuring their projects and repudiating their counsels. But let me glance back at the Treasurers. Hardcastle, with the benignity, the benevolence, and the gentleness of spirit, which he diffused over the councils of his day; Hankey, 80 years old and more, not with us in person this day, but with us in spirit—and I cannot but bear my testimony to his long course of undeviating, unswerving principle, in the midst of many things adapted to turn aside a mind of less independence, determination, and decision; and I am glad to be able to affirm, that the more I have known, the more I have come into intimacy with the mind and principles of our Treasurer, the higher has been my admiration of his character. And among the Treasurers I shall not hesitate to mention the name of Thomas Wilson. These are the three who have held that office, and held it with honour; and their names will go down with lustre and brightness, and without a stain, to future generations. I have the same feeling with respect to the Secretaries:—George Burder, with his indefatigable industry; Orme, who was a martyr to his duties; Arundel, and Freeman. So also with respect to the older and more prominent men in the origination of the Society. There was Dr. Hawes. Before I was 19 years of age, I preached at Bath, and Dr. Hawes was one of my hearers. My text on the occasion was, "Behold the Lamb of God, that taketh away the sin of the world." After the service was concluded, Dr. Hawes came to me in the vestry, and said, "Young man, this will do; young man, I can leave the world with comfort, when I see God raising up you, and the like of you, to disseminate and preach the truth of the Gospel, which I have so long loved and delighted in." Thirty and eight years have elapsed since that time. I have found that the exaltation of the atoning Lamb will do. I perfectly sympathise with my friend, Mr. James, in regard to the young ministers and young missionaries who are rising up around us. This will do. German jargon, disputations about the inspiration of the holy oracles of God, and essays which develop the intellect and nothing else, these will not do—they touch not the consciences of men, they tell not on the souls of men. We must have the Gospel at home, as well as propagate it abroad; the self-same principles here, there, and everywhere will have God's blessing—the unction of the Holy Ghost, to accompany them. I wanted to have said a word with regard to the catholic temper and spirit of the Society. One principle of the Society is, that of uniting together men of all religious denominations. It is true, that by the force of circumstances, it

has come to be virtually an independent Congregational Society; but there has been no abjuration of its original law, no repeal of its fundamental principle—and if I belonged, as Dr. Cox does, to the Baptists, or, as Dr. Beaumont does, to the Wesleyans, or if I were a member of the Church of England, I should still be desirous of helping this Society, that there might be one banner in the Missionary field, carrying no other inscription or device than that of Christ's own name, and uniting under it Christians of all denominations. I am glad of the success of this Institution. The Report recorded success to a considerable extent; but there is one view of success which I think many minds do not sufficiently apprehend and appreciate. I wonder whether the mercantile men who got the first footing in India, and had their small military detachments, and could just stammer out enough Bengalee to carry on their traffic with the natives,—I wonder whether they thought they had done little or nothing. Did they not persist, and persevere, and go on, making advance after advance, conquest after conquest, until, at last, the entire territory of India was brought into subjection to the imperial diadem of England? I say, that, in like manner, your Society in very many places has got its footing, has established its location, is in possession of weapons of ethereal temper, and that sooner or later the gigantic systems of superstition will be overthrown, and the entire world be in consummate and profound subjection to the imperial diadem of the Word of God. Can you bear with me while I touch upon one more point of usefulness, which has respect to translation? Now, I say, honour be to every translator! Honour be to the Seventy, who rendered Hebrew into Greek, and to Jerome, who rendered the Greek and Hebrew into Latin! Honour be to Luther, who gave to Germany the Bible; and honour be to the translators of our own version! Where would very many of us be if there had been no translators? I ask you, ladies and gentlemen, can you read Hebrew? I ask, can you speak Greek? If not, you are indebted to those who could read the one and translate the other, and who have given you the Bible. Let me say with reverence, that the Bible untranslated among a people is dumb, is mute, is speechless. I say, too, that to a people with the Bible in the midst of them untranslated, Jesus Christ himself is dumb, the prophets are speechless, the apostles and evangelists are silent; the translator opens them all. And there is one name in connexion with translation to which we are all deeply indebted, and the learned men in this audience will, I am sure, sympathize with me in what I am about to say, in pro-

g the name of Greenfield—the most  
 linary linguist I ever knew, whose  
 deeply deplore, and at whose funeral  
 n unaffected mourner. Now Green-  
 d Bagster, that he never proceeded to  
 k of translation without earnest and  
 nate prayer for the help and guidance  
 and I have no doubt that this is true  
 s translators whom God has raised up  
 axion with your Society. I do not  
 ow many translators, or how many  
 ions there may have been; but if I  
 Director of the Society, I would move  
 port of all the translations, and of the  
 spent upon the various versions which  
 on brought into existence through the  
 f its Missionaries, believing, as I do,  
 ch a statement would prove exceed-  
 interesting, and would produce an ex-  
 effect upon the general interests of the  
 I fear that I have proceeded too far.  
 only add, that, while I venerate the  
 d feel that the memory of the just  
 ad, I exceedingly love and delight in  
 ent and the living men. I look upon  
 es of Tidman, and Sir Culling Eard-  
 Prout, and John Angell James, and  
 as names which shall go down in  
 id glory, to other ages, just as the  
 f the men of a past generation have  
 own, surrounded with loveliness, to our  
 like my company; I feel it to be an  
 to be here. I look around with de-  
 joy on my venerated fathers and  
 i in co-operation and concurrence in  
 at work. I remember, last year  
 ly, being exceedingly struck, as my  
 need along this platform, upon those  
 ve grown grey in the service of the  
 ; and they seemed to me to be like  
 y shocks of corn standing in a field,  
 d ready for the hour when the great  
 man shall be pleased to gather them.  
 You remember the story of the bar-  
 breaking in upon the senate of Rome;  
 member that it is related, that when  
 w the dignity of the Senate's mien,  
 erved that they continued their con-  
 na, unterrified by the barbarian  
 , they started back and said, "These  
 i, and not men." I look round on  
 tform, and I do not say of my bro-  
 ned fathers, "they are gods," for they  
 ie like men, and depart from this  
 ke all other human creatures; but I  
 they are beings, honoured while they  
 i that, passing into eternity, they will  
 ehind you their names and example,  
 shall have cause to rejoice that we  
 ociated with them in their endeavours  
 agate the Gospel of Christ unto the  
 the earth.

Rev. Dr. BRAUMONT, in seconding the

resolution, said: Amongst the names which  
 have been mentioned, there are some to which  
 I must be permitted to allude. Morrison has  
 been named; Milne has been named; and  
 their names have been associated with the  
 great work of translation. Honoured, in-  
 deed, are they who translate the four Evan-  
 gelists, Matthew, Mark, Luke, and John.  
 And who are Matthew, Mark, Luke, and  
 John?—and who, like four great trumpets,  
 are sounding, east, west, north, and south,  
 and telling a dying world, what Christ has  
 done and suffered to save it. Honoured, in-  
 deed, are they who translate Paul and Peter.  
 Morrison and Milne were confederates in that  
 work. Of Morrison, who made the original  
 translation into Chinese, I shall be excused  
 for saying, that he was my brother-in-law.  
 Milne, the son of Dr. Milne, the coadjutor of  
 Dr. Morrison, a fellow-worker with him in  
 that grand achievement, is my son-in-law.  
 That Milne, now in Shanghai translating the  
 book, had no small share in effectuating the  
 amount of translation already reached.  
 "Well," you say, "that's no merit of yours."  
 But, I say, I feel the reflection of their honour  
 —the fringes of it touch me. To have a  
 brother-in-law who opened the fountain first  
 of all to the Chinese, and to have a son-in-  
 law who has carried on the same work, is, I  
 think, reflex honour enough, in the way of  
 translation, for any modest man. Mr. Chair-  
 man, I have, in making these remarks, divar-  
 cated from what I intended to say. Mr.  
 Chairman, the object of this Society is to  
 diffuse the gospel all round the terraqueous  
 globe. It is to enlighten the world—the  
 whole world. Do you ask me what I mean  
 by enlightening the world? then I ask, Who  
 you are, that put to me that interrogatory?  
 Are you a philosopher, so-called? Is the  
 light that you patronise what is called intel-  
 lectual light? Then, I say, in that sense  
 our object is to enlighten the world. What a  
 mass of intellect is lying in the dark, en-  
 crusted, covered, coated with superstitions  
 and idolatries, which have been accumulating  
 for centuries and millenniums! Did the  
 Almighty Creator make anything for waste?  
 and especially, I ask, did he make that mighty  
 thing, intellect, for waste? Oh, how much  
 of it lies waste on this our planet! Carry  
 forth the gospel! There is nothing so ex-  
 citing, so stimulating, so improving to intel-  
 lect. Carry the torch of the gospel to every  
 human being! What a blaze of intellectual  
 light will follow! Our object is, I say, to  
 enlighten the world. Perhaps you ask, What  
 do you mean? and I ask, Who are you that  
 put that interrogatory? Are you a moralist?  
 Is the light you desiderate for the family of  
 man the light of morals? Then, I say, come  
 along with us; then, I say, join this Society,



give your patronage to it, throw your £500 Bank of England note into its treasury. The system of morals taught by this Society is simpler than that of Aristotle, purer than that of Plato, more spiritual than that of Seneca; morals as pure as the morals around the throne of God in heaven, the morals of the fifth chapter of Matthew. I don't wonder at the words of that rich, proud Indian Nabob, who, one day, in going along the streets of Calcutta, with all his superstitions hanging about him, was drawn to a certain spot by the sounds which proceeded from the Missionary school. Being thus drawn into the school, he heard the boys reading the fifth chapter of Matthew. He stopped and listened; his eye flashed with a fire to which that orb was unaccustomed; his person expanded as he listened, and when they had done, he said, "Well, if you will only live that chapter as well as you read it, I will never say another word against Christianity." Mr. Chairman, the object of this Society is to teach the planet called the earth the morals of the fifth chapter of Matthew; not merely to teach children to recite a beautiful lesson, but to teach both parents and children to walk according to the same. I say, our object is to enlighten the world. Perhaps there is some one still who asks me, what I mean by enlightening the world. Who, and what are you, that put to me that interrogatory? Are you a Christian, and do you want to know whether the light that we are anxious to propagate everywhere is evangelical light? Yes, yes, that's it. We are for turning the world "from darkness to light," by turning it "from the power of Satan unto God;" and you never, Mr. Chairman, will get the world turned from darkness to light till it is turned from the power of Satan unto God. Enlighten the world, forsooth? Yes, the light is travelling on; and, as it is with the flux of physical light which passes through great distances in going towards its terminus, so the nations which are near the light are groping for the light. Don't accuse me of getting warm on the occasion. Where, where, is an enthusiasm tolerable if not in such a scene as this, with such a theme as this? Talk of enthusiasm! Did any one accuse Milton of enthusiasm when he wrote a book which has come down with such honour to posterity? Were Raphael and Rubens entirely innocent of enthusiasm? If they had not had a spice of enthusiasm, you would not have had such fine pictures from them. And were Newton and Boyle void of enthusiasm? If they had been, they would not have made such fine philosophical discoveries. Were Bacon, and Locke, and Watts, without enthusiasm? If they had been, I suspect you would not have had such fine logic at their

hands. But what have I to do with the men,—with Milton, and Raphael, and Rubens and Bacon, and Locke? Come along with me into a sacred inclosure, and look Abraham expecting a son, and believing that he would have a posterity more numerous than the stars, though he was at the time an old man, and childless. Talk of enthusiasm! Come along with me, and listen to him singing, and singing of the wilderness and a solitary place becoming glad for the presence of the Lord, and singing about a thorn bed changed into a myrtle-tree, and a brier into a fir-tree. Talk of enthusiasm! List to Isaiah again, while he is singing about a wolf dwelling with the lamb, and the leopard lying down with the kid, and the calf, and the young lion, and the falling together; and about a little silken thread being put round their necks, and a little child leading the way. Talk to me of enthusiasm! There is a man Mr. Chairman, which my own feeble lip have recited since I commenced,—Paul, Paul—who says, "All the way round about from Jerusalem to Illyricum, I have preached the Gospel." Single-handed! He did the ministrations of the Mediterranean himself. Talk of the vital principle! talk of the reproductive power, as the last speaker did! talk of the multiplication principle! talk of the atom theory! Here it is; and the true atom theory is in the progress of evangelical truth and evangelical principles. I will not profess I ought to have been elsewhere at this moment but I have for the moment been entangled and held fast by my friends here. There are Mr. Chairman, two names which have not fallen, I think, from the lips of any speaker on this occasion, and, as I was at the Tabernacle last evening, I may, perhaps, be excused for saying, that that constellation of names comes over me with a little more than the ordinary power to-day,—I mean Whitfield and Wesley. Whitfield!—a man who, when his head was of snow, had a heart of fire, as a tongue compounded at once of the tongue of Demosthenes and Apollon, who blew the silver trumpet of the Gospel in England, Scotland, and America, the tones, the vibrations, the reverberations of which have not ceased yet, and never will cease till they are swallowed up in the blast of the Archangel trumpet! And as to the £500 note,—if really be a fact that it was given at the door of the Tabernacle, I think the man who gave it showed a most discerning taste in giving it at that door. There is another name—another star in that constellation,—John Wesley—the little man who went to Oxford and perambulated in her colleges, and dived into all her libraries of science and learning, and extracted and abstracted all that he thought worthy of appropriation, and laid a

the cavities of his well-packed brain, fled away one fine morning, never to

A modest man was he, forsooth; for, or he was heard to say, "I am a man book, and my parish is the world." rang the chimes all over England, up all her hills, insinuated himself all her villages, threw light around so many rockets; and, after planting ds of schools, and after raising innu-

little chapels up and down the , he died at the age of 88,—what aving behind him what, do you think? ld silver spoons in London and Liver- well-worn clergyman's gown, a well- reputation, and the Methodist Con-

I say, *esto perpetua*—last like the ay, Whitfield,—Wesley, that constel- which rose on our island with such spect and such blessed results: may to both those stars, catch their radi- d follow in their wake, till the whole all be filled with the knowledge of the the Lord.

ED ROOKER, Esq., Mayor of Plymouth, r,—It is with great pleasure that I you as chairman of this meeting; and are that nothing but stern official ould have led the gentleman who pre- occupied the chair to leave the posi- ch you so honourably fill, to forego ilege of being for a little longer the ie of that great arch builded after the f the sanctuary, and sanctified by the blessing. It is not an honour only to that chair, but it is an honour to be d to stand up before this meeting, re the country, to advocate the great s and the cause of Christian Missions. ause, too, endeared to all our hearts y tender recollections. Reference a made to those who have fallen in . My beloved and honoured father, s called to his rest during the past en a young man, was invited, with ung ministers, to constitute a part of gathering in London. He took part vices, and felt through his whole life ted to the cause; and even on his ed, the last audible prayer which he was, that the knowledge of God might hrough foreign lands. Oh, sir, I feel e a high honour.

ust is, not that I deduce my birth i joins enthroned, and rulers of the earth; her far my proud pretensions rise, son of parents pass'd into the skies!"

mnly ask the prayers of this great r, that we, the younger men, may be for the dead, that we may be pre- hsen we see their places vacant, the s fallen, and the sword lying on the to enter upon the contest, to raise

the banner, and even, if need be, to blow the trumpet, and to rejoice that we are privileged to take part in such a blessed work. As to the resolution which I am to support,—it is not one of mere routine, one which can be materially affected by the question, whether the collection has been made to-day, or is to be made next Sunday. It is a resolution of deep solemnity, and involves great responsibility; and you are asked to declare earnestly, not only as the representatives of the Society in London, but as its representatives from different parts of the country, whether you are prepared to respond to the resolution. Sir, it is a modest resolution. It is no appeal for an increase of funds to extend the operations of the Society; it simply raises the question, whether you are to hold your own,—whether ground already occupied by you is still to be occupied. Sir, I am not addressing this vast assembly only; I am not ignorant of the fact, that the words which are uttered here will vibrate through the Christian world. It reminds me of a discovery in science, and a more marvellous discovery I do not know. A little time ago, when magnetic observatories had been established in different parts of the world, it was discovered that not a single storm could take place, not one movement could be effected in the magnetic currents, but the whole system vibrated in response. What seemed a solitary and isolated storm, bursting upon a rock in the midst of the ocean, was, at the same instant, felt in all the magnetic observatories throughout the world; everywhere the quivering of the needle showed that there had been magnetic disturbance. In like manner, Sir, I trust that the resolution which I hold in my hand will produce a magnetic disturbance in every Christian heart and mind throughout this country and the world. Unless we, as Christian men, rise to the emergency, and do what we have undertaken to do, the effect will be felt painfully in China,—it will be felt in India and Africa,—and the inquiry will be heard, "Are we to be deprived of the Society's help?" Sir, this resolution refers to the financial statement which has been laid before you. I do not know whether I am right in disclosing it; but, at all events, it is the fact, that while the past year has been a year of prosperity throughout England; while it has been a year during which wealth has been poured into our ports, and Free Trade, in which we glory, has been diffusing prosperity throughout the land; while all this has been going on, the regular income of this Society, its ordinary revenue, has decreased. The only resource on which prudent men can rely, that arm has been crippled. And where—whence does the deficiency arise? Is it in the agricultural districts, sunk and depressed,

as it is said, by the results of Free Trade—a statement to which I do not give credit? No; but the deficiency has been in the contributions from Yorkshire, and Lancashire, and the northern parts of the kingdom. I am sure we need only state the fact, to prevent the recurrence of such a calamity. You ought to know the fact, Sir; this meeting ought to know it. And if there be this want, if there be this deficiency, where can we turn for help? Can we go down to the Philistines, and sharpen our weapons there? What hope can there be from the world for real help to Missionary exertion? None. Up to a certain point the men of the world see a moral beauty and loveliness around the field of Missionary labour. They see the wilderness blossoming as the rose, and they say, "How beautiful this is!" They see devoted servants of Christ, men who have hazarded their lives for the name of the Lord Jesus,—the best and noblest definition of a Missionary that I ever heard,—and when they see this they admire it. But they have no sympathy with the great central truth of Missionary labour, "The love of Christ constraineth us." I am not now uttering fiction; I am not alluding to the works of thirty years ago which have been mentioned to-day, but to the current literature of our times, and I must say, that a more complete exemplification of the worldly spirit I know not, than is to be found in the leading articles of the *Times* newspaper. Why, sir, only a month past—I speak not of the character of the enterprise, nor of the wisdom and carefulness shown in the design—it appeared, that a man full of love to Christ, and burning with a desire to save souls, had left all the comforts of home in order to visit with others the desolate and tide-worn wastes of South America; and there, Sir, bequeathing to the Church a diary which can hardly be read but with a tearful eye, he, and all who were with him, died.—And what is the response which the world, through the columns of this paper, gives to this noble, this glorious effort of self-denying love? If he had been a man who had perished in some Polar expedition,—if he had gone out to Timbuctoo,—if he had left his bones to bleach on the sandy deserts of Africa, the world would have been told of his noble enthusiasm for the progress of science; but, Sir, when it is the earnest and devoted Missionary of Christ, who had nothing to inspire him but the love of his Master, and whose chief desire was to save souls, we have nothing but the expression of a hope that this example may prevent others from following in the fallen man's steps. And then, Sir, in that very article I read with pain, and not with wonder, "What should we think if these Patagonians, having much to do at home,

were to venture to England to teach Paganism?" Is that the way in which our Missionary work is to be regarded? It is of no use appealing to the spirit of the world. Then we will go to the Church; we will take this resolution, and we will read it to our Churches. I speak as a layman, and I speak with due submission in the presence of those who are my elders and my reverend fathers in the ministry, and I hardly venture to offer a word of counsel; but, if I might, I would just venture to say, that we, the laity, want more facts about Missions. I think it is a great delusion, that every thing that is put in print is read. In many parts of England, I have been in the habit, not unfrequently, of attending Missionary prayer-meetings. I would venture to say on this occasion, principles on the Sabbath-day—facts for the week-day! I would venture just to suggest, that on these occasions we should have less of the minister and more of the Missionary. I venture to say, that if, on these occasions, we could reduce the addresses, and get facts from the *MISSIONARY CHRONICLE*, we should be more benefited. And I say this fearlessly, because I confess, before this assembly, that, burdened with business and worn with the toils of daily life, many of us feel that then the facts from a Missionary Report would come gratefully to us, if read to us from month to month. It frequently happens that we read only the short articles; and if our ministers would cull from the Missionary Report, even if we had read it before, facts—simple facts,—we should then have general interest excited in the Missionary work. Then, Sir, there is just one thought which I wish to utter, and it is this: If we appeal to the Church,—and as laymen we must appeal to the Church, as ministers you must appeal to it,—do not let us appeal to the Church alone in its corporate character. I value these Associations; I value such a Society as this; but I feel that, even in the constitution of such a glorious and such a noble Society, there is sometimes a danger lest we should lose the sense of individual responsibility, and throw on a dim and indistinct corporation that which we ought to do ourselves. I would, if it were possible, that when these Societies are builded up, and when any effort is to emanate from them, and to be concentrated in them, it should be done, not through the Church to the individual, but through the individual to the Church. Each individual should feel more and more his responsibility to Christ, and less his responsibility to the Society. And if it be so—if truth is to advance in this way, then we need not fear the alternative. Contract the sphere of your exertions, Sir? You cannot do it. God has laid down our sphere for us. "The

world." We may be unfaithful we may not cultivate the whole as we ought; but still the sphere within that we must labour. Sink for a moment, if that be the way to reduce the sphere of Mission—Let us summon them before us; them up one after another. With of labour shall we begin? Let before you the representative of him be on the platform to-day, plead his cause. Will he not tell you that you prayed for China, and that earnestly that the door might be opened to you by the proclamation of the Mission—China—that you had surrounded China with the voice of prayer; in answer to your prayers, the door is before you. And will you now begin? The representative from China is there, and he will tell you that Almighty Providence, has committed to you and mighty empire to your hands; it will be urged, I think, that you forsake it. And the inhabitants of China will be there, and they will prove, that they desire for their salvation, by the early love, that they cannot be forsaken. We are at war in Africa; the spirit of desolation is here, and we cannot now with-live-branch of peace. I do not think we should begin, Sir. We cannot begin anywhere; for although what we have done in time past has been so encouraging, yet not done so much that we can tire. It is encouraging to look at the Missionary effort, and see how it has been. We see it widening;—

right river, that, from fall to fall, make a maze descending, bright through all, fair region where, each labyrinth past, lake of light it rests at last."

It is the determination; we can do nothing less than this; we have light permeating the whole world. At present? These stations of so many centres of light, belts of light around the world. But the world must be illuminated. I remember many years since, being on the slopes of the Tyrol, and seeing scattered lights of its precipices the small light had lit the travellers, the night those dangerous ways, and they their purpose; and I can imagine me looking on those dark mountains, seeing those lines of light, might—oh, abundantly grateful—that leading safely along those dangerous ways to safety, to happiness, and But, Sir, I remember, not long

afterwards, being upon one of the higher Alps very early in the morning, long before the sun had risen: those mighty overland Alps immediately before us, their peaks running far up into the grey sky of the morning,—we waited patiently and with desire, and we perceived what we were expecting. That mighty peak of snow began to glow like a torch; and then by degrees, shining lower and lower, the glorious sunshine flooded mountain, and valley, and lake, and as the clouds began to rise, they were tinged with its splendour. Oh! Sir, it is just this with our work. We have torches all the world over, but we want the glorious, perfect light, and, until we have that, we must not be satisfied, but hope for the blessed consummation. And why should we not hope? The past is full of promise—the present is full of encouragement. Look on every side, and see what your Society and kindred Societies are doing. There is surely much to encourage us. And then the future—prophecy tells us; signs and portents are full of hope, and we wait for the accomplishment, just as the solitary watcher in space waits for the approach of that full-orbed planet, which is to be his home of light for ever. And come it will—"the new earth wherein dwelleth righteousness;" and, Sir, if found faithful—if, by God's grace, we are permitted to be faithful to our trust—for us there shall be the green pastures and the living waters, and the full fruition of our joy, when the whole "earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." You believe that? Then can you refuse to adopt the resolution?

The CHAIRMAN put the resolution to the meeting, and it was passed unanimously.

The Rev. JOHN SUGDEN: Mr. Chairman and Christian friends, I will not detain you above one minute. The resolution which has been put into my hands is to this effect:—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer; that the Rev. Dr. Tidman be the Foreign Secretary; and the Rev. Ebenezer Prout be the Home Secretary for the ensuing year; that the Directors who are eligible be re-appointed; and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the Aggregate Meeting of Delegates, be chosen to fill up the places of those who retire; and that the Directors have power to fill up any vacancies that may occur."

I would just say, that I stand here as the representative of my missionary brethren, and I feel exceedingly happy that this resolution has fallen into the hands of a Missionary. It gives me an appropriate opportunity of testifying our love and affection to those who sustain office in the Society. I can only say, my Christian friends, that the honour and

estimation in which the officers and the beloved secretaries of this Society are held by you at home is a type of that confidence and that affection in which they are held by us abroad. I beg leave to move this resolution.

The Rev. J. CRAWTHORSE, of Derby: Mr. Chairman, well satisfied that all the Missionaries abroad, and all the friends of the Society at home, repose full confidence in the Directors, I most cheerfully second the resolution.

The resolution was then put and carried.

The Rev. J. C. HARRISON: The resolution which has been assigned me is a very plain one, inasmuch that it requires no remarks at all on my part. It is—

"That the grateful and most respectful acknowledgments of this Meeting be presented to the Right Honourable the Lord Mayor, and to James Kershaw, Esq., M. P., for their kindness in presenting over the present Meeting, and for their valuable assistance in conducting the business of the day."

The Rev. HENRY BEVIS seconded the resolution.

Mr. HARRISON put the resolution, which passed by acclamation.

The CHAIRMAN: My Christian friends, I will not detain you for a moment in expressing to you the great honour I have regarded it to have been permitted to occupy the chair after the Lord Mayor of London on the present occasion. I dare not venture, of course, to return thanks to you in the name of the Lord Mayor; but I am sure, if he were here, he would express very heartily and very gratefully his thanks to you for the honour which, when he took the chair, he said you had conferred upon him. I trust that the proceedings of the day, now drawing to a close, will tend to produce most holy and happy results, for which we now all lift up our hearts to Almighty God, and that this great Society will never want that assistance which shall enable it, not only to stand its ground, but to go forward in the great and noble work of prosecuting to the ends of the earth its high objects.

The Doxology having been sung, the Benediction was pronounced, and the meeting was adjourned.

#### EVENING MEETING.

An adjourned Meeting was held, as usual, at Finsbury Chapel. The Chair was taken at six o'clock, by GEORGE HITCHCOCK, Esq.

The proceedings having been commenced by singing,

The Rev. G. R. CONDER engaged in prayer.

The CHAIRMAN said, that he loved the London Missionary Society, and that for several reasons. He loved it for its evangelical principles, for its catholic spirit, for his early and close connexion with it, and for the blessing with which God had crowned its

labours in foreign lands. Loving the Society, he felt deeply concerned for its prosperity. It was sick and feeble, and it needed to be strengthened by both men and money. It would be lamentable if it languished for want of means to carry on its operations. Its funds had remained almost stationary for twenty years, notwithstanding the increase of the population, and the growing wealth of the country. It behoved them all to remember, that they were but stewards, and that if they kept back that which it was their duty to contribute to the cause of God, they were in fact robbing him. The want of men and money clearly indicated the lack of piety in the Churches. There were two great evils abroad, superstition and rationalism. He thought there was not much danger of Congregationalists being affected by the former; the fear was lest the rising ministry should be tainted by the latter. If they were brought under its influence, the Missionary spirit would soon expire. The destructive effect which Neology had had upon the German Mission to India was a solemn warning to the British Churches. He had been informed on the preceding day by a friend, that he had recently heard a young minister, who left college a short time since, occupy three quarters of an hour in dwelling upon the immortality of the soul, and, when remonstrated with upon the subject, he confessed that he had drunk so deeply into mental philosophy, that he had almost lost his spirituality.

The Rev. E. PROCT having briefly stated the financial position of the Society,

The Rev. J. K. HOLLAND, of St. Ives, rose to move,—

"That this Meeting attaches the highest importance to the translation and revision of the Sacred Scriptures, the preparation of a native ministry, and the religious education of the young, as the most effectual means, in dependence on the Divine blessing, of extending the kingdom of Christ in heathen lands; and the Meeting rejoices that the Missionaries of the Society are labouring in these several departments with great assiduity and steadfastness."

The novelty of the Society had now passed away, and, if sustained at all, it must be by principle. He had, however, no fears on that subject. England had derived immense advantages from the possession of the Sacred Scriptures. All books were influential: they stirred the impulses of society, and the Bible was the most popular book, he rejoiced to say, in this land. It was to be found in almost every house, and its influence had been diffused from the British Throne through all the ramifications of the community. In consequence of the possession of the Bible, England had the best Constitution, the wisest and most equitable laws, and the highest degree

of liberty of any country on the map of the globe. To that source was to be attributed the preservation of the institution of the Sabbath, the observance of which was fraught with the greatest blessings to mankind. The Bible was the best conservative book in existence. The English were the best people on the face of the earth—and that arose from the possession of the Bible. Notwithstanding what was sometimes said, he believed that there was a large amount of religion in the country. The number of religious Societies now in existence, and the extent to which they were sustained, might account for the funds of the London Missionary Society not increasing. He approved of those new institutions, but he trusted that the old ones would not be neglected. The Bible was a boon to men, and where it was withheld from the people, the result was not only intellectual and moral, but physical degradation. The men who would withdraw it would not give them instead even a glowworm to illuminate their pathway to eternity. If they duly appreciated the Bible, they would consider it a duty incumbent on them to cast their money into the treasury of this Society, that they might diffuse the blessings of the Gospel to the ends of the earth.

The Rev. JOHN SUGDEN, (from Bangalore,) in seconding the resolution, said, that he had been labouring in India for about seven years. He had left behind him brethren, the blessing of whose labours will never be known on earth. The associated labours of all the churches in India was abstractedly great; but, viewed relatively, were extremely small; they were but as a portion of leaven in a large lump, but that leaven was diffusing its influence. A heathen there had borne testimony, in a native periodical, to the effect which Christianity was producing in undermining Hindooism. He regretted that there were many white men in India who had very black hearts; but there were some who upheld the Christian cause. Education had been felt to be of great importance; vernacular schools had been established, and upwards of 100,000 boys were now receiving sound secular instruction, combined with religious knowledge. Upwards of 13,000 females, many of them of high caste and rank, were enjoying similar advantages. During the last few years there had been a large number of conversions in India, especially among the young people connected with the schools. Many of them had to make large sacrifices in connexion with their reception of the Gospel, but they cheerfully submitted to them. There were large numbers who were now struggling with the convictions of conscience and their assurance

that the Word of God was true. The heathen had felt it necessary to establish schools in which to teach their own principles, and it was a remarkable fact, that into some of them they had introduced the Word of God. The printing-press was found to be an instrument of great importance in connexion with Christian education. Not only had the Scriptures been translated into, and printed in, the vernacular tongues, but a vernacular literature had been created. The East India Company had employed some of the school-books translated by the Society's Missionaries at Bangalore,—a high testimony to their value. The Missionaries were placed under great obligation to the Bible and Religious Tract Societies, without whose aid they could not have carried on their operations. There were now 309 native Churches, numbering 5000 members, admitted on the strictest principles of Christian fellowship. The natives were exceedingly adroit in the questions they propounded to the Missionaries; and, though those questions were of a sceptical character, they nevertheless proved that mind was at work. They had every encouragement to go on with faith and patience in their work. He believed, that there were thousands in India who were as firmly convinced of the truth of the Gospel as any whom he was addressing; but, from the sacrifices they would be called upon to make, and other causes, they were afraid to avow it. He doubted not, however, that ere long great results would be witnessed in that country.

The resolution was then put and carried.

The Rev. GEORGE ROSE said he considered that great blessings had been enjoyed in England as the result of the creation of the Missionary enterprise. Was it not marvellous, that in India, China, Africa, the Southern Seas, and almost every part of the globe, God was setting before them an open door! In His providence, as plainly as in His written word, he was indicating their duty to disseminate the Gospel throughout the world. It was an honour and a privilege conferred upon them to be allowed to engage in such a work. In the pages of ancient prophecy, he could almost see this very Society named. God was showing them, in the case of Madagascar, as well as elsewhere, that he could carry on His work, almost independently of human instrumentality, to its great and final consummation. When the Missionaries were obliged to withdraw from Madagascar, they knew only of 7 converts, and now there were upwards of 200. Recently 2000 persons were there found carrying on Christian worship. He was persuaded that twenty years hence India would present a very different aspect to that which it now exhibited. In whatever direction they looked in con-

nexion with the Missionary cause, they had abundant reason to rejoice. The sacrifices being made by native converts in various parts of the world might well put to shame the Churches at home. During the last year, the Missionary Churches had transmitted to the Society upwards of £10,000; while at home there was retrocession, rather than advancement. Instead of sending out Missionaries abroad, he thought it would almost be advisable to have some native teachers brought to England to instruct British Christians in their duty. He begged to move,—

"That this Meeting regards the self-denying liberality of individuals and Churches gathered to the Saviour from among the heathen with peculiar interest and delight, and trusts that the friends of the Society in Britain will sustain the cause of Missions in the same generous spirit, and after the impressive example of these Christian converts."

The Rev. W. BEVAN (of Wolverhampton), in seconding the resolution, observed, that the contributions made by the wealth of British churches to the Missionary cause bore no relative proportion to the efforts made by the Missionary churches themselves. One-fifth of the entire proceeds of the past year arose from the latter source. He was persuaded that the question must soon be examined, the result of which would be a large augmentation of the funds of this and other Societies. Where was the compassion for souls which moved the Apostles to self-sacrifice? He desired nothing more for the churches in England than that they should arise to a sense of their duty in supporting the Missionary cause. He feared lest, in these days of luxury and ease, they should lose the lessons which their forefathers had learned, when they toiled, through difficulties and struggles, up to the position in which they had placed the Missionary cause in the hands of the present generation.

The Rev. W. HARBUTT, (of Samoa,) in supporting the resolution, adverted to the zeal and liberality of the Missionary churches

in the South Seas, and the readiness of the native converts to go, at the peril of their lives, and preach the Gospel in the islands where former teachers had been killed. He then contrasted the present state of the islanders with their condition when first visited by Mr. Williams, and drew from it the inference, that there was no man so degraded that the Gospel of Christ could not elevate him—no man so barbarous, that the Gospel could not change the lion into the lamb, and bring him into a position in which he would become a priest and a king unto God.

The resolution was then put and carried.

The Rev. W. ROBERTS briefly moved, and EUSEBIUS SMITH, Esq., seconded:—

"That the cordial thanks of this Meeting be presented to George Hitchcock, Esq., for his kindness in presiding on the present occasion."

The resolution having been put and carried by acclamation,

The CHAIRMAN, in acknowledging the compliment, said, that in his view every Christian was a steward, and consequently the whole of his property should be consecrated to Christ. A rich man, after laying his year's balance on the altar, and taking from it that which was necessary for the support of himself and family, and providing for the necessities of poor relations, if he had any, was bound to give the remainder for the extension of the Gospel. Was it his duty to provide for his wife and family in case of his removal by death? He thought it was, but not to treasure up an enormous fortune. With regard to the poor; as under the Levitical economy they were required to give one-tenth, so under the Christian Dispensation they could not be required to give less. He believed it was God's command that they should thus contribute, and that without it they could not enjoy the light of God's countenance.

The Rev. E. PROTTE pronounced the Blessing, and the meeting separated.

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*Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., 108, Fife-place, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.*



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JUNE, 1852.

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## EDUCATION.

**E**DUCATION.—In a genteel Dissenting Establishment, pleasantly situated near Town, **YOUNG LADIES** are liberally **BOARDED**, and enjoy all the comforts of home, with **INSTRUCTION** in English, French, and Music, for Five Guineas per Quarter. No Extras. References to Parents of Pupils. Address, D. B., Messrs. Pewtress and Son, Newington-causeway. 1

**F**OURTEEN GUINEAS PER ANNUM.—**YOUNG LADIES BOARDED** and **EDUCATED** on the above Terms. The Instruction given is solid and useful, and the treatment of the Pupils all that the most affectionate Parent can desire. The residence is large and airy, surrounded by several acres of Pleasure Grounds, and easy of access by railway. An **ARTICLED PUPIL**, or a **HALF BOARDER**, **WANTED**. Address, A. B., 9, Aldgate, City, London. 5

**H**OME EDUCATION for a select number of **YOUNG LADIES**.—Six Guineas per Quarter. In this **ESTABLISHMENT**, four miles from town, Instruction includes English, French, Music, Drawing, Painting, Dancing, Writing, Arithmetic, Plain and Fancy Needlework, Books, Drawing Materials, &c., for Six Guineas, including Washing. The Premises are spacious and airy, possessing great advantages requisite for Health, Comfort, and Recreation. Food unlimited, and of the best quality. Further particulars to be obtained of the Principals. Prospectuses at Mr. Effingham Wilson's, 11, Royal Exchange. 7

**W**ANTED, after the Midsummer Recess, by a Lady upwards of Twenty years of age, Member of a Congregational Church, a **SITUATION** as **ASSISTANT TEACHER** in a School, or **GOVERNESS** in a small Family. Her course of instruction embraces English and Music, with the Rudiments of French and Drawing. Address, E. M., Mr. E. Walker, Balby, Doncaster. 9

**A** **VACANCY** occurs in a Select Establishment for a **JUNIOR TEACHER**, where she would have a comfortable Home; and her Board, and Instruction in the Accomplishments, would be considered, for the first year, a sufficient remuneration for her services. She must possess a knowledge of Music. Address, stating age, qualifications, &c., G. G., Post Office, Exeter. 10

**E**DUCATION.—A **YOUNG LADY**, residing with her Father, in a healthy part of Islington, and who is particularly fond of children, is desirous to have the **CHARGE** of **ONE** or **TWO LITTLE GIRLS**, from Six to Twelve years of age. She is accustomed to **Tuition**, and can instruct in the various branches of a solid English Education, with Music, French, Drawing, and Singing. Satisfactory references will be given. Address, post-paid, to S. T., care of Mr. Ford, Stationer, Barnsbury-place, Islington. 11

**A** LADY, who has had much experience in Tuition (having held one educational engagement for Seven years, and another Two years and a half), desires a RE-ENGAGEMENT as RESIDENT GOVERNESS. She instructs thoroughly in the various branches of a solid English Education, making it her constant endeavour to render the studies of her Pupils pleasant and interesting to them. She also teaches French, Latin, Music, and the elements of Drawing. Most satisfactory references can be given. Address, Alpha, Post-office, 30, Kingsland-crescent. 13

**A** YOUNG LADY, the daughter of a Dissenting Minister, who will leave her present Situation at Midsummer, wishes for an ENGAGEMENT, after the Vacation, as GOVERNESS in a pious family. She is competent to instruct in Music, French, and Drawing, with the usual branches of an English education. Highly respectable references can be given. Address, U. V., Mrs. Ryland's, Stokes Croft, Bristol. 15

**N**O. 6, GIBALTAR-PLACE, CHATHAM. — MRS. and the MISSES BURE receive a limited number of BOARDERS; and those placed under their care enjoy the comforts of home. The Pestalozzian system is introduced in the School. Terms, Twenty-five Guineas per annum. Accomplishments on the usual Terms. 16

**A**N INDEPENDENT MINISTER wishes to place his Daughter as a PUPIL-TEACHER in a SUPERIOR SCHOOL, where she may enjoy advantages for completing her education. She is 14 years of age, and has had the benefit of the best early training. Her general attainments are very respectable; and her proficiency in accomplishments, especially Music, considerable. Applications from the principals of Schools, stating Terms, which must be moderate, and giving satisfactory references, may be addressed, J. C. P., Post-office, Whithy, Yorkshire. 17

**A** YOUNG LADY, born and educated in Germany, but of English Parents, wishes for a SITUATION, after Midsummer, in a SUPERIOR SCHOOL or PRIVATE FAMILY, where her knowledge of the German and French Languages, and her other attainments, would be appreciated and employed. For particulars and references, apply to J. C. M., Post-office, Whithy, Yorkshire. 18

**G**REAT GRIMSBY.—MISS COALES begs to acknowledge the continued kindness of her Friends, and respectfully to announce that the Midsummer Vacation will COMMENCE on the 17th inst., and TERMINATE July 26th. The course of Tuition pursued in this Seminary embraces the entire routine of a thorough English Education; Drawing, Painting, Music, and Singing; the French and Italian Languages. The domestic arrangements are liberal, and under the superintendence of Mrs. Coales. The attention of Parents who are desirous of combining with the above the benefits of Sea Air and Bathing is especially invited, the situation being open and healthy. A Vacancy for a GOVERNESS-PUPIL. 19

**M**ANSION GRAMMAR SCHOOL, LETHERHEAD, SURREY.—MR. PAYNE begs to announce that he proposes, at Midsummer next, to RESUME the JUNIOR or PREPARATORY DEPARTMENT in connexion with his SCHOOL. MRS. PAYNE will take the entire superintendence of the Younger Pupils, and hopes to succeed in blending the special adaptations and genial atmosphere of home training with the more bracing influences of a wider sphere of association. Prospectuses may be had on application as above, or at Mr. S. T. Williams's, 29, Moorgate-street. 21

**W**ANTED, by a Young Lady, a Situation as a JUNIOR TEACHER in a SCHOOL conducted on Christian principles; where, as a remuneration for her services, she would require further instruction in French, Drawing, and a portion of time for general English. Respectable references will be given and required. Address, A. D., care of the Rev. W. O'Neill, Witheridge, Crediton. 23

**E**DUCATION, STOKES NEWINGTON.—After the Midsummer Vacation, MISS TURNER and MISS EVANS will receive YOUNG LADIES to BOARD and EDUCATE on moderate terms; viz., from Twenty to Fifty Guineas per annum, according to Age. Dancing, School Books and materials, medicine, and pew rent, the only extras. For further particulars, apply, by letter, to Miss Turner, 2, Church-row, Church-street. 26

**B**RIXTON HILL PREPARATORY SCHOOL for YOUNG GENTLEMEN, conducted by MRS. GRAY.—The salubrity of the air, and the dry gravelly soil, render this one of the most healthy situations in the vicinity of London. Only a limited number of Pupils received, whose health and education are superintended with maternal solicitude, and with especial reference to the formation of Christian character. 30

## EDUCATION.

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# EDUCATION

FOR

## LITTLE BOYS IN BRIGHTON.

**T**HE MISSES ASHBY receive YOUNG GENTLEMEN for BOARD and EDUCATION, at 23, GLOUCESTER PLACE. The situation is open and healthy, commanding a variety of walks on the Downs or Sea-shore, with access to spacious enclosures fronting the house. Their Pupils enjoy the benefit of maternal care, as MRS. ASHBY has undertaken the immediate superintendence of all domestic arrangements; constant attention is paid to health and comfort, and the ease and pleasures of home are combined with the advantages of School discipline. The MISSES ASHBY avail themselves of the most approved methods of Instruction. The Pupils have the advantage of Sea-bathing. Every child is provided with a separate bed. The terms are,—

For Pupils under Five Years of Age, £30 per Annum.

"	"	Seven	"	£35	"
"		over Seven	"	£40	"

These Terms include Board, Washing, Pew-rent, Bathing, Books, Stationery, and School requisites. There are, therefore, no extras. Payments quarterly, in advance. Vacations only at Midsummer and Christmas. Prospectuses, and additional information, may be obtained on application, personally, or by letter, at 23, Gloucester-place. The following gentlemen have kindly consented to act as Referees:—

Rev. H. Allon, Islington.

Rev. W. Stanton Austin, M.A., London.

Rev. T. Burnet, D.D., F.R.S., London.

Rev. T. Binney, Walworth, London.

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**TOWNLEY HOUSE**.—MR. and MRS. HOFLESH respectfully invite the attention of Parents desirous of securing for their daughters the advantages of a liberal education, combined with the benefits of sea-air and bathing, to their **ESTABLISHMENT** in Ramsgate, brought now, by means of the different railways, within a moderate day's journey of most of the principal towns in England. The compass of instruction, and the method of imparting it, are the result of many years' practical experience, and are calculated to secure a polite, useful, and religious education. For the convenience of Parents, the Pupils are accompanied to and from London by Mr. or Mrs. Hoflesh. Terms, with an engraved view of the house, will be forwarded on application. 31

**EXCHANGE OF PUPILS and GOVERNESS**.—A Mother, who is educating her own Daughters with a few **YOUNG LADIES**, wishes to exchange **ONE** of them with a lady similarly situated; or she would be willing to receive **TWO** Younger Children for her daughter, who is in her fourteenth year, provided superior advantages would be afforded her. A Young Lady would find a comfortable home, but no Salary the first Year. Free. P. T., Mr. Low's, Stationer, Abchurch-lane. 32

**ISLINGTON, CANONBURY-SQUARE**.—THE **MISSES CHRISTIE** receive a limited number of **YOUNG LADIES** to **BOARD and EDUCATE**, under their immediate personal care and superintendence, aided by efficient Masters. The course of instruction comprises English in all its branches, French, Music, and Drawing in various styles. Terms, without any extras, according to the age of the Pupil, from Thirty-two to Forty Guineas per annum. Prospectuses forwarded on application, with references to the Parents of Pupils. 33

**EDUCATION**.—**BOSTON, LINCOLNSHIRE**.—THE **REV. ISAAC WATTS**, Member of the Royal College of Preceptors, receives a select number of **BOARDERS**, whose education and morals are carefully superintended, and who are treated in all respects as members of the family. The object proposed is to secure a solid rather than a showy education. During the season the advantages of sea-bathing may be regularly enjoyed. Reference may be made to Rev. Dr. Henderson, S. B. Berne, John Stoughton, and Professor Godwin, London; Rev. Dr. Halley, and James Watts, Esq., Manchester; Rev. H. R. Reynolds, B.A., Geo. Wm. Conder, and Wm. Guest, Leeds; Rev. Walter Scott, Airedale College, Bradford; Rev. John Glendenning, Huddersfield; Rev. Thos. Toller, and Wm. Robinson, Kettering; Rev. James Sibree, Hull; and to parents who have had sons educated in the School. A Prospectus of terms will be forwarded on application. 35

**BARNBURY PARK, ISLINGTON**.—MISS **MATTHEWS** continues to receive Pupils on the following Terms:—Board, Education in English, History, and Geography (Ancient and Modern), Astronomy, General Literature, &c., Thirty Guineas per annum; Writing, Arithmetic, Composition, the Modern and Classical Languages, Music, Drawing, Singing, Deportment Exercises, by eminent Masters, on the usual Terms. Miss M. can give References to Clergymen, Ministers, and Families of the first respectability in England, Scotland, Ireland, Jersey, Guernsey, France, Germany, Russia, India, America, and most of the Colonies. Prospectuses will be forwarded on application. 37

**LADY**, accustomed to Tuition, wishes for an Engagement, after Midsummer, as **GOVERNESS** in a pious Family. She would take charge of two or three Young Ladies, and is fully competent to impart a solid English Education, based on Christian principles, with Drawing and French. Salary £40. References. Address, A. Y., Post-office, Dudley. 38

**YOUNG LADY**, in her Twenty-sixth year, wishes to take a Situation, either as **JUNIOR TEACHER** in a School, or as **NURSERY GOVERNESS** in a Family, where the accomplishments are not required. Respectable references will be given. Address, C. S. Pollards, Bookseller, Walworth. 65

**YOUNG LADY**, member of the Established Church, capable of imparting a sound English Education, also Music and French, wishes to enter a School as **JUNIOR TEACHER**. Salary not so much an object as a comfortable home. References permitted to Mrs. Faulkner, Ladies' School, Grove House, Hounslow, Middlesex. 68

**WEYMOUTH**.—MISS **SMITH** (Daughter of the Rev. J. Smith, Independent Minister of Nicholas-street Chapel) is desirous of receiving **SIX YOUNG LADIES**, to whose Education she might devote undivided attention. Miss S., having been for a long period accustomed to Tuition, is enabled to propose a course of study at once pleasant and enlarged. The health and comfort of her Pupils have also entered into her arrangements, for which every facility is afforded, in situation, and sea-side walks, baths, &c. Terms £22 per annum. Highly respectable references, in London and elsewhere, will be given, on application at 97, Mary-street, Weymouth. 71

## EDUCATION.

Y

**CLIFTON WOOD ESTABLISHMENT FOR YOUNG LADIES,** Clifton, near Bristol, conducted by MISS TAYLOR, on principles eminently calculated to ensure the mental and religious advancement of those entrusted to her care, and with assiduous attention to their domestic comforts. The locality is not less renowned for its picturesque scenery than for its pure air, which the uninterrupted health of the Pupils from year to year fully proves. Terms, for Board and Instruction, Twenty-two and Twenty-five Guineas per annum; Accomplishments, Four Guineas. Prospectuses, with a sketch of the house and ground, forwarded on application. References kindly permitted to the Rev. W. Gregory, Clifton; Rev. W. Percy, Warwick; Rev. H. Bunn, Abergavenny; W. D. Wills, Esq., Portland-square, Bristol; and the Friends of present and former Pupils. 59

**EXCHANGE OF PUPILS.**—A LADY, residing in a celebrated watering-place in the south of England, who has for some years received a limited number of PUPILS to EDUCATE with her Two Daughters, twelve and fourteen years of age, is desirous of placing them in a good SCHOOL near town, and would be happy to treat with a Lady who might prefer an Establishment by the sea-side for her daughters. Highly respectable references given and required. Address, M. P., 24, Osnaburgh-street, Regent's Park, London. 72

**PALMER HOUSE ACADEMY, HOLLOWAY-ROAD, ISLINGTON,** conducted by REV. A. STEWART and SONS, whose aim is to supply a sound Classical, Mathematical, and Commercial Education, by a careful culture of the intellectual faculties, accompanied by a studious discipline of the moral feelings, and a strict regard to religious principle. The Greek, Latin, French, and German Languages, with a complete course of English, £85 or £40, according to age. A Preparatory Class at £30. Prospectuses, and references to Parents, sent on application. No extras. School business recommences, Tuesday, July 20th. 73

**WANTED, as RESIDENT GOVERNESS to THREE CHILDREN,** the eldest of whom is Thirteen, a LADY of decided piety (a Dissenter), fully competent to impart a solid English Education, with the accomplishments; French and Music indispensable. Address, with real name, A. B. Box, 400, Post-office, Manchester, stating age, references, salary, &c. 77

**WEST OF ENGLAND DISSENTERS' PROPRIETARY SCHOOL, TAUNTON,** will RE-OPEN, after the Midsummer Vacation, on TUESDAY, the 27th of July, 1852. President, T. Thompson, Esq., Poundisford Park, Taunton. Vice-Presidents, R. Ash, Esq., W. D. Wills, Esq., and H. O. Wills, Esq., Bristol. Treasurer, S. Pollard, Esq., Taunton. Honorary Secretaries, Rev. H. Addiscott, and the Rev. H. Quick, Taunton. All applications for terms, and the admission of Pupils, to be made to the Rev. James Bewglass, LL.D., Principal, or to the Rev. J. S. Underwood, Corresponding Secretary, Taunton. 84

**THE DAUGHTER of a DISSENTING MINISTER,** accustomed to Tuition, wishes for an Engagement as TEACHER in a School or Family. She is capable of giving a good English Education, with French and Drawing; or she is willing to engage with a LADY as COMPANION. Satisfactory references can be given. Address to S. B., 27, Coleman-street, London. 85

**MESDAMES SMITH and HUBERT'S ESTABLISHMENT FOR YOUNG LADIES,** without Vacations, at the salubrious and improving town of LOWESTOFT, SURREY, offers a favourable opportunity to Parents or Guardians who may be desirous of placing their Children in a Seminary where they may enjoy the advantages derivable from a residence by the Sea-side. Lowestoft is delightfully situated, and highly recommended by the Faculty. The house occupied by S. and H. is capacious, commands an extensive Sea-view, and is within a few minutes' walk of the Beach. Terms, which are very moderate, can be known on application. References of the highest respectability, as to treatment, mode of Education, &c., in Town or Country. Pupils received at any time. Accommodation for ParLOUR Boarders. 91

**GOVERNESS.—WANTED,** by a LADY, experienced and successful in Tuition, a RE-ENGAGEMENT in a FAMILY or SCHOOL. In addition to the usual Branches of a solid English Education, she is fully competent to teach Music without a Master (her musical talent being of a superior order); also French and Drawing to beginners. Satisfactory references. Address, with full particulars, Q. Q., Messrs. Ward and Co., 27, Paternoster-row. 97

**A YOUNG LADY,** accustomed to Tuition, is desirous of obtaining a Situation as GOVERNESS in a FAMILY, or as ENGLISH TEACHER in a SCHOOL. High testimonials can be given. Address, M. A., Post-office, Wallingford. 100

## SITUATIONS.

**A** YOUNG LADY, of decided Christian principles, and who is much experienced in Tuition, is desirous of a RE-ENGAGEMENT, after the Midsummer Vacation, either in a FAMILY or SCHOOL. She is competent to give instruction in the various branches of a solid English Education, with French, Music, Drawing, German, and the Rudiments of Italian. Satisfactory references can be given. Address, A. B., Post-office, Bishop's Stortford. 101

**H**OME EDUCATION ON THE INFANT-SCHOOL SYSTEM.—A LADY, the wife of a Minister, who is about, with the help of an efficient Teacher, to educate her own little Boys, wishes TO RECEIVE TWO others to join them. A large House, and extensive Garden, healthily situated, about forty miles from London, and near to a Railway Station, together with a conscientious care for the moral and physical welfare of the Pupils, render this a desirable Home for Children, whose Parents or Guardians are under the necessity of intrusting them to the care of others. Apply, by letter, post-paid, to Q. Q., No. 9, Rood-lane, Fenchurch-street, London. 109

**W**ALNUT-TREE HOUSE ESTABLISHMENT, CHIGWELL, ESSEX, conducted by MRS. RUMBOLD, who RECEIVES a limited number of YOUNG LADIES to BOARD and EDUCATE. The strictest attention is paid to the physical, moral, and intellectual improvement of the Young People. References and Prospectuses may be had on application as above. 115

**A** YOUNG LADY, accustomed to Tuition, is desirous of obtaining a SITUATION, after the Vacation, in a SCHOOL or PRIVATE FAMILY, where sound English is required, with Drawing, Painting, and Fancy Needlework. References can be given. Address, S. S., Mr. Swan's, Stationer, Long Sutton, Lincolnshire. 119

**A** LADY, residing in the most healthy part of London, has VACANCIES for a FEW PUPILS. Languages, Music, Singing, Dancing, and Drilling, taught by Masters of the first talent. Terms, Thirty Guineas per Annum. Letters addressed to C. R., 19, Myddelton-square. 120

**H**OME! HOME! HOME!—A good, sound Commercial Education for Children, combined with the comforts of a Home, may be procured at MR. BLACKWELL'S, FOUNTAIN HOUSE ACADEMY, HARLOW, ESSEX, a few minutes' walk from the Station on the Cambridge Line. References kindly permitted to Rev. Dr. Campbell, Tabernacle; Rev. T. Finch, Harlow; Rev. R. Robinson, Luton; Rev. C. Bateman, Lincoln. Circulars may be obtained on application. Terms moderate. 125

## SITUATIONS.

**T**O PARENTS AND GUARDIANS.—MR. REID, CHEMIST and DRUGGIST, has now a VACANCY for an intelligent Youth as an APPRENTICE, who will be enabled to acquire a thorough knowledge of the Business, and in all respects will be regarded as one of the Family. References to former Pupils. Blandford, Dorset. 3

**T**O IRONMONGERS AND GENERAL WORKING SMITHS IN TOWN OR COUNTRY.—WANTED to APPRENTICE a YOUTH to a respectable FIRM, where he will be taught the working part of the Business, in all, or the principal part, of its branches indoors. Apply by letter, addressed to W. A., 13, Grove Villas, Highbury Grove, London. 4

**W**ANTED, a Youth, as an APPRENTICE to the BOOT and SHOE BUSINESS, and to assist in the Front Shop. He will be expected to conform to the rules of a Dissenter's Family, and be treated as one of the same. A moderate Premium will be required. Address, J. G. Southwell, Hall-street, Spalding, Lincolnshire. 8

**A**N APPRENTICE WANTED.—A well-educated YOUTH, in an old-established Business (and a Dissenting Family), where he will have an opportunity of acquiring a knowledge of the Wholesale and Retail GROCERY and PROVISION TRADE. References given to the Parents of former Apprentices. A moderate Premium required. Apply, J. Galer, Grocer, Rochester. 12

**W**ANTED, a Situation for a Youth, Sixteen years old, as an APPRENTICE to a STATIONER, or where the Drug and Stationery Businesses are united, in a pious, Dissenting Family. A moderate Premium will be given. Address to A. B., Post-office, Fulbourn, near Cambridge. 14

## SITUATIONS.

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**W**ANTED, in an old-established TEA and GROCERY WAREHOUSE, as an APPRENTICE, a strong and active Youth, of respectable connexions, and of about Sixteen years of age. He will be required to conform to the usages of a religious family, and will be regarded as a member of the same. Apply, S. Hamer, Battle Bridge, London. A small Premium required. 20

**D**RAPERY.—W. STEWARD, LUDLOW, SALOP, has a VACANCY for an ASSISTANT of first-rate abilities and sterling character, age from Twenty-five to Thirty. He must be active, obliging, and a good Salesman. A member of an Independent Church would be preferred. Also a respectable Youth, as an APPRENTICE. 24

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	Afternoon,	Oxendon Chapel.	Mr. S. Luke.
20.	" Morning, early,	New Broad-street,	Mr. G. Wilkins.
	Afternoon,	Oxendon Chapel.	Mr. R. B. Isaac.
27.	" Morning, early,	New Broad-street,	Mr. H. J. Gamble.
	Afternoon,	Oxendon Chapel,	

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